CATALOGUE OF THE JAINA MANUSCRIPTS AT STRASBOURG

BY

CHANDRABHĀL TRIPĀṬHĪ

WITH A FRONTISPIECE, SEVEN PLATES AND A MAP

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śrī-Stambhatīrthe jina-bhakti-vallī
bījāyitā yā pitṛ-dhāmni dhārmye
jagadguru-śrī-Vijayâdya-Nemi-
sūrîśvaraiḥ śāsvata-dharmalābhaiḥ,

yā siñcitā śrī-muni-Puṇya-pūrvair
jainâgamajñair Vijayâbhidhānaiḥ,

rakṣyate sâdhunā vallī śārmaṇye Barline pure
patra-puṣpa-dalaṃ tasyā argho 'stu guru-pūjane.

Loymāna-Nemisūrîśa-Puṇya-śrī-Sukha-prītaye
praṇatiḥ satataṃ tebhyaḥ Candrabhāla-Tripāṭhinaḥ.

EDITORS' FOREWORD

Possible misconceptions regarding the nature of books designated as 'catalogues' call for a few remarks on the present publication. It is generally admitted that catalogues are indispensible for many disciplines if not for all branches of research. Thus catalogues of coins are required for the study of political history, and catalogues of manuscripts for the study of the history of literature. Catalogues are in fact 'necessary'. However, 'necessary' may be understood in the sense of a necessary evil. Character, bulk, and esoteric nomenclature render many catalogues unattractive, and the very term is equivocal in the sense that it brackets together similar but not identical types of publications. We shall therefore try to show that publications such as the present one deserve a wider interest than is normally taken in books of an archival character.

The reader will appreciate that the material on which catalogues of manuscripts are based differs considerably from the material utilized for studies in the history of literature. The author of a manuscript catalogue has to examine hundreds if not thousands of manuscripts — differing in time and region, in script and material, in size and condition, in quality and layout. The historian of literature, on the other hand, is mainly concerned with editions of works — 'primary' literature — and with studies based on these editions — 'secondary' literature. He uses books printed in the nineteenth and twentieth centuries, whereas a manuscript catalogue surveys *manuscripts*, i.e. objects of antiquarian interest. Miniature painting was an art, writing a craft, and the preparation of writing materials a small-scale industry. Thus the study of *manuscripts* can in itself add to our knowledge of an ancient culture, viz. of cultural history and allied subjects which are of course not identical with literature. Between this external aspect and the literary aspect in its narrowest sense we discover, as an intermediate area, certain *records* entered on the manuscripts which do not form part of the works proper. These pertain partly to the work and its author (colophon, praśasti) and partly to the scribe and his employer, the donor (scribal remark). In the first case, the distinction between the work proper and the supplementary matter (praśasti in particular) may at times be arbitrary, but broadly speaking one cannot deny that, besides the work proper, we possess 'record-sections' attached to it in the manuscripts and belonging mainly to the two types just mentioned. These 'record-sections' form a subject in its own right — just like family-records, temple-records, village-records, donor's inscriptions, copper-plate grants, etc. — The most important aspect is no doubt the purely *literary side*, which is particularly important under two sets of circumstances: in the case of insufficiently surveyed literary provinces and in cases where the processes of literary composition and transmission cannot be adequately understood without substantial assistance from scholars specializing in manuscripts.—Taking together what has been said and adding a few points not mentioned expressly (e.g. regional and chronological distribution of manuscripts containing a particular work and of manuscripts written by a particular scribe, a study of proper names and of the vocabulary of dates) we arrive at a subject which — in spite of manifold interconnections with other disciplines — deserves a special designation and has been labelled 'manuscriptology'.

The material selected by Prof. TRIPATHI illustrates 'manuscriptology' in more than one of its aspects—as is apparent from the very comprehensive Introduction and from

the numerous Notes forming part of the Entries. Nevertheless it seems useful to emphasize two aspects of his work. As far as clarity is concerned, the *'record-sections'* of a manuscript do not compare favourably with the analogous parts of a modern book (title page, preface, etc.). Apart from a few elements scattered over the entire manuscript, they form an unwieldy mass of text appended to the work proper. Prof. TRIPATHI has therefore taken special care to dissect (and analyse) these sections of the Mss. — sections which present greater problems than the End's and Beginning's of the works proper. These studies have added considerably to the bulk of the present catalogue. As far as the contribution to the *history of literature* is concerned, we need not emphasize that Jaina literature is much less explored than the rest of Indian literature. Besides, certain problems of Indian literature in general are particularly acute in the case of the literature of the Jainas. This is due partly to the large proportion of anonymous literature and partly to the enormous literary activities of the Jaina community, more particularly of their monks. We are faced with difficulties of identification on the one hand, and with the labyrinthine structure of the literary material on the other. Identification is difficult due to the maze of synonymous and homonymous names (of authors) and titles (of works), and on account of the arbitrariness of traditional attributions. For Indian literature in general, these problems have been illustrated by K. L. JANERT in his *Annotated Bibliography of the Catalogues of Indian Manuscripts*, to which the reader is referred. The structural difficulties are connected with the processes of 'commentation' and 'transmission', one more specialized and the other general. It is easy, but not necessarily correct, to establish a neat distinction between 'works' on the one hand and 'commentaries' on the other. It is convenient, but not always appropriate, to regard a particular composition as a work in its own right and as different from other related works. Often vast literary materials remained for centuries in a state of permanent transformation which defies all attempts at conventional categorization. Such materials are resistent to simple segmentation and cannot be divided into a computable number of 'works'. Jaina literature supplies numerous instances of such developments, and the reader who goes carefully through the present catalogue will soon discover to what extent the preparation of a catalogue may become linked up with the study of specific literary problems. As a matter of fact, questions of identification and questions regarding the nature of literary developments are primarily the responsibility of the manuscript specialist. For this is not a matter of abstract surveys, but 'field-work' which requires extremely close examination of the available data. It is therefore hoped that Prof. TRIPATHI's catalogue will not only serve as a book of reference giving information about individual works and manuscripts but that it will also be studied as a contribution to Jaina literature in general.

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PREFACE

The present descriptive Catalogue of the Jaina Manuscripts belonging to the BIBLIOTHÈQUE NATIONALE ET UNIVERSITAIRE DE STRASBOURG has emerged as the first result of my studies in Jaina Literature. A somewhat neglected section of this literature, viz. the late canonical and early non-canonical texts, is the subject of a research-project started by the INSTITUT FÜR INDISCHE PHILOLOGIE UND KUNSTGESCHICHTE at the FREIE UNIVERSITÄT BERLIN. In this context I began four years ago the study of the *Anuyogadvārasūtra*, a work of the Jaina Canon. It soon turned out that the problems presented by this text were more involved than had previously been supposed. The *Anuyogadvārasūtra* forms part of a group of texts. This may be called the "Āvaśyaka complex", as the *Āvaśyaka-niryukti* occupies a key-position within it. The only scholar who studied the *Āvaśyaka-niryukti* and related texts in a critical manner was ERNST LEUMANN. His *Übersicht über die Āvaśyaka-Literatur* is one of the most remarkable monographs ever published in the field of Indology.

However, LEUMANN's monograph not only remained a torso, it also makes very difficult reading. The contents of the work have not been arranged in a systematic way. Rather, it presents the appearance of a loose collection of notes. It is difficult, therefore, even for the experienced scholar, to consult this work without constant reference to the original texts. Here it may be added that LEUMANN's studies were based almost exclusively on manuscripts, either in his possession or received on loan from elsewhere. Today, there are printed editions of much of this material. However, these publications have not always been critically edited and thus do not give an accurate representation of the manuscript material. A thorough analysis of LEUMANN's Manuscripts is therefore a prerequisite for further studies in this field.—In view of the fact that many of LEUMANN's studies remained incomplete, it is not surprising that LEUMANN himself published only two lists of the Strasbourg Manuscripts (see §2.1), but did not carry out his plan of preparing a catalogue of his Manuscripts.

With a generous allowance from the authorities of the Freie Universität Berlin I was able to pay three consecutive visits to Strasbourg to examine the Manuscripts *in situ* and thus to prepare the basis for this Catalogue.

The first visit (1968) enabled me to study the Manuscripts written in the Devanāgarī script. During the second visit (1969) I could examine Manuscripts in South Indian scripts—a small but important part of the collection. This visit also gave me an oppurtunity to re-examine the notes taken in 1968. The catalogue prepared as a result of the first two visits was accepted in March 1971 as *Habilitationsschrift* by the FACHBEREICH KUNSTWISSENSCHAFTEN of the FREIE UNIVERSITÄT BERLIN. The third visit (1971) served the purpose of finalizing the catalogue.

The authorities of the Strasbourg Library always responded in an encouraging manner to my requests. My work in their reading room was made all the more pleasant by their many acts of kindness. My sincere thanks are due to Mlle LILY GREINER and all the other members of the Staff, especially Mlle P. BERNARD and M. LUCIEN HAHN. The Strasbourg Library were generous with their help in preparing microfilms of a large number of Jaina Manuscripts, and in supplying these microfilms for further examination.

On the basis of my notes and with the help of the microfilms, the present work was prepared in Berlin. In the Institute I had the opportunity of constant consultation with

Professor KLAUS BRUHN. My sincere thanks go to him for the help he has given me despite his many other duties. Mr. B.P. BHATT (Berlin/Ahmedabad) has gone through the manuscript and has given me the benefit of his advice in a number of cases. Dr. (Miss) S.S. JANAKI (Oxford/Madras) has kindly checked the readings from some of the South Indian Manuscripts and has gone through the Introduction.— During his sojourn in Berlin in May 1969, Pandit DALSUKHBHAI MALVANIA, Director of the LALBHAI DALPATBHAI INSTITUTE OF INDOLOGY in Ahmedabad, discussed the plan of the Catalogue with me and suggested some improvements. After his return to India he kindly sent me valuable material needed for my work. I express, therefore, to Prof. MALVANIA and his Institute my gratitude for their generous help.

I should like to thank Mrs. JENNIFER J. CHOUDHURI of the School of Oriental and African Studies, London, for her help in revising the English portions of the Catalogue, and Dr. GOWRISWAR BHATTACHARYA (Berlin/Kiel) for his valuable help in reading the first proofs of Part II.

With feelings of gratitude I pay my respects to my teachers, the late Professor D.R. MANKAD (formerly Vice-Chancellor, Saurashtra University) and Professor Dr. ERNST WALDSCHMIDT (Göttingen), who introduced me to the various fields of Indology including the systematic study of Manuscripts. Between 1964 and 1966, Oberbibliotheksrat Dr. WOLFGANG VOIGT (Marburg/Lahn) was kind enough to employ me in cataloguing Indian Manuscripts. The valuable experience gained during that period remains a permanent asset.

I am much indebted to many of my predecessors in the field of cataloguing Indian Manuscripts,. namely: ALBRECHT WEBER, WALTHER SCHUBRING, KLAUS LUDWIG JANERT; C.D. DALAL, H.R. KAPADIA, and Muni PUNYAVIJAYAJI, whose works I have consulted with profit. It is on the foundations laid by them that I have been able to build the present work.

I am especially grateful to Professor Dr. HERBERT HÄRTEL and Professor Dr. KLAUS BRUHN who have included the present work in the Series *Indologia Berolinensis*. Publication of the Catalogue has been aided by a grant from the DEUTSCHE FORSCHUNGSGEMEINSCHAFT to whom I am sincerely indebted. Finally I should like to record my grateful thanks to Messrs. E.J. BRILL LEIDEN, without whose assistance publication of the Catalogue in its present form would have been an impossible undertaking.

Berlin, 1972 CHANDRABHĀL TRIPĀṬHĪ

ABBREVIATIONS

In Part I (Introduction), bibliographical details are often reduced to a minimum. Different is the case of Part II (Entries), where the very nature of the subject makes copious bibliographical references inevitable. The number of works quoted being fairly large, we had to devise an elaborate system of abbreviations which will be found below. A very great number of the works quoted are catalogues in their widest sense (catalogues proper, lists, reports). As most of these publications have been listed by K. L. JANERT in his *Annotated Bibliography* (ABCIM), we could refer in all these cases to the relevant number in "ABCIM" instead of supplying full bibliographical details. In the remaining cases the necessary information has of course been included in our list.

The names of modern Indian authors are always reproduced in the spelling used by the author himself (e.g. KASLIWAL, KASTOOR CHAND). But normally standardized English spellings are only found in English works. Modern literature in Indian languages supplies in most cases no transcription at all, and where we get transcribed names, transcription is just based on the original script without regard for any conventions. In both cases the names have here been presented according to a uniform system: KĀSLĪVĀL, and not KĀSALĪVĀLA; c, and not ch (CATURAVIJAYA); ś, and not s or sh (DOŚĪ); ā, and not yā (KĀPAḌIĀ, MĀLVAṆIĀ).

Indian "titles of scholarship" (śāstrī, nyāyabhūṣaṇa, kāvyatīrtha, paṇḍita [1]) and monastic designations (muni, ācārya, sūri, gaṇī) do not form part of the name in the strict acceptance of the term. Hence they have been omitted by us in most cases. This applies to both, ancient and modern authors (e.g. Samantabhadra, and not svāmī S.).

ABREVIATIONS AND BIBLIOGRAPHY

ABCIM	K. L. JANERT, *An Annotated Bibliography of the Catalogues of Indian Mss.* Pt. 1. Wiesbaden 1965 [Introduction § 1.2]
ABhORI	Annals of the Bhandarkar Oriental Research Institute (Poona)
ĀgS	Text Series of the Āgamodaya Samiti (Mhesāṇā etc.) [Introduction § 8.3]
AIOC	All-India Oriental Conference
AKM	Abhandlungen für die Kunde des Morgenlandes (Leipzig. Wiesbaden)
ANIS	Alt- und Neu-Indische Studien (Hamburg)
AOS	American Oriental Series (New Haven, Connecticut)
ARK	*Abhidhāna-Rājendra-Kośa*, Vols. 1-7. Ratlām 1913-34
Ātm.Ser.	*Ātmānanda jainagrantha ratnamālā* (or, *śrī jaina-Ātmānanda-granthamālā* etc.) (Bhāvnagar)
Bhaṭṭ. Sampr. (BhSpr.)	V. JOHRĀPURKAR, *Bhaṭṭāraka Sampradāya*. Sholapur JJG 8. 1958
Bibl. Jaina	A. GUÉRINOT, Essai de Bibliographie Jaina. Paris 1906
BJLS	A. and BH. NĀHAṬĀ, *Bīkāner Jaina Lekha Saṅgraha*. Calcutta, vīrābda 2482
BSOAS	Bulletin of the School of Oriental and African Studies (London)
Cat. BBRAS	H. D. VELANKAR, A Descriptive Cat. of Skt. and Pkt. Mss. in the Library of the Bombay Branch of the Royal Asiatic Society, Pts. 1-4 [ABCIM, no. 33]

[1] The word "paṇḍita" appears in various forms: paṃº, pam., paº, pundit, pandit, etc. We use invariably the abbreviation "Pt.".

Cat.BhORI	Descriptive Cat. of the Government Collections of Mss. deposited at the Bhandarkar Oriental Research Institute [ABCIM, no. 264]
Cat. Bodl. Libr.	A. B. KEITH, Cat. of Skt. Mss. in the Bodleian Library, Oxford [ABCIM, no. 238 : '2. 1905']
Cat. Cat.	TH. AUFRECHT, Catalogus Catalogorum, Pts. 1-3 [ABCIM, no. 6]
Cat. C. P. Berar	R. B. HIRALAL, Cat. of Skt. and Pkt. Mss. in the Central Provinces and Berar [ABCIM, no. 67]
Cat. Gén. Mss. 47	E. WICKERSHEIMER, Catalogue Général des Manuscrits des Bibliothèques Publiques de France, Départments, Tome LVII, Strasbourg. Paris 1923
Cat. Guj. Raj. Mss. IO	J. F. BLUMHARDT, Cat. of the Gujarati and Rajasthani Mss. in the India Office Library [ABCIM, no. 173]
Cat. Ind. Coll.	Mss. from Indian Collections, Descriptive Cat. New Delhi 1964 [ABCIM, no. 82]
Cat. IO	Cat. of the Skt. and Pkt. Mss. in the Library of the India Office [ABCIM, no. 164]
Cat. IO. Skt. Books	PRANA NATHA and J. B. CHAUDHURI, Cat. of Skt. Books in the India Office Library, Sections 1-4. London 1938-57
Cat. Jesalmer	Muni PUṆYAVIJAYA, [New] Cat. Skt. Pkt. Mss. Jesalmer Collection. Ahmedabad LDS. 36. 1972. [see § 1.3]
Cat. Jesalmere	C. D. DALĀL, A Cat. of Mss. in the Jain Bhandars at Jesalmere. GOS 21.1923 [see § 1.3 and ABCIM, no. 129]
Cat. LDI	Muni PUṆYAVIJAYA, Cat. of Skt. and Pkt. Mss. [in the L.D. Institute of Indology, Ahmedabad], Pts. 1-3. Ahmedabad LDS 2, 5, 15. 1963-68 [see § 1.3]
Cat. Pattan	C. D. DALĀL, A Descriptive Cat. of Mss. in the Jain Bhandars at Pattaṇ GOS 76. 1937 [see § 1.3 and ABCIM, no. 259]
Cat. RajORI	Muni JINAVIJAYA, A Cat. of Skt. and Pkt. and Pkt. Mss. in the Rajasthan Oriental Research Institute, Jodhpur. RājOS 71. 1963 : Pt. 1 [ABCIM, no. 136]
Cat. ŚBh. Cambay	Muni PUṆYAVIJAYA, Cat. of Skt. and Pkt. Mss. in the Śāntinātha Bhaṇḍāra, Cambay, Pts. 1-2. Baroda GOS 135, 149. 1961, 66 [see § 1.3 and ABCIM, no. 59]
CC	Cat. Cat.
Census US Canada	H. I. POLEMAN, A Census of Indic Mss. in the United States and Canada [ABCIM, no. 328]
DLJP	*Śreṣṭhī Devacanda Lālabhāī Jaina Pustakôddhāra* Fund (Surat. Bombay) [see Introduction § 8.3]
Doctrine	W. SCHUBRING, The Doctrine of the Jainas. Motilal Banarsidass 1962 (translated from "*Die Lehre der Jainas*", Berlin und Leipzig 1935)
Foliation	H. R. KAPADIA, Foliation of Jaina Mss. and Letter-Numerals. ABhORI 18, 2.1937, pp. 171-86
GOS	Gaekwad's Oriental Series (Baroda)
GSAI	Giornale de la Società Asiatica Italiana (Firenze)
HCLJ	H. R. KAPADIA, A History of the Canonical Literature of the Jainas. Surat 1941
Hist. Ind. Lit.	M. WINTERNITZ, History of Indian Literature
Ind. Ant.	Indian Antiquary (Bombay)
Ind. Hss. 1	K. L. JANERT, Indische Handschriften, Band 1 [ABCIM, no. 217]
Ind. Pal.	G. BÜHLER, Indian Palaeography, Calcutta 1962 (translated from "Indische Palaeographie", Strassburg 1896)
Ind. Stud.	A. WEBER (and others), Indische Studien, Berlin 1853-98
Jaina Comm.	H. R. KAPADIA, 1) The Jaina Commentaries. ABhORI 16.3-4, 1934-35, pp. 292-312.
Jaina-Hss. (PrStB)	W. SCHUBRING, Die Jaina-Handschriften der Preussischen Staatsbibliothek [ABCIM, no. 24]
Jaina Mss.	H. R. KAPADIA, The Jaina Mss. JUB 7.2. Sept. 1938, pp. 2-30
JĀS-Guj.	BH. SĀṆḌESARĀ, *Jaina Āgama Sāhityamā Gujarāt*. Ahmedabad 1952
JJG	*Jīvarāja Jaina Granthamālā* (Sholapur)
JGBh. in Rāj.	KASTOOR CHAND KASLIWAL, Jaina Grantha Bhaṇḍārs in Rājasthān. Jaipur 1967
JGGk	*Jaina Grantha aura Granthakāra* by Phatehacanda Belānī. Banaras 1950
JGK	M. D. DESĀI, *Jaina Gurjar Kavio*, Pts. 1, 2, 3. 1-2. Bombay 1926-44

Jñānâñjali	*Jñānâñjali, pūjya muni śrī Puṇyavijayajī abhivādana grantha.* Baroda 1969 [khaṇḍa I: 41 Guj. articles, II: 13 Hindi and Skt. articles, III: "abhivādana"]
JñP-Pūjâñjali	*Jñānapīṭha Pūjâñjali*, ed. A. N. UPADHYE [and] Pt. PHŪLACANDRA. Kāśī, Mūrtidevī Ser. Hindī 7. 1957
JOIB	Journal of the Oriental Institute, M.S. University of Baroda, Baroda
JPI	"Triputī mahārāj", *Jaina Paraṃparāno Itihāsa*, 3 pts. Ahmedabad 1952, 1960, 1964
JRK	H. D. VELANKAR, Jinaratnakośa [ABCIM, no. 330]
JSBh	*Jaina Siddhānta Bhāskara* (Arrah)
JSBI	*Jaina Sāhitya kā bṛhad Itihāsa*, Pts. 1-4, (Vārāṇasī 1966-68)
JSI	NĀTHŪRĀM PREMĪ, *Jaina Sāhitya aura Itihāsa.* Bombay 1956[2]
JSIVPr	J. MUKHTĀR, *Jaina Sāhitya aura Itihāsa para viśada prakāśa*, Pt. 1. Calcutta 1956.
JUB	Journal of the University of Bombay
Kannaḍa-sūcī	Pt. K. BHUJABALĪ śāstrī, *Kannaḍa-prāntīya tāḍapatrīya granthasūcī.* Kāśī Mūrtidevī Ser. Skt. 2. 1948 [ABCIM, p. 169: UC. 21]
Karma-sāhitya	HĪRĀLĀL RASIKDĀS KĀPAḌIĀ, *Karmasiddhānta sambandhī sāhitya* (Guj.). Surat 1965
LDS	Lālbhāī Dalpatbhāī Series (Ahmedabad)
LekhaSgr	L. BH. GĀNDHĪ, Aitihāsika Lekha-Saṅgraha. Baroda 1963
MDJG	*Māṇikacanda Digambara Jaina Granthamālā* (Bombay. Banaras)
Mss. Ind. Firenze	P. E. PAVOLINI, I Manoscritti Indiani della Biblioteca Nazionale Centrale di Firenze [ABCIM, no. 91]
Mūrtidevī Ser.	(Jñānapīṭha) *Mūrtidevī Jaina Granthamālā* (Banaras)
New Cat.Cat. (NCC)	V. RAGHAVAN, New Catalogus Catalogorum, Vols. 1-6 [ABCIM, no. 231]
Notices	RĀJENDRALĀLA MITRA, Notices of Skt. Mss, Vols. 1-11 [ABCIM, no. 219]
Outlines of Pal.	H. R. KAPADIA, Outlines of Palaeography (with special reference to Jaina Palaeographical data and their evaluation). The Journal of the University of Bombay, Vol. VI, Part VI, May 1938, pp. 87-110
OLZ	Orientalistische Literaturzeitung (Berlin)
PBhS	H. R. KĀPAḌIĀ, *Pāiya Bhāṣāo ane Sāhitya.* Sūrat 1950
Peterson [1st] Report	PETERSON's Reports (first ... sixth). Poona 1883-99 [ABCIM, no. 274]
PJVS	J. MUKHTĀR, *Purātana Jaina Vākya Sūcī.* Sarasāvā 1950
PrSgr[1937]	A. M. SHAH, *Praśastisaṅgraha.* Ahmedabad 1937
PrSgr[Arrah]	K. BHUJABALĪ śāstrī, *Praśasti Saṅgraha.* Arrah 1942 [ABCIM, p. 167: UC.1]
PrSgr[1943]	Muni JINAVIJAYA, *Jaina Pustaka Praśasti Saṅgraha*, Pt. 1. SJS 18. 1943 [ABCIM, no. 258]
PrSgr[Jaipur]	K. KĀSLĪVĀL, *Praśasti Saṅgraha.* Jaipur 1950
PrSgr[1954]	J. MUKHTĀR, *Jaina Grantha Praśasti Saṅgraha*, Pt. 1. Sarasāvā 1954
PrSgr[1963]	Pt. PARAMĀNANDA Jaina śāstrī, *Jaina Grantha Praśasti Saṅgraha* Pt. 2. Delhi 1963
PSI	JAGADĪŚACANDRA JAINA, *Prākṛta Sāhitya kā Itihāsa.* Vārāṇasī 1961
PSM	HARGOVINDDĀS T. SHETH, Pāiya-sadda-mahaṇṇavo. Varanasi 1963[2]
PTS	Series of the Pkt. Text Society (Banaras)
RajOS	*Rājasthan Purātana Granthamāla* (Jodhpur)
Rāj. sūcī	K. KĀSLĪVĀL, *Rājasthānake Jaina śāstra bhaṇḍārõ kī grantha sūcī*, Pts. 1-4 [ABCIM, no. 128]. (For Pt. 5. 1972 see p. 9.43.)
RJŚ	*Śrīmad Rājacandra Jaina Śāstramālā* (Bombay. Agas)
ṚKŚS	*Ṛṣbhadevajī Keśarīmalajī Śvetāmbara Saṃsthā* Series (Ratlām)
SJS	Singhi Jaina Series (Shantiniketan etc.)
Specimen	J. KLATT, Specimen of a Literary-Biographical Jaina Onomasticon. Leipzig 1892
Übersicht	E. LEUMANN, Übersicht über die Āvaśyaka-Literatur. Hamburg ANIS 4. 1934
Union List	M. B. EMENEAU, Union List of Printed Indic Texts and Translations in American Libraries. New Haven, AOS Vol. 7. 1935
Vastupāla	BH. J. SANDESARA, Literary Circle of Mahāmātya Vastupāla. Bombay, SJS Vol. 33 1953
Verzeichnis	A. WEBER, Verzeichnis ... [ABCIM, no. 20]
WZKM	Wiener Zeitschrift für die Kunde des Morgenlandes [often quoted as "Vienna Oriental Journal"]
YJG	*Yaśovijayajī Jaina Granthamālā* (Banaras)

ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft (Leipzig. Wiesbaden)
ZII	Zeitschrift für Indologie und Iranistik (Leipzig)

A	Obverse of a Folio (the number of the Folio is put before 'A')
Apbhr.	Apabhraṃśa
Appx.	Appendix
B	Reverse of a Folio (see A)
Bd.	Band/Bände
etc.	In the Citations, cf. Intr. §7.2.1. (g).
Guj.	Gujarati
Fol(l).	Folio(s)
Intr.	Introduction (prastāvanā, etc.) of the work mentioned; otherwise our Introduction
l(l).	line(s)
Ms(s).	Manuscript(s)
No(s).	Number(s)
Pkt.	Prakrit
p(p).	page(s)
Raj.	Rajasthani
saṃ.	(Vikrama) saṃvat
Ser. No.	Serial Number (of the Entry in our Catalogue)
Skt.	Sanskrit/Saṃskṛta
Vol(s).	Volume(s)
vs(s).	verse(s)

For ( ), [ ], < >, «», ..., §O, /// see Introduction, §7.2.1

PART ONE

INTRODUCTION

§ 1 INDIAN, ESPECIALLY JAINA, MANUSCRIPTS

§ 1.1 Collections

Up to this day oral tradition has played an important part in the transmission of Indian literature. But the chief method of preserving India's literary heritage down through the centuries has been through Manuscripts. Normally the Manuscripts did not last very long and texts which were not studied and hence recopied regularly got lost easily. Most of the Buddhist texts in Sanskrit have been lost but fortunately they have been preserved in Chinese or Tibetan translations. Sometimes only the titles of the works now lost have been handed down by the tradition. We have however to assume that a considerable number of texts have been lost without leaving any trace.

Much has been written about the causes for the loss of so many Manuscripts. Normally the climatic factors prevailing in India have been mentioned, but there are other direct factors (warfare and inadequate handling etc.) and also indirect factors (changes in the field of religion and culture in general), which should be taken into consideration. On the whole, Manuscripts preserved in a collection were afforded a better chance of survival than Manuscripts existing singly. Traditional collections may not compare favourably with modern libraries but one cannot overlook the fact that the collection and preservation of Manuscripts was institutionalized at an early date. In these collections the Manuscripts were not only deposited, but also repaired, corrected, completed or recopied. No doubt the persons engaged in this work were not always very competent. But without their efforts the losses in India's literary heritage would be much greater than they actually are. The Indian collections would be private or public in their legal status, general or special in their contents, permanent or temporary in their historical setting. They could also change their character from time to time.

The Indian Manuscripts of the first millennium of the Christian Era were preserved and have been discovered only under highly favourable circumstances. For the remains of the depository of Manuscripts underneath the Stūpa at Gilgit see for instance S. LÉVI in *Journal Asiatique* 1932, pp. 13 foll.[1] The discovery of the fragments of the "Ms. Dutreuil de Rhins" has been narrated by JOHN BROUGH, *The Gāndhārī Dharmapada* (London Or. Ser. 7. 1962), Intr. pp. 3 foll. Similarly Šorčuq and other places in Central Asia ("Turfan" or Chinese Turkestan) have yielded a considerable number of Buddhist Manuscripts, see the details given by ERNST WALDSCHMIDT.[2]

On the other hand, there are frequent literary references to collections of Manuscripts which have left no traces. Amongst the earliest libraries mentioned in literature are those at Nālandā and similar places of education.[3] We have hints regarding the library at the Jagaddala Monastry[4] and there are stories about the library of King Bhoja of Dhārā.

In Western India, King Siddharāja and his successor Kumārapāla promoted the

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[1] Some of the "Gilgit Manuscripts" have been edited by N. DUTT; those at Delhi are listed by LOKESH CHANDRA (see WZKSOA 4. 1960, pp. 12-13).

[2] E. WALDSCHMIDT, *Sanskrithandschriften aus den Turfanfunden, Teil 1* (Wiesbaden 1956), p. xv.

[3] See for instance A. S. ALTEKAR, *Education in Ancient India* (Varanasi 1956[2]), p. 121.

[4] Subhāṣitaratnakośa of Vidyākara, ed. V. V. GOKHALE and D. D. KOSAMBI (HOS 42. 1957), Intr. p. lxxvii.

preparation and preservation of Manuscripts.[5] Such efforts were continued in Gujarat during the time of King Vīradhavala and his son Vīsaladeva,[6] especially by their famous minister Vastupāla.[7] Stray Manuscripts written during this period have come to light. A Manuscript copied in saṃvat 1290 by Vastupāla himself, when he was the Governor of Cambay, is preserved to this day in the Śāntinātha Bhaṇḍāra of the same city.[8] In the following period the number of collections increased. Some of these have left behind but faint traces,[9] while others still exist—under the original title(s) or a new designation.[10] In the late medieval times many more libraries were attached to Jaina temples, and a good number of Jaina works were included in the royal libraries existing at various places in Gujarat and Rajasthan.[11] The recent publications by K. C. KASLIWAL (*Jaina Grantha Bhaṇḍārs in Rājasthān*) and KAILASH CHAND JAIN (*Jainism in Rajasthan*) have added considerably to our knowledge of the monastic Manuscript collections of the Jainas. The former royal Manuscript collections in Rajasthan are being catalogued by the Rajasthan Oriental Research Institute.[12]

Formerly Manuscript collections were often known as Citkośa (Ser.No. 45 : Maṇḍapa= durga-citkośa). Nowadays they are called Bhaṇḍāras by the Jainas.[13] Other ancient designations like Bhāratībhāṇḍāgāra, Sarasvatībhāṇḍāgāra, and Sarasvatībhāṇḍāra are mentioned by G. BÜHLER (*Indian Palaeography* p. 148) and D. C. SIRCAR (*Indian Epigraphy* p. 100).

The study of manuscript collections is as old as Indology. Existing collections were inspected and new collections were inaugurated. In the early days of Indology important collections were built up by such eminent scholars as A. C. BURNELL, Sir ROBERT CHAMBERS, H. T. COLEBROOKE, DUNCAN FORBES, A. HAMILTON, B. H. HUDGSON, Sir WILLIAM JONES, COLIN MACKENZIE, ANQUETILL DU PERRON, F. A. ROSEN, JAMES TOD, Sir CHARLES WILKINS, and H. H. WILSON. The collections were named after their founders and are now mostly housed in public libraries (for the present whereabouts of these collections refer to ABCIM p. 164). Later on provincial administrations, administrations of Princely States, and a few academic bodies in Europe became active in this field. The result was public collections at places like Banaras, Baroda, Bombay, Calcutta, Jammu, Madras, Mysore, Poona (in India), and Berlin, London, Oxford, Vienna (in Europe). Contemporary private collections in Europe were built up by G. BÜHLER, H. JACOBI, and E. LEUMANN. Later on these were also incorporated into public institutions (JACOBI's collection has belonged to the British Museum since 1897[14]). Some collections (most of them in India) are still under the custody of individuals, but they are becoming more and more accessible to the outside world. The important Manuscript collection built up by Muni PUṆYAVIJAYA is now preserved in the L.D. Institute at Ahmedabad.

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[5] G. BÜHLER, *The Life of Hemacandrācārya* (SJS 11. 1936), pp. 15-16. Also compare L. B. GANDHI, *Lekha-Saṅgraha*, p. 354; D. C. SIRCAR, *Ind. Epigraphy*, pp. 101-102.

[6] G. BÜHLER, *Indian Palaeography*, p. 148.

[7] BH. SANDESARA, *Vastupāla*, p. 38, fn. 3 and pp. 134-5 : § 220.

[8] Cat. ŚBh. Cambay, p. 382, No. 230. SANDESARA, op. cit. plate 2 and p. 39 : § 62.

[9] See our Notes in **Ser. No. 45**.

[10] For the Śāntinātha Bhaṇḍāra at Cambay and the Jesalmer collections see infra pp. 6-7.

[11] ABCIM, nos. 28-30 (Bikaner) upto nos. 322-323 (Ulwar). Also compare the list given by KASLIWAL, JGBh. in Rāj. pp. 2-5 (of contents).

[12] ABCIM, nos. 133-136.

[13] B. J. SĀṆDESARĀ, Preface to *Cat. ŚBh. Cambay*, note 1; Pt. BHUJABALI śāstrī, Prastāvanā to the *Kannaḍa-sūcī*, p. 22.

[14] Listed in ZDMG 33. 1879, pp. 693-697.

§ 1.2 Catalogues

The value of the collections manifests itself in catalogues and similar publications (reports, lists). Individual manuscripts have been described in the editions of the relevant works. Most of the catalogues etc. published before 1900 were indexed by THEODOR AUFRECHT in his *Catalogus Catalogorum* (Leipzig 1891-1903[15]). The fact that this monumental work was reprinted in 1962 (Wiesbaden, Otto Harrassowitz) speaks for itself. Nevertheless more and more material became available after the publication of AUFRECHT's *Catalogus Catalogorum*, and by the 1930's it was felt in some quarters that an up-to-date work should be prepared. It was at the suggestion of A. C. WOOLNER that the work for the *New Catalogus Catalogorum* was inaugurated in November 1935 at Madras University. In 1937 a provisional fasciculus was issued by the editor-in-chief S. KUPPUSWAMI ŚĀSTRĪ. Since this initial stage V. RĀGHAVAN has been associated with the work on the NCC. Under his editorship the first volume appeared in 1949. Vols. 2-5 followed in 1966-1969, and a revised edition of Vol. 1 was published in 1968. Another work of the same type, but limited to Jaina Literature, is the *Jinaratnakośa* by the late H. D. VELANKAR. Part 1 (Works) of the *Jinaratnakośa* was published in 1944.

Unfortunately the bibliographical information given in Cat.Cat., NCC, and JRK is not always adequate, and we may recall an observation made by K. L. JANERT in this respect (ABCIM p. 17): "Aufrecht, otherwise a model of scholarly reliability and bibliographical precision, did not always quote accurately the titles of the catalogues he had used. Several of his references have thus remained puzzling to this day. Moreover, a number of his abbreviations were cast into a somewhat unexpressive form and were unpractically arranged in the prefaces to his Catalogus Catalogorum".— JANERT's *Annotated Bibliography of the Catalogues of Indian Manuscripts* (ABCIM [16]) is therefore an indispensable tool of research. JANERT has collected—in a systematic manner and with the necessary annotations—the exact bibliographical details of the catalogues etc. as well as of Cat. Cat., NCC, and JRK. The scope of the work is best described in the author's own words (ABCIM p. 9): "The present first part of this Annotated Bibliography of the Catalogues of Indian Manuscripts contains 339 titles of publications comprising approximately 700 separate volumes, parts or fascicles with a total of nearly 185,000 pages and about 550,000 catalogue entries of Indian manuscripts, 500,000 of which were catalogued or listed in India".

In connection with Jaina Manuscripts, we have to remember that the foundations of bibliographical work were laid by A. GUÉRINOT in his *Essai de Bibliographie Jaina* (Paris 1906, see pp. 43-109). The author continued his studies in a *Note de Bibliographie Jaina*, published in 1909 in the *Journal Asiatique* (pp. 47-148).

In India, attempts at compiling lists of Manuscripts or at preparing a sort of bibliography started in the late medieval period. The Kavīndrācārya-sūcipatram (ABCIM no. 140) is a case in point. From the point of view of Jaina literature, the Bṛhaṭṭipaṇikā (missing in ABCIM) is of special interest. This is a list of Jaina works, mentioning the titles, the authors, the dates, and the extent of the works (given in granthâgra figures). The Bṛhaṭṭipaṇikā was prepared in saṃvat 1440 (1383 A.D.) by a Jaina monk who was acquainted with the Manuscript collections at Pāṭaṇ, Cambay, Broach etc. (but not

[15] ABCIM no. 6. Prakrit texts are not included and some Jaina texts in Sanskrit are also missing.

[16] ABCIM, i.e. Part 1 of the *Annotated Bibliography*, was published as *Supplementband 1* of the *Verzeichnis der Orienalischen Handschriften in Deutschland* edited by WOLFGANG VOIGT (Wiesbaden 1965).

with those at Jaisalmer). The text presents the earliest compilation of this type known in India [17] The Bṛhaṭṭipaṇikā was used for the preparation of the *Jaina Granthâvali* (Bombay saṃvat 1965, also missing in ABCIM) and later on by H. D. VELANKAR in his JRK (JRK p. IV, no. 21). Jaina lists of a more recent date are mentioned in an article by Pt. KAILĀSACANDRA ŚĀSTRĪ,[18] which has escaped the notice of both VELANKAR and JANERT. Pt. KAILĀSACANDRA mentions three hand-lists of Digambara works which are now preserved in the library of the Syādvāda Mahāvidyālaya at Banaras. He specifically deals with a *Bṛhatsūcī* (prepared in saṃvat 1926[19]) which lists the Manuscripts in Bābā Dūlīcandajī's Śāstrabhaṇḍāra at Jaipur.[20] Bābā Dūlīcanda came from Phaltan (Satra District, Maharashtra), travelled thrice throughout India, visited several collections and collected about 800 Manuscripts (some of which were copied by himself). Lastly he settled at Jaipur, but he died in Agra in 1877 A.D. A catalogue prepared by BĀBĀ DŪLĪCANDA himself and arranged author-wise (perhaps the first attempt of this kind among the Digambaras) is reported to exist at Jaipur.[21]

There are still many collections of Indian Manuscripts which are neither catalogued nor even listed. In some of these cases unpublished "catalogues" are reported to have been prepared. While surveying the Jaina Bhaṇḍāras in Rajasthan, K. C. KĀSLĪVĀL has noted[22] the existence of a [hand-written] "catalogue" covering 23 collections in the Bikaner Division (8 in Bikaner City, and 15 in the mofussil area).[23]

In Gujarat and Rajasthan, the old cities of Cambay, Jesalmer and Pāṭaṇ are famous for their rich Jaina Bhaṇḍāras. Therefore a few words should be said about the cataloguing work undertaken in connection with these Bhaṇḍāras by various scholars and institutions. An excellent account of the Manuscript collections in the three cities (and a vivid description of Jesalmer) has been given by L. ALSDORF in an article published in the *Schubring Felicitation Volume*.[24] It was probably this article which informed the Indologists in the West for the first time of the admirable preservation measures carried out by Muni PUṆYAVIJAYA at Cambay, Jesalmer and Pāṭaṇ. 13 011 Manuscripts had already been collected in the Hemacandrācārya Jaina Jñāna Mandira of Pāṭaṇ when ALSDORF visited this place, but the actual number of Manuscripts available in Pāṭaṇ was much higher.

In the last century, the three cities were visited by PETER PETERSON, GEORG BÜHLER and R. G. BHANDARKAR. The results of their cataloguing work were made available in the form of "Reports". At the beginning of this century the Jain Shwetambar Conference of Bombay appointed pandits to visit the Bhaṇḍāras of the three cities. The result of their listing (according to N. M. DUTT "a very faulty and imperfect piece of work") was then incorporated into the *Jaina Granthâvali*. Later on, Indian scholars

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[17] Published in the periodical *Jaina Sāhitya Saṃśodhaka*, Vol. 1.2 (Poona 1925). For the term granthâgra refer to § 7.4.5.

[18] Published in the periodical *Jaina Siddhānta Bhāskara*, Vol. 5 (Arrah, saṃvat 1995), pp. 219-233.

[19] For the opening verses of this Bṛhatsūcī and of another list refer to Ser. Nos. 243-244.

[20] The collection has now been catalogued by K. C. KĀSLĪVĀL in his *Rāj. sūcī* Vol. 4 (Jaipur 1962). It is designated as Bhaṇḍāra "ka".

[21] K. C. KĀSLĪVĀL, JGBh. in Rāj. p. 253.

[22] K. C. KĀSLĪVĀL, JGBh. in Rāj. pp. 87 foll.

[23] AGARACANDA NĀHAṬĀ has not only prepared "catalogues" of the Mss. at Bikaner and other places, he has already published the descriptions of some of the important Hindi Mss. of various collections at Bikaner, Jesalmer, Citor, Kota, and several other places; see *Rājasthāna-mẽ Hindī-ke hastalikhitagranthõ-kī khoja* (ABCIM, no. 282), Bhāga 2.1947 and Bhāga 4.1954 (4, 6, 4, 3, 5, 235, 36 pp. 259 Mss.).

[24] *"Neues von alten Jaina-Bibliotheken"* (New Light on Ancient Jaina Libraries) = pp. 59-65 in the *Beiträge zur indischen Philologie und Altertumskunde* (Hamburg 1951, ANIS 7).

(DALĀL, DVIVEDĪ, JINAVIJAYA, PUṆYAVIJAYA, VIJAYAKUMUDASŪRI) have published numerous catalogues. It should be noted that Muni PUṆYAVIJAYA's guru (Muni CATURAVIJAYA), and his guru's guru (Muni KĀNTIVIJAYA) had already taken active interest in the preservation and rearrangement of the Manuscripts of Pāṭaṇ.[25] In number, the collections at Cambay, Jesalmer and Pāṭaṇ cannot compare with those at Ahmedabad, Bikaner and Jaipur. However the percentage of old palm-leaf Manuscripts is particularly high in the first three cities. Besides, cataloguing is on the whole more advanced in the case of Cambay, Jesalmer and Pāṭaṇ than in the case of Ahmedabad, Bikaner and Jaipur. Therefore we shall have to refer fairly often to catalogues etc. dealing with Cambay, Jesalmer and Pāṭaṇ, so that a few bibliographical details (supplied below and in § 1.3) will not be superfluous.

The Śāntinātha Bhaṇḍāra at Cambay was inspected by P. PETERSON in the 1880's (1882, 1883, 1886). PETERSON described the Manuscripts he had been allowed to examine.[26] Later, a Gujarati catalogue of the same Bhaṇḍāra was prepared by Ācārya VIJAYAKUMUDASŪRI under the guidance of Muni PUṆYAVIJAYA (published in 1942[27]). PETERSON has also described 24 Manuscripts in the Kalyāṇacandra Bhaṇḍāra at the same place (*3rd Report*, 1884-1886[28]).

The Jesalmer Manuscripts were catalogued by C.D. DALĀL. After his death his notes were edited by L.B. GĀNDHĪ in 1923 in a catalogue published by the Oriental Institute, Baroda (GOS 21). L.B. GĀNDHĪ has supplied additional information on this publication (and on former attempts at listing these Manuscripts) in his *Aitihāsika Lekha-Saṅgraha* (Baroda 1963), pp. 367-391.—The information on Jesalmer Manuscripts supplied by SHRIDHAR R. BHANDARKAR in his *Report 1904-05 to 1905-06* (ABCIM no. 283) is based on a list by Pt. HĪRĀLĀL HAṂSARĀJ. This list is also mentioned by L.B. GĀNDHĪ (l.c. p. 369). S.R. BHANDARKAR's "*Report*" has now been translated into Hindi by Pt. BRAHMADATTA TRIVEDI.[29]

C.D. DALĀL had also catalogued the Manuscripts in the Pāṭaṇ bhaṇḍāras. The first part of his catalogue was again edited by L.B. GĀNDHĪ (GOS 76.1937). Part 1 describes only the palm-leaf Manuscripts, and Part 2 (paper Manuscripts) was never published. Earlier, P. PETERSON had described no less than 93 palm-leaf and 11 paper Manuscripts of Pāṭaṇ in his *Fifth Report* (1892-1895[30]). Again a "classified subject-wise list of 2619 Mss." had been published some time in the first decade of this century. This voluminous compilation has been mentioned by L.B. GĀNDHĪ and D.P. ṬHĀKAR, but there is not a single reference in JRK, NCC and ABCIM.[31]—Some information about Pāṭaṇ is also given in a report published by P.C. DIVANJI in the *New Indian Antiquary* (Vol. 2. 1939-1940, pp. 122-125).

For technical reasons we have not included the catalogues prepared by Muni

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[25] ALSDORF l.c. p. 63.

[26] PETERSON's *1st Report* (1882-1883), pp. 56-57 and Appx. I pp. 1-103: palm-leaf Mss. Nos. 1-180. PETERSON's *3rd Report* (1884-1886), pp. 29-30 and Appx. I pp. 1-190: palm-leaf Mss. Nos. 181-338. ibidem Appx. II-A, pp. 191-243: paper Mss. Nos. 1-81.

[27] "*śrī Khambhāta Śāntinātha prācīna tāḍapatrīya jaina jñāna bhaṇḍāra-nū sūcipatra*" (ABCIM p. 168 "UC 11") Cambay 1942.

[28] Appx. II-B, pp. 243-284.

[29] Rajasthan Oriental Series 31. 1963.

[30] Appx. I pp. 1-151; Appx. II pp. 153-171.

[31] The compilation ("*prasiddha-jainapustaka-mandirastha-hasta-likhita-granthānāṃ kramapradarśakapa=tram*") was prepared by MAṆILĀL NABHUBHĀĪ DVIVEDI. — L.B. GĀNDHĪ: GOS 76. 1937, Prāstāvikam, p. 10. D.P. ṬHĀKAR: Summaries of Papers submitted to the 17th Session of the All-India Oriental Conference (Ahmedabad 1953), pp. 175-176.

PUṆYAVIJAYA in the above account. The necessary details will be supplied in §1.3. However we cannot conclude the present paragraph without mentioning the actual evaluation of the Manuscript material of Cambay, Jesalmer and Pāṭaṇ. Many texts are available only in Manuscripts found at these places. In other cases a very substantial portion of the Manuscript material of a particular text hails from Cambay, Jesalmer or Pāṭaṇ. The credit for editing many new texts with the help of Manuscripts from Cambay, Jesalmer and Pāṭaṇ goes mainly to four scholars: Munis CATURAVIJAYA and PUṆYA=VIJAYA, Muni JINAVIJAYA, and A. N. UPĀDHYE. Muni JINAVIJAYA has also published a *Praśastisaṅgraha* (Singhī Jain Series 18. 1943). This is partly based on PETERSON's *Reports* but contains a large share of the Muniji's own work. Special mention must also be made of the detailed studies of some Manuscripts contained in the editions by A. N. UPĀDHYE.[32]

§ 1.3 Previous Studies in Indian "Manuscriptology"

In spite of the numerous catalogues etc. a practical handbook describing the nature of the Manuscripts, the method of cataloguing and the importance of "manuscriptology" for the study of literature is yet to appear. The available observations are scattered over publications of different character (catalogues, editions of texts, monographs) and are written in different languages. However some publications supply more information than others and these shall be listed below.

GEORG BÜHLER had handled thousands of Manuscripts and his general observations are included in his *Indische Palaeographie* (Strassburg 1896[33]). Another general account is given by V. RĀGHAVAN in his *Manuscripts, Catalogues, Editions* (Bangalore 1963[34]). The third work to be mentioned in this connection is D. C. SIRCAR's *Indian Epigraphy* (Delhi etc. 1965, see Chapters 3, 4 and 7). Many instructive notes are also found in the earlier catalogues etc.—refer to G. BÜHLER's *Detailed Report* (ABCIM no. 269) for Manuscripts in Kashmir, and to P. PETERSON's six *Reports* (ABCIM no. 274) for Manuscripts in Gujarat and Rajasthan. For the method of cataloguing refer to K. L. JANERT, *Indische Handschriften* (1, pp. xi-xiii) and to the foreword of W. SCHUBRING's *Jaina-Handschriften*.

Special information on Jaina Manuscripts has been supplied by A. WEBER in his *Verzeichnis*[35] and in the Vorwort [Intr.] by SCHUBRING mentioned above. The reader's attention is also directed to the numerous articles on this subject published by Muni PUṆYAVIJAYA and H. R. KĀPAḌIĀ.[36] KĀPAḌIĀ could draw upon the rich experiences gained by cataloguing the Jaina Manuscripts of the "Government of Bombay Collection"

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[32] Līlāvaī (SJS 31. 1949), Bṛhatkathākośa (SJS 17. 1943), Kuvalayamālā (Pt. I: SJS 45. 1959; Pt. II: SJS 45. 1970).

[33] We have used invariably the English version published in *Indian Studies — Past and Present*. See *Ind. Pal.* in the Abbreviations.

[34] For bibliographical details and further references refer to the note on p. 18 of ABCIM.

[35] *Verzeichnis*, 2.2, Vorwort, pp. xi-xiii etc.

[36] A complete list of Muni PUṆYAVIJAYA's publications will be found on pp. 23-24 of *Jñānāñjali* I. In the present context the reader is referred to nos. 3, 4, 5, 6, 9, 12, 35 (on Jesalmer) of the Gujarati Section, and to no. 1 of the Hindi Section. KĀPAḌIĀ has published various articles on "manuscriptology" in the Annals of the Bhandarkar Oriental Research Institute and in the Journal of the University of Bombay: *Jaina Commentaries*, ABhORI 16. 1934-35, pp. 292-312. — *Methods Adopted by Jaina Writers for Recording Their Own Names ...*, ABhORI 17. Part 1. 1935-36, pp. 84-86. — *A Note on kṣa and jña*, ABhORI 17. Part 3. 1935-36, pp. 289-296. — *Foliation of Jaina Manuscripts and Letter-Numerals*, ABhORI 18. Part 2. 1937, pp. 171-186. — *Outlines of Palaeography*, JUB 6. Part 6 [May] 1938, pp. 87-110. — *The Jaina Manuscripts*, JUB 7. Part 2 [Sept.] 1938, pp. 2-30.

at Poona.[37] Muni PUṆYAVIJAYA has, apart from his numerous text editions and articles, prepared Manuscript catalogues for Ahmedabad, Cambay, Jesalmer, and Pāṭaṇ.[38] Parts 1-2-3 of the Ahmedabad catalogue[39] list the Manuscripts of the Collection built up by Muni PUṆYAVIJAYA himself.[40] Part 4 of the same Catalogue (LDS. 20. 1968, pp. 1-16, 1-320, 1-178 [Appx.], compiled by PUṆYAVIJAYA [and] edited by A. M. SHAH) describes the Collections of Vijayadevasūri (pp. 1-180: Mss. Nos. 1-1369) and of Kṣāntisūri (pp. 181-320: Mss. Nos. 1-1042); this could not be used in our work as it reached us in 1974. The Cambay catalogue[41] lists the palm-leaf Manuscripts of the Śāntinātha Bhaṇḍāra. Muni PUṆYAVIJAYA's Jesalmer catalogue covers all the palm-leaf and many paper Manuscripts in the various Bhaṇḍāras there. A page-proof copy of this Catalogue had been kindly sent to Berlin by Pt. DALSUKHBHĀĪ MĀLVAṆIĀ before its actual publication. It was formerly announced to be a publication of the Jain Shwetambar Conference of Bombay[42]; but now it has been released as Volume 36 of the Lalbhai Dalpatbhai Series (pp. 1-32, 1-471 [six Appx.]). Of the Pāṭaṇ catalogue no copy was available to us; is has now been published under the title, "*Catalogue of Manuscripts in the Shri Hemachandracharya Jain Jnanamandira, Patan.* Part 1: Paper Mss." (11, 631 pp.) and contains a tabular list of Mss. Nos. 14789 preserved in 13 collections of the city. As it reached us in 1974, it has similarly not been used in our work.[43]

At least 90% of the Manuscripts in the four cities are Jaina Manuscripts. Again more than 90% of the Manuscripts in Ahmedabad are paper Manuscripts, whereas the other three places have a very high percentage of palm-leaf Manuscripts. As a consequence the Cambay and Jesalmer catalogues deal exclusively or almost exclusively with palm-leaf Manuscripts, whereas the Ahmedabad catalogue covers almost exclusively paper Manuscripts. Although Muni PUṆYAVIJAYA's catalogues do not offer many general observations (these will be found in the Muniji's articles quoted in note 36 above), they show a considerable advance on previous descriptions of the material and should be studied, as specimens of the technique of cataloguing, by all workers in this field.

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[37] Cat. BhORI, Vols. 17.1-5, 18, 19.1-2.

[38] Some of Muni PUṆYAVIJAYA's catalogues were released after the publication of ABCIM. We shall therefore supply additional bibliographical details in note 39 and 41.

[39] [Ahmedabad:] *Catalogue of Sanskrit and Prakrit Manuscripts, Munirāja śrī Puṇyavijayaji's Collection*, compiled by Munirāja śrī PUṆYAVIJAYA, edited by Pt. AMBĀLĀL P. SHĀH. Published by the Lalbhai Dalpatbhai Bharatiya Sanskriti Vidyamandira [= L.D. Institute of Indology], Ahmedabad. Part 1: LDS 2.1963, pp. 1-12, 1-481, 1-210 (Mss. Nos. 1-3764, *sic*!); cf. ABCIM no. 281. — Part 2: LDS 5.1965, pp. 1-11, 482-749, 211-424 (Mss. Nos. 3765-6645). — Part 3: LDS. 15.1968, pp. 1-9, 850-977, 425-646 (Mss. Nos. 6646-7611). 14 Indices on pp. 1-646.

[40] The published parts of the Catalogue (see note 39) deal with a section of the Collection only.

[41] [Cambay:] *Catalogue of the Palm-Leaf Manuscripts in the Sāntinātha Jain Bhaṇḍāra, Cambay*, by Āgama-prabhākara Muni PUṆYAVIJAYA, published by the Oriental Institute, Baroda. Part 1: GOS 135.1961, pp. 1-6, 1-200 (Mss. Nos. 1-120 *sic*!); cf. ABCIM no. 59. — Part 2: GOS.149.1966, pp. 1-12, 201-497 (Mss. Nos. 121-290). 17 Indices.

[42] See for instance Pt. AMṚTALĀL M. BHOJAK's edition of the Caupannamahāpurisacariya (PTS 3.1961), prastāvanā, p. 34.

[43] Furthermore, we could not utilize the following publication: — KĀSLIVĀL, *Rājasthānake Jaina śāstra bhaṇḍārō kī grantha sūcī*, Pt. 5.1972 (pp. [1-12], 1-48, 1-1386), which describes circa 20,000 Mss. belonging to 45 Collections in different cities of Rajasthan (see pp. [3-4] and p. [10]).

§ 2 THE STRASBOURG COLLECTION

§ 2.1 Short History

The collection of Indian (specially but not exclusively Jaina) Manuscripts at Strasbourg bears the uneffaceable stamp of the personality of Professor Dr. ERNST LEUMANN (* 11th April 1859, † 24th April 1931). His name deserves a prominent place among the German Indologists of his day. See for instance the obituary published by WALTHER SCHUBRING[1] and the more recent remarks by F. R. HAMM.[2] LEUMANN was one of the few scholars whose attention was particularly drawn towards Jaina literature. He started his academic career with a dissertation entitled *Das Aupapātika Sūtra*,[3] the first critical edition of one of the so-called Upâṅgas of the Śvetâmbara canon. From 1884 to 1918, LEUMANN was professor of Indology at the University of Strasbourg where he devoted much of his time and energy to the study of Jaina literature (mainly during the first half of this period). LEUMANN's research programme did not only consider the questions under discussion in his day. He had the intuition and foresight to touch upon some fundamental problems of Jaina Philology which had not been studied previously—and which have been rarely treated even after the foundations were laid by him. This is all the more deplorable as many texts became available in printed form during the last decades (see e.g. the editions listed in *Jain Journal* Vol. 4, pp. 165-167 as "A-Texts" and "B-Texts").

In the days of LEUMANN's research, Jaina literature was scarcely known. Only a few texts had been printed. An incalculable number of Jaina texts—mainly early non-canonical texts in Prakrit and later commentaries in Sanskrit—lay hidden in huge Manuscript collections. But through the catalogues etc. which appeared in quick succession (see § 1.2) LEUMANN came to know of the wealth of Jaina Manuscripts at Poona, Bombay, Ahmedabad, Jesalmer, and Cambay. In Europe, there were collections of Indian Manuscripts in Berlin (KÖNIGLICHE BIBLIOTHEK, later on: PREUSSISCHE STAATSBIBLIOTHEK), London (INDIA OFFICE LIBRARY and BRITISH MUSEUM), Cambridge, Oxford, Vienna, and Florence. All these collections included Jaina Manuscripts. They were easily accessible, properly arranged and to some extent catalogued. In some cases LEUMANN himself prepared catalogues. His list in ZDMG 47. 1893 (pp. 308-315) is, for instance, a kind of catalogue of about one hundred and fifty Jaina Manuscripts in the British Museum, which are to this day not described elsewhere.

LEUMANN's greatest contribution in the field of Jaina literature is a monumental work entitled *Übersicht über die Āvaśyaka-Literatur*. This is neither a survey (as the title suggests) nor an introduction nor a monograph in the strict acceptance of the term. It is rather a cluster of highly specialized studies—interlaced but not integral, extensive but not complete. The *Übersicht* was to accompany a facsimile edition[4] of the "Śīlāṅka

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[1] Ernst Leumann. Ein Nachruf (ZDMG 87. 1934, pp. 69-75).

[2] *Jain Journal*, 4. [Jan] 1970, pp. 117-118.

[3] Leipzig, AKM 8, 2. 1882.

[4] G. BÜHLER had been supplied with the relevant photographs and he utilized them for his *Indian Palaeography* (pl. 9, columns 24-25: see ibid. p. 119 note 377 and p. 120 note 385). A copy of the unpublished print (facsimile, excerpts, pratīka list) is preserved in the Seminar für Kultur und Geschichte Indiens, Universität Hamburg.

Manuscript" (a palm-leaf Manuscript from Poona [5] containing Koṭyācārya's commentary on the Viśeṣâvaśyakabhāṣya) along with excerpts from this Manuscript and a pratīka list of the Viśeṣâvaśyakabhāṣya itself. The *Übersicht* was composed and printed from April 1897 to March 1898. LEUMANN's preface is dated April 1900. However the work was not released by LEUMANN, probably because it was not complete (see p. 10 above). Only after LEUMANN died in 1931 was the *Übersicht* edited by W. SCHUBRING in its present form (Hamburg, ANIS 4. 1934).—The work was based on the one hand on the Manuscripts at Strasbourg, Berlin and some other places in Europe.[6] On the other hand, LEUMANN received on loan many Manuscripts from the Government of Bombay Collection at Poona. In his *List of Digambara Manuscripts* (WZKM 11. 1897), Leumann mentions as many as 36 Manuscripts of the Poona Collection. An offprint of this list was issued separately and dedicated to Professor ĀBĀJĪ VIṢṆU KĀTHAVAṬE, "the generous librarian who, out of the most splendid collection of Indian Manuscripts has sent on loan to the writer [i.e. LEUMANN] copies of a great many Jain texts wanting in Europe part of which are mentioned in the subsequent list". For other Manuscripts from Poona used by LEUMANN see his lists in ZDMG 45. 1891 (four Manuscripts) and 47. 1893 (seven Manuscripts). On p. iv of his *Übersicht*, LEUMANN mentions more than 15 Manuscripts from Poona which he utilized for this particular work.

Often LEUMANN had to transcribe in toto or in part Manuscripts received on loan from outside. As it was possible to purchase Manuscripts in India, he soon started to build up a private collection. This was all the more important as Digambara Manuscripts—badly needed for his study of the Āvaśyaka literature—were normally not available in European collections. In August 1891, LEUMANN received permission to purchase important Jaina Manuscripts for the University Library at Strasbourg (then designated as: "KAISERLICHE UNIVERSITÄTS & LANDESBIBLIOTHEK, STRASSBURG"), as from Nov. 1892, he could secure the financial help of the "Max-Müller-Stiftung" for this purpose.[7] When LEUMANN started purchasing Manuscripts from India, his chief sources were BHAGVĀNDĀS KEVALDĀS († 13th March 1900)[8] of Surat for the Śvetâmbara literature, and BRAHMASŪRI—as well as his son JINADĀSA—of Śravaṇa Beḷgoḷa for the Digambara works (which were, however, procured through E. HULTZSCH).[9] But these were not the only sources. Later the collection of TH. GOLDSTÜCKER (non-Jaina Manuscripts) was also purchased by the University Library.[10] The whole collection which came into being through these and other purchases is now preserved as the Sanskrit Section of the Oriental Manuscripts Collection of the "BIBLIOTHÈQUE NATIONALE ET UNIVERSITAIRE" at Strasbourg ("BNUS"). The transcripts and excerpts prepared by LEUMANN are now deposited in the Seminar für Kultur und Geschichte Indiens of the Universität Hamburg. They form part of the large collection of LEUMANN's left papers which testify both to his stupendous energy and to his habit of leaving things unfinished.

LEUMANN had numbered all the Strasbourg Manuscripts as they were acquired by the

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[5] For a description of this Manuscript see now KĀPAḌIĀ, Cat. BhORI 17.3, Manuscript No. 1106.

[6] See for instance WZKM 11, p. 297; and *Übersicht* p. ii ("*Näheres über die Handschriften und deren Citirung*").

[7] WZKM 11. 1897, p. 297; *Übersicht* p. i[a] and p. iv[2].

[8] *Übersicht* p. i and WZKM 11. 1897, p. 297. — P. PETERSON had dedicated his *4th Report* (1886-1892) "To my unwearied assistants Ramchandra Dinanath and Bhagvandas Kevaldas".

[9] WZKM 11. 1897, p. 297; *Übersicht* p. i and p. iii[c] (L 224). Also compare Ser. No. 243.

[10] TH. AUFRECHT, *Cat. Cat.* 2, p. iii (9. Goldstücker).

Library (see §§ 4 and 5.3). This includes the Manuscripts which LEUMANN had originally purchased for himself but which were later incorporated in the Strasbourg Library. As observed in the Preface, LEUMANN's intention of compiling and publishing a catalogue of the Jaina Manuscripts at Strasbourg (*Übersicht* p. iv, note 1) was never realized. He had however published two preliminary lists:

(1) *A List of the Strassburg Collection of Digambara Manuscripts*. This was published in the Vienna Oriental Journal (WZKM 11. 1897, pp. 297-312) and issued also separately (see p. 11 above). LEUMANN supplies an alphabetical list of titles, singled out from various sources, with occasional cross-references. About 85 Manuscripts or parts of Manuscripts at Strasbourg are mentioned. The Digambara Manuscripts purchased after the date of this publication—about one half of the Strasbourg Digambara collection—are of course not included. On the other hand, Digambara Manuscripts from many other collections (mainly Berlin and Poona) have been incorporated; see LEUMANN's remark on p. 298.

(2) *Die Strassburger Śvetâmbara-Handschriften* (published on pp. iii-iv of the *Übersicht*). This is an alphabetical list of 99 titles. Only four Śvetâmbara Manuscripts purchased after April 1900 (viz. S 455 - S 458) have not been included. Occasionally LEUMANN refers to Manuscripts in other collections.

To these Lists must be added the published Lists of LEUMANN's "Transcripts and Excerpts":

(3) "*Liste von transcribirten Abschriften und Auszügen vorwiegend aus der Jaina-Literatur*" (published in ZDMG 45. 1891, pp. 454-464). This is a systematic list (Nos. 1-68: Jaina-Literatur; Nos. 69-75: Buddhistische Literatur; Nos. 76-90: Brahmanische Literatur). Most of the Manuscripts covered were in Berlin, some in Poona, and some in England.

(4) "*Liste von transcribirten Abschriften und Auszügen aus der Jaina-Literatur*" (published in ZDMG 47.1893, pp. 308-315). The numbering continues the numbering in (3). The titles are arranged in alphabetical order, but the numbering neglects this order. The lowest number is "1", the highest is "128", the first number is "91" and the last "114". Readers who want to find out the total number of titles listed are requested to consult LEUMANN's article. The Manuscripts belonged to collections in London (British Museum: W. ERSKINE, RATNAVIJAYASŪRI, and C. BENDALL Collections), Berlin, Strasbourg, Poona and a few other places.

(5) "*L 129-225*" (published on pp. ii-iii of the *Übersicht*). "*L 129-225*" [L = LEUMANN] is the title of the relevant section of the Übersicht. It suggests a continuation of the numbering of (4) but remains otherwise obscure. The lowest number is 115 (occurring 10 times), the highest is 225, the first number is 129 and the last 224. The List has 107 numbers (counting the ten "115"s as ten numbers). It includes a few pieces (prepared by LEUMANN or others) which cannot be classified as "Abschriften und Auszüge" [Transcripts and Excerpts; see Übersicht p. ii[a], lines 1-6]. LEUMANN makes a few remarks on the Lists (3)-(5) in his *Übersicht* (p. ii[a], lines 1-6), but he does not succeed in rendering his system of numbering intelligible.—The titles etc. are given without reference to the source of the Manuscript.

It is clear from the above description that LEUMANN's "five lists" differ in their form and in their contents. They are not tools of research in the general sense, but they must be consulted by those who utilize for their research LEUMANN's published and unpublished materials.

In 1923, Dr. ERNEST WICKERSHEIMER listed all Indian Manuscripts of the Strasbourg Collection in a French publication.[11] But this remained apparently unknown to Indologists (not mentioned in ABCIM, not mentioned in NCC).

§ 2.2 Brief Evaluation

In WICKERSHEIMER's catalogue, the Jaina Manuscripts will be found under the numbers 4372-4438 and 4441-4557. The exact number of the Jaina Manuscripts is 193 (and not 182 as the figures suggest), because WICKERSHEIMER has in two cases assigned two consecutive numbers to a single Manuscript, while some of his numbers refer to more than one Manuscript.

The collection of Jaina Manuscripts at Strasbourg is unique: rare Manuscripts, belonging to a neglected field of research collected in great number. LEUMANN's main interest was the Āvaśyaka literature in its widest sense, including not only Śvetâmbara but also Digambara texts. He also collected Jaina Manuscripts not connected with the Āvaśyaka literature and had some of these copied. See for instance the Manuscripts (= modern copies) of the Vasudevahiṇḍi (**Ser. No. 190**) and of the Aṅgavidyā (**Ser. No. 23**). As far as Digambara Manuscripts are concerned, the Strasbourg Collection is richer than any other Jaina collection outside India.

Some Manuscripts are of special importance for one reason or another. We mention only the following:

The oldest paper Manuscript, though not dated, is the "Pañcâṅga-Manuscript" (**Ser. Nos. 1-10**). The two oldest palm-leaf Manuscripts, again not dated but of considerable antiquity, are those of the Nandī-cūrṇi (**Ser. No. 49**) and of the Nandī-vivaraṇa by Haribhadra (**Ser. No. 19**). A list of the dated Manuscripts is supplied in the Appendix 2. There is an illuminated Manuscript of the Uttarâdhyayanasūtra, dated saṃvat 1869 (**Ser. No. 137**). The Manuscript of the Rāma-caritra by Devavijaya (**Ser. No. 202**) is an autograph. For informative scribal remarks see **Ser. Nos. 45, 137, 77** etc. The **Ser. Nos. 240** and **241** supply the dynastic lists of the kings at Sāmbhar and Pāṭaṇ respectively. The collection contains a number of Manuscripts the texts of which have not yet been edited. Worthy of note are the following: Prameyakaṇṭhikā by Śāntivarṇin (**Ser. No. 157**), Ekântamatakhaṇḍana by Lakṣmaṇa (**Ser. No. 166**), three works by Bhāvasena (**Ser. Nos. 163-165**), and three chapters (9-11) of the Ratnamañjūṣā (**Ser. No. 327**). In the first two cases, few Manuscripts exist, in the last four cases the Strasbourg Manuscripts are unique.

§ 2.3 The Concept of the Present Catalogue

The form of a Manuscript catalogue depends largely on the approach of its author. But to some extent the form is also determined by the character of the material.

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[11] *Catalogue Général des Manuscripts des Bibliothéques publiques de France, Départements, Tome 47: Strasbourg*, par le Dr. ERNEST WICKERSHEIMER (Paris 1923). The Indian Manuscripts appear on pp. 773-805 and are numbered 4372-4687. These 315 numbers correspond to LEUMANN's numbers S 160-164, 200-205, and 301-531. Indian Manuscripts at Strasbourg are also mentioned in *Tome 50* (Paris 1954): p. 429 (No. 4864) and p. 430 (Nos. 4877-4878).

Unedited texts call for some remarks on the contents. Praśastis etc. containing interesting historical material should be analysed. The reader is referred, in this connection, to the six essentials of a descriptive catalogue enumerated by H. D. VELANKAR in the Preface to his *Bombay Catalogue* (Cat. BBRAS). It follows from the lay-out of the present work in general and of the individual entries in particular that we have tried to supply the greatest possible quantity of information which can be given within the framework of a Manuscript Catalogue—without drawing a clear-cut line of demarcation between "Manuscriptology" and history of literature.

At this stage we cannot enter into a discussion about the meaning of "Manuscript", "Text" etc. But let it be said, the basic unit of registration is not the Manuscript as a bundle of sheets covered with writing, but the Text appearing in toto or in part, alone or along with other Texts on such a bundle. From the point of view of registration and description, such a Text supplies one Entry. Thus Part 2 of the present book consists of 336 different Entries. While devising the pattern for our Entries we have studied carefully the works of our predecessors. Deviations from their approach or from the approach of some of them are due mainly to two reasons. On the one hand we wanted to give as much information as possible (as emphasized above). On the other hand we have tried to "dissect" the individual Texts, distinguishing as clearly as possible between their different parts (Texts in their narrowest sense or Texts proper, Colophons, Scribal Remarks etc.).

It is quite obvious that literary tradition has a material basis. This is studied in such disciplines as palaeography, art-history (miniatures and calligraphy) and chronology (dates of copying). There are a few more aspects, covered roughly by the term "Manuscriptology" and discussed in the later paragraphs of the present part of the book. Here we cannot attempt an abstract discussion of the meaning and of the implications of "Manuscriptology". However, the reader will realize at once that a Manuscript catalogue supplies much information which is not found in a history of literature. And he will also realize that both cannot be considered as watertight compartments. Whatever the exact relationship between the two disciplines, we have tried to pave the way for a more integral approach.

The Strasbourg collection offers a very typical cross-section of the Jaina material, and we may therefore say that our observations are by and large typical of Jaina Manuscripts in general. It goes without saying that this generalization cannot be extended to non-Jaina Manuscripts where the situation differs in more than one respect.

§ 3 EXPLANATION OF BASIC TERMS

§ 3.1 "Manuscript"

H. R. KĀPAḌIĀ says in his article *The Jaina Manuscripts*[1] (after mentioning the etymology of the word "manuscript"): "in its widest sense, it means anything written by hand". In our context, however, the term "Manuscript" is employed in a less general sense. It means a document written by hand on substances such as paper, palm-leaves, wooden tablets, birch-bark, or cloth, and containing a literary work. It may consist of a single Folio—even a fragmentary one—or of hundreds of Folios. Even modern transcripts (often designated as "copies") are covered by the term. On the other hand, our definition excludes "inscriptions". These are engraved on stone surfaces or on metal plates; they normally contain official charters or private records, which may but need not possess literary merit.[2] (For a Jaina work inscribed on a pillar see **Ser. No. 236**).

Modern Indian scholars use many different words (all derived from Sanskrit) to denote a Manuscript: (a) hasta-likhita-prati, (b) hasta-prati, (c) hasta-likhita-grantha, (d) hasta-grantha, (e) likhita-grantha, (f) grantha, (g) hasta-likhita-pothī, (h) likhita-pustaka, and (i) pustaka.[3]

§ 3.2 Traditional Terms for "Manuscript"

The words above are more or less of modern origin. Only the word pothī (g) is old. It was used in Western India (i.e. Gujarat, Rajasthan, Maharashtra), and in Gujarati we also come across the form hātha-pothī (KĀPAḌIĀ, *Jaina Mss.* p. 3). The Bengali equivalents are puthī or punthī (see for instance Puṃthiparicaya in the sense of Manuscript catalogue: ABCIM no. 291). For pothī and related words refer also to TURNER's Comparative Dictionary.[4] In early Jaina Literature we find the word

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[1] JUB 7.2 [Sept.] 1938, pp. 1-30.

[2] D. C. SIRCAR says on p. 1 of his *Indian Epigraphy*: "'Inscription' literally means any writing engraved on some object". He adds "In India, rocks as well as lithic, metallic, earthen or wooden pillars, tablets, plates and pots, as also bricks, shells, ivory plaques and other objects were generally used for neising inscriptions". — Sometimes, literary matter normally recorded in the form of Manuscripts is engraved on stone etc. Instances of this are mentioned by G. BÜHLER on p. 145 of his *Indian Palaeography*. For Buddhist Sūtras inscribed on bricks refer to E. H. JOHNSTON, *The Gopālpur Bricks* (JRAS 1938, pp. 547-553 and Plates viii foll.). References etc. to these Gopālpur Bricks are numerous (G. BÜHLER, *Ind. Pal.* p. 145; D. C. SIRCAR, *Ind. Epigraphy* p. 73; *Ep. Ind.* 21. [1932], pp. 193-204). For mantras etc. inscribed on metal plates refer to H. R. KĀPAḌIĀ, *Jaina Manuscripts*, p. 8. There is also a legendary tradition that "copper-plate copies of some of the rare books relied upon by Madhva in his works" lie hidden at Pustaka-Tīrtha near Kaṭṭatala (South Kanara District, Mysore). See B. N. KRISHNAMŪRTI ŚARMĀ's article in ABhORI (16. 1935, pp. 152-154). During the last decades, Āgamôddhāraka Ānandasāgara sūri got two "Vardhamāna Jaina Āgama Mandiras" constructed: one at Surat (where the Āgamas are inscribed on copperplates) and one at Pālitāṇā (Āgamas inscribed on marble slabs). For details see e.g. the "dedication sheet" attached to the Gujarati translation of the Piṇḍaniryukti (Ṭhaḷiyā 1962). — In Burma, Buddhist texts were engraved on stone slabs on a large scale. See W. B. BOLLÉE, *Some Less Known Buddhist Pali Texts* (*Pratidānam*, i.e. *Kuiper Felicitation Volume*, pp. 493-499).

[3] The words are found in the titles of Manuscript catalogues with Sanskrit, Hindi and Gujarati titles recorded in ABCIM: (a) no. 152; (b) no. 281; (c) nos. 17, 102, 133, 134, 266, 282, 327; (e) nos. 225, 310; (f) nos. 119, 129; (g) no. 260; (h) no. 14; (i) nos. 46, 258. — For hasta-likhita-prati (a) see also H. R. KĀPAḌIĀ, Jaina Manuscripts (note 1 supra), p. 3. This word is used for instance by Muni JINAVIJAYA (Jītakalpasūtra edition, Ahmedabad 1926, Intr. p. 6).

[4] Sir RALPH L. TURNER, *A Comparative Dictionary of the Indo-Aryan Languages* (London 1966), p. 478[b]: Pōstaka (= no. 4813).

potthaya (or potthaga). In the Anuyogadvārasūtra, a late canonical work, we get the expression pattaya-potthaya-lihiyaṃ.[5] In the Bhāṣyas and Cūrṇis (which belong to the early non-canonical literature) the word is more frequent. The gāthā potthaga jiṇa diṭṭhanto ... appears both in the Bṛhatkalpabhāṣya (Bhavnagar edition, verse 3827) and in the Niśīthabhāṣya (Agra edition, verse 4004). Other instances are potthaga-paṇagaṃ gheppati (Niśīthacūrṇi, Agra edition, Vol. 0, 000) and jiṇa-bimba-bhavaṇa-putthaya- (Paryantârādhanā, verse 52).

The Sanskrit equivalent pustaka was used in the medieval period, and occasionally[6] by modern scribes and authors. The second maṅgala-verse of Abhayadeva's Praśnavyākaraṇavṛtti has kūṭāni ca pustakāni (**Ser. No. 8**). Abhayadeva has used the word at other places as well (see *Jñānânjali* II, p. 33). Koṭyācārya uses the word pusta= ka in his commentary on the Viśeṣâvaśyakabhāṣya of Jinabhadra gaṇi: api keṣucit pustakeṣu 'sutakaraṇaṃ' ti pāṭhaḥ, tad api cintyaṃ (Ratlam edition p. 934, line 5). In the same text, Koṭyācārya also uses the synonym prati: na cêdaṃ bhūyasīṣu pratiṣu dṛśyate (ibidem p. 224, line 8). H. R. KĀPAḌIĀ thinks that Koṭyācārya was the first author to use the word prati (see the reference in note 3 supra). In our manuscripts, the word occurs in the verse written by the third scribe in **Ser. No. 45**: ... pratir mumuce (the verse is known from other sources as well). KĀPAḌIĀ (l.c.) explains prati as an abbreviation from pratikṛti, pratinidhi, or pratibimba, and supplies various instances of its use. In the late medieval period, the word assumes different forms: pratti (*Verzeichnis* 2000; **Ser. No. 17**), pariti (**Ser. No. 134**), parati (**Ser. No. 000**), parata (**Ser. No. 226**), partti (**Ser. No. 111**), and prata. This linguistic disintegration of terminological words is an interesting phenomenon (for further instances refer to § 5.10 and Appendix 4).

Besides pustaka and prati, we find the word ādarśa. Śīlāṅka says in his Sūtrakṛtâṅgavṛtti: iha ca prāyaḥ sūtrâdarśeṣu nānāvidhāni sūtrāṇi dṛśyante.[7] H. R. KĀPAḌIĀ has collected further instances (p. 4, note 3 of his article quoted in note 1 supra). ādarśa also occurs in the compound prathamâdarśa.[8] This denotes a Manuscript written by the author himself (autograph copy) or—more often—a manuscript written under his supervision ("authorized copy"). As the references to such prathamâdarśas are not without interest we shall give below a list of the instances we have found in the course of our research work:

saṃvat	963	Siddharṣi (Upamitibhavaprapañcā kathā, praśasti-vs. 21): **Ser. No. 192**.
	1128	Abhayadeva (Bhagavatī-vṛtti): Cat. BhORI 17.1, p. 88.
	1296 1304	Tilakâcārya (Cat.ŚBh.Cambay, pp. 86-8 and p. 105).
	1364	Jinaprabha (*Verzeichnis* 2.2, p. 654).
	1599	Sādhuraṅga (Cat. BhORI 17.1, p. 44 and p. 45).
	1660	Śāntichandra (Cat. BhORI 17.1, p. 229).
	1655	Kanakakuśala (*Jaina-Hss.* Nos. 406-409).[9]
	1680	Jayavijaya (Cat. BBRAS, p. 386b).

[5] Ed. PUṆYAVIJAYA/MĀLVAṆIĀ/BHOJAK (Jaina Āgama Series Vol. 1), Aṇuogaddārāiṃ §39 (p. 67) etc.
[6] **Ser. Nos. 212** and **208**.
[7] Goḍī Pārśvanātha Series 7. 1953, fol. 79 A-B. For the full quotation refer to *Jñānâñjali* II, p. 33.
[8] This was already mentioned by P. PETERSON on p. 62 of his *1st Report*.
[9] An anonymous Gujarati Ṭabo (Jaina-Hss. No. 409) translates the term prathamâdarśa with prathama biṃbū.

1689 Bhāvavijaya (Utt.-ṭīkā, praśasti-vs. 20) : **Ser. No. 14**.
1708 Vinayavijaya (Lokaprakāśa, praśasti-vs. 38) : **Ser. No. 137**.

A fourth synonym is mātṛkā which appears in **Ser. No. 224**. This term is used by Nārāyaṇa in his commentary on Śrīharṣa's Naiṣadhīyacarita, 10.87 (NSP 1952, p. 431). Also see KAPADIA, *Jaina Mss.* p. 4.

§ 3.3 "Jaina-Manuscript"

H. R. KĀPAḌIĀ offers four alternative definitions of the term "Jaina-Manuscript" (op. cit. p. 4)[10] : —

"(1) Whatever is written in the form of a Manuscript *by* a Jaina is a Jaina Ms.
(2) Whatever Manuscript is written *in* Jaina Nāgarī characters is a Jaina Ms.
(3) Any *Jaina work* sacred or even secular written in the form of a Manuscript by a Jaina or a non-Jaina is styled a Jaina Ms.
(4) Any Manuscript that is *in possession of* a Jaina individual or body is a Jaina Ms."

KĀPAḌIĀ has thus evolved four different criteria for the classification of a Manuscript as "Jaina", viz. scribe (1), script (2), contents (3), and ownership (4).

We use the term "Jaina-Manuscript" primarily in the third sense, rarely in the first sense (see below), and never in the other senses. For the purpose of the present catalogue we regard as "Jaina works" all the works recorded by H. D. VELANKAR in his *Jinaratna-kośa*. Hence the relevant Manuscripts are called Jaina Manuscripts. However "composite" Manuscripts (§ 3.5.1) are classified as Jaina Manuscripts even if they contain one or more non-Jaina works (along with Jaina works). An instance of this are the two verses of the Mīmāṃsā-ślokavārttika by Kumārila bhaṭṭa (**Ser. No. 324**) forming one Manuscript along with **Ser. No. 157** (Prameyakaṇṭhikā[11]). The Text as such (**Ser. No. 324**) will be found in Section 6.3.

§ 3.4. "Text"

Henceforth we shall distinguish between "text" and "Text". The same word refers to a literary work when written with a small initial letter (text = work), and it refers to a work as found in a particular Manuscript when written with a capital initial letter (Text = case of recording). However, this is not the only difference between "text" and "Text". A "Text" may just be a part of a text (see **Ser. No. 324** mentioned above). Conversely it is possible that a "Text" is a selection of pieces taken from more than one text. Again a "Text" normally includes additional matter, composed by its author or by other persons (as a rule the scribe[s]) and mainly attached at the end : colophons, praśastis, scribal remarks etc.

Sometimes the delineation of the texts presents difficulties. Should we regard the Bhagavadgītā, the Sūtasaṃhitā, and the Āvaśyakasūtra as works in their own right or as parts of other works (Mahābhārata, "Skandapurāṇa", Āvaśyakaniryukti)? But normally both tradition and modern scholars are unanimous in this respect. With the help of this background we can normally distinguish between different Texts found in

[10] Italics ours.
[11] The two verses by Kumārila are not quoted in the Prameyakaṇṭhikā but form a sort of appendix to this work, as recorded in the relevant Manuscript.

one and the same Manuscript and we can also distinguish between additional matter and the text proper.[12] However Jaina texts are not always so well-known and so clearly delineated as, say, kāvya texts. Consequently we have sometimes to rely on external features. Thus a maṅgalâcaraṇa (§ 7.3.2) indicates the beginning, and a text-colophon (§ 7.4.2) the end of a Text.[13] The scribe would also insert graphic marks (cha, śrī, rosette etc.) or leave spaces between two different Texts. In some cases the change in the appearance of the folios indicates the beginning of a new Text (the old numbering may be continued or not). It is however also possible that the original Manuscript contained some free space at the end (a single folio or a number of folios) which was covered with writing at a later date. But apart from sporadic cases there will always be some criterion for the separation of different Texts.

The somewhat rigid principle of separating different Texts as far as possible does not apply to those cases where a basic text ("mūla") is accompanied by a commentary or a Sanskrit translation ("chāyā", see § 6.4). These form together one Text—except those cases where the mūla is given first and the commentary afterwards. Even more than two "texts" running parallel are regarded as one Text.

Only in very few cases we had to deviate from the principles just described. Praśastis are normally treated as parts of the respective Texts, but the Dūlīcanda-praśasti (**Ser. Nos. 243-244**) has been treated as a text in its own right (available in two "Texts"). In the case of the Padmanandi-pañcaviṃśatikā we have followed previous usage and treated this as one text, although from our point of view it consists of 26[14] different texts.

§ 3.5 Relation between "Manuscripts" and "Texts"

Normally a Manuscript contains one Text. Such a Manuscript shall be called a "simple Manuscript". In the present Catalogue there are 141 cases, where the terms "Manuscript", "Text" and "Entry" denote the same object from different viewpoints, because the relevant Manuscripts are "simple" ones. But even here the situation is clear only from the point of view of the Manuscript. In fact, one and the same work or "text" may occur (within one and the same collection) in more than one Manuscript and as a consequence in the form of more than one "Text". Thus the matter is more involved than would appear at first sight. It is hoped that the two following paragraphs (§ 3.5.1 and 3.5.2) will make it easier for the reader to understand the situation.

§ 3.5.1 Types of Manuscripts

We distinguish between (1) simple, (2) collective, and (3) composite Manuscripts. To this must be added what we call "compound Manuscripts", but these are not members of the present sequence of types. We admit that the words employed by us as distinguishing terms are rather insignificant. In a case like this it is however difficult to find appropriate words.

The first type has already been defined in the previous paragraph. Collective Manuscripts are not very common and somewhat untypical. They are conglomerates

[12] This distinction has no practical value. We shall therefore refer in this catalogue simply to "Texts", without distinction between "additional matter" and "text proper".

[13] A maṅgalâcaraṇa must, and a text-colophon can originate from the author himself.

[14] and not 25, as the title suggests.

collected for different purposes and differing in character from case to case. They nevertheless have the outward appearance of a single Manuscript. One may quote as parallels the practice of some libraries to bind different offprints as a single book and the practice of booksellers to offer occasionally a number of small pamphlets, articles etc. as one item. As the type is not uniform, we refer to descriptions of individual instances instead of describing the type as such.[15]—It must be remembered in this connection that the old Manuscripts, whether palm-leaf or paper were unbound. It is therefore not surprising that the loose folios were occasionally "reshuffled". It is only in Kashmir that we find paper Manuscripts bound in leather (*Ind. Pal.* p. 147). In recent times the guṭakā and "copy-book" format became popular in many parts of Northern India. As the word "copy-book" suggests, the folios were bound (after the copying). But sometimes they were in fact left unbound or the binding was destroyed later on.

When the different Texts of a Manuscript are more or less closely related, we use the term "composite Manuscript". An instance of this is LEUMANN's Manuscript S 397 (our **Ser. Nos. 1-10**). This consists of the texts of the five Aṅgas 7-11, followed by Abhayadeva's commentaries on each of them. The scribe himself calls this "pañcâṅga-pustakam".[16] Again many Manuscripts of Rājaśekhara's Prabandhakośa have as a second text the Cāhamāṇa-vaṃśâvalī. One example is contained in the Strasbourg Collection (S 396 = **Ser. Nos. 235** [Pra] and **240** [Cā]).

After describing the main types we have to mention a few special cases. A compound Manuscript is the result of repair-work done in one way or the other. The missing portion of a Manuscript (we are referring to simple Manuscripts) is supplied either by adding the required Folios from some other Manuscript or by writing the missing portion anew on the basis of another Manuscript. Naturally there is in most cases a palpable difference in the material and the script. In our system, such a Manuscript supplies one Entry (see **Ser. Nos. 13, 70** etc.). No. 2 in *Ind. Hss. 1* is also an instance of a compound Manuscript.

Factors of practical utility and religious usage require that tracts and hymns which are short and popular are often handed down in the "Manuscript tradition" as more or less compact units containing a larger or smaller number of such compositions. If the texts combined in such a Manuscript show only a minimum of unity, then we call it a composite Manuscript,[17] treating even fragmentary or extremely small texts as separate Entries. If, on the other hand, the unit has been given the characteristics of

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[15] From our catalogue we supply the relevant Leumann numbers. The corresponding Ser. Nos. will be found in Appendix 1. See Nos. S 163, S 334[a], S 334[b], S 349 [= 18 Entries], S 418[a], S 418[b], S 418[c], S 418[d], S 418[e], S 418[f], S 420[a], S 420[b], S 433[k]. Most of these numbers have small letters added to the figures. However LEUMANN's small letters have no uniform function. — Another collective Manuscript is "Ms. or. fol. 2567" of the Berlin Collection (= *Ind. Hss. 1*, Nos. 256 and 433). On p. 125 of *Ind. Hss. 1*, JANERT observes that "Ms.or.fol.2567" consists of two Folios — copied by the same scribe — which in reality are the first and the last Folios of two different Manuscripts. Fol. 1 is JANERT's No. 256 (Mānatuṅga's Bhaktâmarastotra with a commentary, vss. 1-2), Fol. 2 is ibid, No. 433 (Aniṭkārikā with a commentary, vss. 8-11).

[16] See the post-colophon verse 1 in **Ser. No. 10**. At another place the same scribe has used the word ṣaḍaṅgī-pustakam. The term pañcâṅgī is also recorded by C. D. DALĀL (*Cat. Pāṭaṇ*, pp. 290-291, Nos. 41 and 43/1). — In modern Jaina literature (particularly Jaina literature in Gujarati) the word pañcâṅgī is used in a completely different sense. It denotes the five categories "Niryukti, Saṅgrahaṇī, Bhāṣya, Cūrṇi, Ṭīkā" taken as a whole. See e.g. Muni PUṆYAVIJAYA (*Jñānâñjali* I, pp. 61-66) and W. SCHUBRING (*Jaina-Hss.* No. 294).

[17] A collective Manuscript would consist of different Manuscripts, and not merely of different Texts combined in one and the same Manuscript. Moreover the degree of unity would be still lower or there would be no unity at all.

a single text by the author himself or if the unit has developed this characteristic in the process of "Manuscript tradition", then and only then we treat the unit as a single Text in a single Entry. Instances of this are the Kriyākalāpa (**Ser. Nos. 83** foll.), Padmanandin's Pañcaviṃśatikā (26 tracts etc., mentioned already in § 3.4), Haribhadra's Pañcāśaka (19 tracts etc) and several other "works".[18]

There are Manuscripts in which originally blank folios or the free areas on the margins were subsequently covered with writing by a later scribe or by later scribes (rarely by the same scribe). Here too we use the term "composite Manuscript", as these additions have nothing to do with the main Text (glosses etc. are of course a different matter). As a consequence, the additions form one or more Entries besides the Entry for the main Text; see e.g. **Ser. No. 17** and **318**. This practice was started by SCHUBRING (Jaina-Hss. No. 947) and continued by JANERT.

§ 3.5.2 Relation between Manuscripts, Texts and Entries

In theory, a collection could consist of Manuscripts containing not more than one Text ("simple Manuscript") and it could at the same time present no text in more than one Manuscript. In such an "ideal" case the three totals (total of Manuscripts, total of Entries, total of texts) would be identical. In actual practice the totals are however different, and this is already true in the case of very small numbers (one Manuscript containing two Texts, one text found in two Manuscripts, and so on).

All this would present no problem in the case of a "simple" principle for the arrangement of the Texts. A catalogue can arrange the Texts systematically (similar texts grouped together, different Texts of the same text arranged one after the other). In this case the arrangement of the Texts within the composite (and collective) Manuscripts is not considered. Conversely one may arrange the Texts in the sequence in which they appear within the Manuscripts. In this case the contents of the Texts are not considered and one and the same text may appear under numbers lying wide apart. In this second case we have continuous numbers for the Manuscripts (1, 2, 3 ...), and the Texts form as it were sub-units of the Manuscripts (1^a, 1^b, 2^a, 2^b ...). A modern catalogue will basically adopt the first principle. However the Manuscript is a unit which cannot be neglected altogether, and this necessitates what may be called a "mixed" principle.

The very fact that we mention LEUMANN's and WICKERSHEIMER's numbers which are normally Manuscript numbers shows that we have adopted a "mixed" principle, following SCHUBRING and JANERT. For supplying the sequence of Texts within a composite Manuscript we have devised the following method. The first Text within the Manuscript carries with it a list of the other Texts, and the other Texts are accompanied by references to the first Text. The details are as follows:

A list of all the Texts in a particular Manuscript appears at the very end of the Entry for its first Text. The Texts within the Manuscript are numbered in the sequence in which they appear in the Manuscript, and this may be called a supplementary numbering. In the "Description" of the first Text we use the formula "A composite Manuscript containing ... Texts", in the "Description" of the other Texts we use the formula "For the description of this composite Ms. see **Ser. No. 999** (with a list of

[18] The two last-mentioned works demonstrate that the number of divisions found in a work is often not identical with the number given in its title.

Texts 1-...)". Again the "Heading" of each Text belonging to a composite Manuscript (whether the first Text or any of the other Texts) is preceded by its supplementary number put in double angular brackets. See for example LEUMANN's Manuscript S 397 : –

Supplementary number	**Ser. No.**	T/C	Title	Aṅga no.
1	1	Mūla	Up	7
2	3	Mūla	Ant	8
3	5	Mūla	Anu	9
4	7	Mūla	Pra	10
5	9	Mūla	Vi	11
6	2	Comm.	Up	7
7	4	Comm.	Ant	8
8	6	Comm.	Anu	9
9	8	Comm.	Pra	10
10	10	Comm.	Vi	11

In other words: The Manuscript has the Texts first and the relevant Commentaries afterwards, whereas in our arrangement (**Ser. Nos.**) each Text is followed by its Commentary. The above example may be useful for the purposes of demonstration although it contains untypical regularities (thus each of the five Aṅgas 7-11 is only represented by one single Text in the Strasbourg Collection).

We had already observed in the previous paragraph that the collective Manuscripts (not more than six in our collection) do not form a uniform type. Therefore the method of indicating the sequence of the Texts within these Manuscripts differs from case to case.

§ 3.6 The Entry and its Elements (§§ 4-9)

The present paragraph is nothing more than an introduction to the descriptions of the six parts of the Entry as given in the following §§ 4-9. Therefore a few general remarks will suffice at this stage. We have tried to distinguish between the different "components" of the Citations (§ 2.3), and we have tried to distinguish the different parts of the Entry as a whole. Roughly speaking, the "References" correspond to the notes in a history of literature, whereas the "Notes" correspond to the text above the line. As far as the Citations are concerned we have avoided unnecessary repetitions. Matter which is already available in printed editions or in catalogues has only been supplied if there was a special reason. In other words, we have supplied in the case of well-known texts mainly what was called in § 3.4 "additional matter", whereas we thought it useful to supply in the case of unedited texts (including texts where editions exist but are normally not available) also larger portions of the "text proper" (§ 3.4).

§ 4 THE NUMBERING

This the first part of the Entry consists of three or four numbers: our number (**Ser. No.**), LEUMANN's number (S), WICKERSHEIMER's number (Wickersheimer), and in some cases the number connected with the foundation supplying the means for the purchase (Max-Müller-Stiftung).

Our numbers are the Entry numbers (at the same time Text numbers), and the reader is referred in this connection to §§ 3.5.1 and 3.5.2. LEUMANN's numbers are basically the numbers of an accession list (see pp. 11-12). However an accession list does not seem to exist, and his numbers are only found on the Manuscripts. To be more correct, they are found on the first Folios and/or on the cardboard covers belonging to the Manuscripts and, in addition, they were written on the back of each Manuscript as bound for the Strasbourg library. For the Jaina Manuscripts, LEUMANN used the numbers 160-164, 200-205, 300-460, and for the non-Jaina Manuscripts he used the numbers 461 foll. The numbers are identical with those of the Lists (1)-(2) described on p. 12. The reader will have seen from our survey to what extent and in which form the Jaina Manuscripts at Strasbourg are registered in these two lists. LEUMANN's numbers (i.e. the S-numbers which have nothing to do with the numbers of Lists 3-5 described on p. 12 supra) recur in his other publications and are also used in JRK and NCC. The S prefixed to LEUMANN's numbers means "Strasbourg", and this was misunderstood by Wickersheimer as "Sanskrit" (Sanscr.). Wickersheimer renumbers LEUMANN's Manuscripts, but his numbering runs parallel to LEUMANN's numbering (see note 11 on p. 13 supra). His numbers should be referred to in any correspondence with the Strasbourg library. It follows from what has been said above (see also § 3.5.2) that LEUMANN's (and WICKERSHEIMER's) numbering considers in no way the contents of the Manuscripts.

For the sake of completeness we have also supplied the numbers of the Max-Müller-Stiftung (Max Müller Foundation). These numbers (1-137) appear on the front sides of the first folios of the respective Manuscripts ("Max-Müller-Stiftung, 1" etc.).

The Numbering of the individual Entries is supplemented by the concordance of Appendix 1.

§ 5 THE DESCRIPTIONS

§ 5.1 General Remarks

The elements of the Description are mentioned in §§ 5.2-5.10. All the descriptions follow the same pattern. There are however features which are not found in all Manuscripts (see §§ 5.6, 5.7, 5.10). Again we have not discussed in § 5 the treatment of composite and collective Manuscripts, for which see § 3.5.2.

§ 5.2 Material

The present collection contains only 12 palm-leaf Manuscripts, and these are with two exceptions from the South.[1] A botanical classification of the leaves is beyond the scope of this work.[2] All the other Manuscripts are on paper. Manuscripts on birch-bark, wood or cloth are missing.[3] There are two varieties of paper. The first is of Indian manufacture ("Indian", "country", or "native" paper). This was obviously hand-made (Muni PUṆYAVIJAYA, *Jñānâñjali* I, p. 407). The second variety is the machine-made modern paper of both European and Indian origin ("European" paper). If the water-marks of the machine-made paper are clear they are mentioned by us. Only in a few cases is a further characterization of the paper attempted.

§ 5.3 Number of Folios and Foliation

The next element of the Description is the total number of folios. The dust-leaves attached subsequently to some Manuscripts at their beginnings or their ends are always included in this total. The foliation by the scribe is thereafter inserted in parentheses in the case of incomplete Manuscripts or irregular numbering. Thus the total is 144 in the case of **Ser. No. 36**. However the scribe has not put any number on the last folio. Hence our parentheses "(1-143-[144])", where the figure in square brackets has been added by us. The same figure [144] recurs in the Citations. Another example is **Ser. No. 22**. Here the total is 21. In this case, the scribe has used the figure "13" twice, and this has been mentioned by us in the following way: "(1-13 [1], 13[2]-20)". In the case of dust-covers, which are invariably mentioned, one has to deduct the number of dust-covers from our total in order to obtain the last figure of the foliation.

In nearly all paper Manuscripts, LEUMANN has written his foliation in Arabic figures on the Folios (obverse, right-hand lower corner), presumably for the guidance of the book-binder. Sometimes LEUMANN has even numbered palm-leaf Manuscripts. We have referred to LEUMANN's foliation in a few instances.

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[1] South: S 353, S 354, S 364, S 386, S 387, S 388, S 389, S 390, S 409, S 436. North: S 452, S 453.

[2] KĀPAḌIĀ *Jaina Mss.*, pp. 5-6; *Ind. Pal.* pp. 141-142; [palm-leaf Manuscripts of Pāṭaṇ:] *Cat. Pattan* pp. 39-40.

[3] Information on the materials used for Indian Manuscripts will be found on p. 139-145 of *Ind. Pal.* (§37 A-G). Also see RAJBALI PANDEY, *Ind. Pal.* pp. 67-87. For two Jaina Manuscripts on cloth refer to *Cat. Pattan* p. 41; *Ind. Pal.* p. 140 (here BÜHLER also refers to a sort of Manuscript on silk). — For paintings on cloth refer to MOTI CHANDRA, *Jain Miniature Paintings from Western India* (Ahmedabad 1949), pp. 46-56.

The original foliation is in "aṅkapallī". Only the two palm-leaf Manuscripts from Northern India[4] show "akṣarapallī" in addition to "aṅkapallī"[5].

Most of the Manuscripts of the "guṭakā" type (see § 5.4) are not only composite Manuscripts but have also subsequent additions of varying character. Normally several Folios or dust-leaves remain unnumbered and blank after the copying is completed. Later on, some or all of these Folios etc. are used for inserting texts, stray notes, or a list of contents. Whenever Folios etc. at the beginning or at the end of the guṭakā are covered with writing but not numbered, we have assigned letters to them. Our numbering starts with [A] (unnumbered Folios at the beginning: [A], [B], [C] ...), and it ends with [Z] (unnumbered Folios at the end: ... [X], [Y], [Z]). See e.g. **Ser. No. 227**.

§ 5.4 Size of Folios

The approximate length and breadth of the Folios is given in centimetres. In other words: we do give millimetres (e.g. 34 × 13.2 cm), but in many cases we only give full centimetres or half centimetres (e.g. 25.5 × 11 cm). The figures are never quite exact because the size may vary from Folio to Folio. The Manuscripts have either the pothī format or the guṭakā format.[6] The pothī format is well-known, derived from palm-leaves: The edge which is parallel to the lines ("breadth") is longer than the other edge ("height"), and the turning edge (German: Wendekante) is on top. The material is palm-leaf or paper. Gutakās have a smaller (pocket-size) format, the turning edge is to the left (in the case of earlier specimens still on top), the Manuscripts are in principle bound (often the binding was subsequently removed and the leaves separated), and the material is paper. Guṭakas are always composite Manuscripts. Nowadays the term is also used for printed books. — Guṭakās are rare in European collections.

§ 5.5 Lines and Columns

In well executed Manuscripts the number of lines is usually constant.[7] Wherever the number remains constant or fairly constant, we give one figure (either the actual figure or an average figure). In the case of greater variation we give the lowest and the highest figure (e.g. **Ser. No. 121**: "Lines: 1-4"). The variation may be due to negligence or due to a change of scribe. After the figure for the number of lines we supply in parentheses the approximate measurements of the script-area. A comparison of the measurements of the Folios and of the measurements of the script-areas will show the breadth of the marginal strips framing the script-areas.—In tripāṭha or pañcapāṭha Manuscripts (§ 5.7) the number of lines may differ between the central script-area and the other script-areas. Often (especially in the case of pañcapāṭha Manuscripts) we have merely given the number of lines in the central script-area (mūla).

In palm-leaf Manuscripts the lines are mostly divided into two or three columns. In these Manuscripts the text does not run down the column, but continues in the same line from one column to the other. The number of columns has always been recorded.

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[4] **Ser. Nos. 19** (Nandī-sūtra-vṛtti by Haribhadra) and **49** (Nandī-cūrṇi).

[5] For aṅkapallī and akṣarapallī refer to the following: *Ind. Pal.* pp. 125 and 120; Cat. BhORI 17.2, Appendices 1-2; ABhORI 18.1936-37, pp. 171-186; *Jñānāñjali* I, pp. 49-50; *Verzeichnis*, 2.2, pp. 670-671, 731.

[6] There is one Manuscript (LEUMANN's No. S 363) showing what we would call the copy-book format. This is fairly wide-spread (*Verzeichnis* 2.3, plate 2: early specimen from Kashmir) and used for composite Manuscripts.

[7] For such efforts at regularity refer to *Ind. Pal.* p. 132.

Moreover the measurements for the script-areas also include the spaces between the columns. See also § 5.6.

§ 5.6 Free or Ornamented Areas

The traditional material for Indian Manuscripts was palm-leaves. The Folios of these palm-leaf Manuscripts were as a rule very narrow (e.g. compare **Ser. No. 163**: size of the folios 48 × 3.5 cm). Thus there was always the possibility of the Folios becoming disarranged. To avoid this, one or two holes were pierced through the folios, and cords were put through the holes and tied together. The two holes were pierced at about equal distances from the centre. The single hole was normally pierced to the left of the centre (the distance from the centre, and the degree of asymmetry, varied from case to case). In South India, where palm-leaf Manuscripts are prepared to this day, the practice of piercing holes is still followed.[8]

The shift from palm-leaf to paper rendered the holes superfluous. On the one hand the material was more fragile so that the holes became wider in the course of time and there was the risk that the script area was affected. On the other hand, technical changes (especially the changed format, e.g. compare **Ser. No. 157**: size of the Folios: 33.4 × 16.3 cm) reduced the risk of disarrangement. The antiquated holes were retained for some time even after the practice of tying the Folios together had been discontinued (e.g. compare our **Ser. No. 200**). Later on the holes disappeared altogether and the place of the holes was taken by ornaments or simply by free areas. No doubt the old holes were also surrounded by free areas and occasionally encircled by decorative motifs. But even then the technical device, i.e. the hole, was the main feature, whereas later on the ornamented or free area became a decorative element in its own right. The custom of inserting ornamented or free areas was adhered to by the Jainas for a very long period,[9] and occasionally it was followed by Brahmanical Manuscripts. The Strasbourg collection of Jaina Manuscripts has a few South Indian paper Manuscripts. Among these specimens (e.g. compare **Ser. No. 306**) the free or ornamented areas are found but rarely.

The relation between holes (free or ornamented areas) and script area(s) calls for a few remarks. In the case of palm-leaf Folios the central lines were interrupted by the holes and only the line(s) on top and the line(s) at the bottom were continuous. However in some cases the Folios were so narrow that the space between the holes and the edges (top and bottom) could not even accommodate a single continuous line. As a result, the script area was split into three columns because of the two cord holes as described above in § 5.5. This became a convention which was observed without regard for the actual size of the holes.—The paper Manuscripts of the Jainas have either one or three free or ornamented areas. In the first case the area is in the "middle", i.e. a little to the left of the centre. The free or ornamented area forms a lacuna in the script area (in the case of Manuscripts with three or five script areas: in the central script area). In Mss. with three free or ornamented areas, the situation is as follows. In the case of Manuscripts with one script area, the central f/o-area forms a lacuna in the script area, whereas the lateral o-areas appear on the margins. In the case of Manuscripts with three or five script areas, the central f/o-area forms a lacuna in the central script area, whereas the lateral f/o areas form lacunas in the lateral script

[8] *Ind. Pal.* p. 147 (§ 38 A).
[9] *Verzeichnis*, 2.3, p. xv; *Jaina-Hss.* p. vii; *Ind. Hss.* 1, p. xi.

areas.—Our observations on the paper Manuscripts of the Jains merely support the general pattern. It is natural that the copyists deviated in more than one case from this pattern. In particular we have to mention that the treatment of the obverse may differ from the treatment of the reverse of the Folio.

The f/o-areas have certain standard forms. Following the usage of SCHUBRING (*Jaina-Hss.*) and JANERT (*Ind. Hss.* 1), we use the following symbols:

○ a circle, drawn in red (rarely in black) ink.
● a disk, filled with red (rarely black) ink. PTS 9.1966, pl. [4]; Ind. Hss. 1, pl. xii.
a rosette (mostly on the first and on the last page). PTS 3. 1961, pl. [facing p. 33]; SJS 10.1934, pl. 1 [C]; KĀPAḌIĀ (§ 3.1 note 1), p. 20.

The symbols mentioned indicate o-areas, whereas the symbols given below indicate f-areas (the lines of the symbol do not indicate actual lines drawn by the copyist):

□ SJS 2.1936, pl. 1 [B]; Cat. LDI 1, pl. [4]. For f-and-o areas refer to the following:
Ind. Hss. 1, pl. xi: ⊡; ibid. pl. ii-iii: ⊡.
SJS 2. 1936, pl. 3 (2); Cat. LDI 1, pl. [3].
Cat. LDI 1, pl. [2].
◇ *Verzeichnis* 2.3, pl. 5 [A]; PTS 10.1966, pl. [1]; SCHUBRING, Mahānisīha-sutta (Berlin 1918), pl. [1C].
✣ SCHUBRING ibid. pl. [1A]. For an f-and-o area see ibid. pl. [1B]:

The symbol ⁞ indicates that one or two akṣaras have strayed into the otherwise free space of the ◇ type. See *Verzeichnis* 2.3, pl. [4B]. Most of the symbols have been illustrated in our plates, too.

§ 5.7 Tripāṭha, Pañcapāṭhā, etc.

Whenever a Manuscript contains only one Text, or several Texts following one after the other, the lay-out presents no problems. The same is true of those cases where the mūla is accompanied by a commentary—i.e. if the commentary follows after the mūla (as in the case of Texts of different works).[10] However mūla and commentary run in most cases parallel, a method which makes reading convenient but creates problems for the copyist. There are several conventional methods of solving these problems.

Two methods are called tripāṭha and pañcapāṭha respectively. The second element of these terms occurs in more than one form (-pāṭha, -pāṭhī; -pāṭa, -pāṭi).[11] Tripāṭha Manuscripts have three parallel horizontal script-areas: the central area contains the mūla,[12] the upper and lower ones contain the commentary. One should imagine that the modern system of writing the commentary below the mūla is also

[10] e.g. Text on Foll. 1-10 and commentary on Foll. 11-25. Such a Manuscript is classified by us as composite (§ 3.5.1). See also note 12 below.

[11] KĀPAḌIĀ (§ 1.3 note 35: *Outlines*) pp. 102-103. — Compare the archaeological terms tritīrthī and tritīrthikā mentioned by U.P. SHAH: *Holy Abu* (= English translation of Muni Shrī JAYANTAVIJAYAJI's book *Tīrtharāja Ābu*), Bhāvnagar 1954, p. 36 note 2 and p. 201.

[12] Usually we can define "mūla" as text in contrast with its commentary and in contrast with a Chāyā (Sanskrit translation of a text in Prakrit etc.). However, we cannot use the word "Text" for mūla, as "Text" is also used for a commentary as recorded in a particular Manuscript, provided it does not run parallel to the mūla (either because it follows the mūla — see note 10 — or because the mūla is missing altogether). See § 3.4.

found. However I have not yet come across any instances of this practice,[13] whereas the tripāṭha type is found frequently.[14] In the case of pañcapāṭha Manuscripts, two vertical areas are added to the left and to the right respectively, reducing the blank marginal strips to a minimum.[15] In tripāṭha and pañcapāṭha Manuscripts the scribes mostly employ smaller script for the commentary. Again the space meant for the mūla is sometimes left blank to coordinate the Text of the mūla with the Text of the commentary. However in some Manuscripts, mūla and commentary are not properly coordinated and may appear several pages apart.[16]

According to Muni PUṆYAVIJAYA (*Jñānâñjali* I, pp. 47-48), the custom of shaping the Manuscripts in the tripāṭha and pañcapāṭha pattern started in the 15th century of the Vikrama era. The tripāṭha pattern is even found in Indian prints, especially in prints of Jaina texts.[17] In our Description, we put the words tripāṭha and pañcapāṭha always after the figure giving the number of lines.

There is yet another method of connecting mūla and commentary, and this is called by the Jainas sūḍha, śūḍha, sūḍha, or sūḍa.[18] Here mūla and commentary form a continuous chain (m-c-m-c-m-c ...). Sometimes, but by no means in all cases, inks of different colours are used for both parts (red ink for the mūla and black ink for the commentary). In the Strasbourg Collection sūḍha Manuscripts are well represented.[19]

§ 5.8 Script

The bulk of our Manuscripts are written in Devanāgarī.[20] Besides we find the Kannaḍa, Telugu and Grantha scripts. In Devanāgarī, the "old form" of writing e, ai, o, and au with prefixed vertical line or mātrā is known as pṛṣṭhamātrā or paḍīmātrā.[21] We use the designation "Devanāgarī, pṛṣṭhamātrā", if the pṛṣṭhamātrā writing prevails throughout the Manuscript. Occasional occurrances within a Manuscript are not mentioned.—Pṛṣṭhamātrā writing can never by itself supply a criterion for great age. Occasionally it is even found in modern Manuscripts.[22]—In the palm-leaf Manuscripts from South India, the script is sometimes not inked. In such cases we add "uninked" after the designation of the script. See also § 5.11.—If the script shows considerable damage (e.g. if it has been rubbed off), we mention this, adding occasionally the degree of obliteration.—For regional peculiarities of the Devanāgarī script refer to **Ser. No. 62** (Notes).

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[13] The word "dvipāṭha" is used in Cat. RajORI 1 (p. 125, column 11 on Nos. 1030-31). It is however not clear from the context how we have to understand the term.

[14] Cat. LDI 1, pl. [1]; Ind. Hss. 1, plates 2-3 (specimen from Bengal).

[15] *Verzeichnis* 2.3, pl. [3A]; Cat. LDI 1, pl. [2]; Ind. Hss. 1, pl. 12.

[16] *Verzeichnis* 2.2, p. 694, No. 1900.

[17] See e.g. Daśavaikālika-sūtra with Samayasundara's Commentary (Cambay saṃ. 1975). As an example of a non-Jaina publication we cite the following: sabhāṣāṭīkaṃ śrī-Mārkaṇḍeyapurāṇaṃ, published by Khemarāja Śrīkṛṣṇadāsa (Bombay, no date).

[18] PUṆYAVIJAYA, *Jñānâñjali* I, pp. 47-48.

[19] **Ser. Nos. 17, 31, 36, 39, 42, 49, 57, 58, 63, 64, 67, 68, 109, 115, 135, 143, 144, 151, 161, 174, 180, 185, 236, 244.**

[20] For the terms Devanāgarī and Nāgarī refer to J. F. BLUMHARDT (*Cat. Guj. Raj. Mss. IOL*, Intr. pp. 5-6). KĀPAḌIĀ often uses the terms Jaina Devanāgari and Jaina Nāgarī (see e.g. *A Note on kṣa and jña* in ABhORI 17.1935, p. 289).

[21] For the terms refer to KĀPAḌIĀ (§ 3.1 note 1) p. 17. For the writing refer to *Ind. Pal.* plate v (inscriptions) and plate vi (Manuscripts).

[22] Such a Manuscript (dated saṃvat 1997) is mentioned by A. N. UPADHYE: Līlāvaī (SJS 31. 1949), Intr. p. 2.

§ 5.9 Miscellaneous

The condition of the Manuscript is indicated by the words "good", "tolerable", "bad", or "fragmentary". This refers to the average state of preservation. The first and last Folios normally suffer more damage than the rest. Serious damage at the beginning or the end of an otherwise fairly well preserved Manuscript is of course specially mentioned.

Nearly all the paper Manuscripts of the Strasbourg Collection were bound by a local firm (Buchbinderei F. G. KETTNER) according to the instructions of LEUMANN. Each Manuscript is bound in a separate volume with a short title and LEUMANN's number printed on its back. Irregularities in the European binding are mentioned in our description. Indian binding is always reported.—Most of the palm-leaf Manuscripts lie in wooden covers of Indian origin. This is also recorded in the description.—**Ser. No. 16** (Uttarâdhyayana-sūtra) has 36 miniatures. **Ser. No. 137** (Lokaprakāśa) has a considerable number of miniatures and diagrams. Stray miniatures are found in a few more Manuscripts and their presence is always mentioned. The illuminated Manuscripts are paper Manuscripts from North India.

§ 5.10 Date

In the Description we write: "Date: Saṃvat 1486" (**Ser. No. 36**) etc. The date is normally contained in the Scribal Remarks (§ 7.4.4). In the case of undated Manuscripts we write "No date", and we do not attempt to estimate the age of undated Manuscripts. A list of the 70 dated Manuscripts of our collection is found in Appendix 2. Doubtful cases are included. In the Notes in the relevant Entry we have always stated why we hesitate to accept the date given (e.g. compare **Ser. Nos. 51** and **181**).—Normally, the era is the Vikrama Era (**Ser. Nos. 76** and **122**: Śaka Era; **Ser. Nos. 157** and **324**: Christian Era). Our abbreviation for the Vikrama Era is "saṃvat", but our Manuscripts also supply the following forms:

saṃ	**Ser. Nos. 36, 38, 46, 137, 178, 195, 297**
samat	**22**
saṃmat	**141, 193**
saṃvaṃt	**194**
saṃvata	**79, 155, 161, 197, 201, 232**
saṃmata	**107**
samaṃta	**243**
saṃvatu	**62, 181.**[23]

Printed texts of the Jainas often supply the date in the Vīra Era (starting with Mahā=vīra's nirvāṇa ("Vīrasaṃvat"[24]), but this does not occur in Manuscripts and is apparently of modern date.—Whenever the date includes, besides the year, the day of the week and the day of the pakṣa, we check it with the help of SWAMIKANNU PILLAI's *Indian Ephemeris*.[25]—Any lost, damaged or illegible digit in a date is transcribed with a

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[23] The forms are regarded as abbreviations of saṃvatsara. See *Indian Epigraphy* pp. 220 and 327-328; KĀPAḌĪĀ, *Jaina Mss.*, p. 3 note 2.

[24] See e.g. the title page of the following: Āvaśyaka-Niryukti with Jñānasāgara's Avacūrṇi (DLJP 108) Vīrasaṃvat 2491 Vikrama saṃvat 2021 Krāiṣṭa san 1965. — "san" is often used for the Christian Era.

[25] Diwan Bahadur L. D. SWAMIKANNU PILLAI, *An Indian Ephemeris, A.D. 700 to A.D. 1799*, Vols. 1-6 (Madras 1922); *An Indian Ephemeris, A.D. 700 to A.D. 1999*, Vol. 7, A.D. 1800 to A.D. 1999 (Madras 1923). We have used the microfiche edition (Inter-Documentation Company, Zug/Switzerland, Serie No. 1-588).

cross (x). In the Notes we try to determine the missing digit whenever possible (see e.g. **Ser. No. 297**). Other remarks on the date include references to copied dates. In the latter case the scribal remark of a Manuscript (including the date) is copied from the "original", i.e. from the earlier copy. In such cases we write in the Description: "Date: saṃvat ... (but see Notes)".

When writing higher figures, the Jains sometimes employ figures and the like in the sense of the English "point". We put these elements in angular brackets:

saṃvat	1948:	19<0>48	(**Ser. No. 193**)[26]
saṃvat	1801:	18<0>01	(**Ser. No. 197**)
saṃvat	1914:	19<0>14	(*Jaina Hss.* No. 190)
grantha	3041:	30<0>41	(*Verzeichnis* No. 1887)
saṃvat	1511:	15<1>11	(**Ser. No. 235**)
saṃvat	1408:	14<1>08	(KĀPAḌĪĀ, *Jaina Mss.*, p. 10)
saṃvat	1703:	17<//>03	(**Ser. No. 12**)
saṃvat	1579:	"15<āṣāḍha>79	varṣe āṣāḍha ..." (**Ser. No. 209**)
[Folio]	410:	4<0>10	(**Ser. No. 193**)

§ 5.11 Points not Included in the Description

Our Descriptions do not include the Scribal Remarks (a); minor details (b-g) have been ignored.

(a) Scribal Remarks. A. WEBER quoted very long passages from his Manuscripts, as the relevant texts were often unpublished in his day. Under these circumstances he was compelled to separate the Scribal Remarks from their context and to reproduce them in his Descriptions so that the reader could find them there without any difficulty. This practice was followed by SCHUBRING and JANERT who continued to catalogue the Berlin Manuscripts. However, quotations nowadays are much shorter than the quotations given by WEBER and other pioneers in the field of cataloguing. It is moreover not difficult to arrange the text quoted in such a way that its different parts can easily be recognized. For these reasons we have abandoned WEBER's principle and left the Scribal Remarks in their original context. For details refer to § 7.4.4.

(b) Akṣaras per line. Scholars like H. R. KĀPAḌĪĀ and Pt. BHUJABALĪ śāstrī mention the average number of akṣaras per line. But the number varies considerably even in otherwise well executed Manuscripts. Therefore the average number is of no use.

(c) Vertical borders. Generally two borders are drawn in ink (black-red) to mark the boundary between the Text and the margins to the left and to the right. The individual borders consist of one or more lines in the same ink or in different ink.

(d) The colour of the ink used for the script etc. The ink used by the scribes is normally black. Sometimes red ink is used for special purposes (figures, daṇḍas, folio-numbers, marginal titles) or for writing the mūla, to distinguish it from the commentary. Other colours than red and black do not occur in the Strasbourg Collection.[27] The traditional method of preparing ink has been described by Muni PUṆYAVIJAYA.[28]

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[26] For further examples of <0> refer to KĀPAḌĪĀ (§ 1.3 note 35: *Foliation*), p. 175.

[27] A Berlin Manuscript shows the use of golden and silver ink (*Verzeichnis* no. 1882; for a facsimile refer to *Notices* 3, pl. 1).

[28] *Jñānâñjali* I, pp. 42-46. See also KĀPAḌĪĀ, *Jaina Mss.*, pp. 12-14; *Ind. Pal.* p. 146.

(e) Yellow or white colours. Very often incorrect akṣaras or parts thereof are covered over with yellow colour ("haratāla") or white colour ("saphedo", from saphed = white).[29]

(f) Signs of word-division. To separate words from one another, careful scribes (or readers) sometimes draw small vertical strokes (nearly half the size of a daṇḍa) above the "top-mātrā" (= horizontal line in which the akṣaras terminate at their tops).[30] But this is the exception rather than the rule. The strokes separate both, words within a compound and independent words. Sometimes modern prints continue this traditional form of word-separation.

(g) Binding. See § 5.9.

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[29] *Jñānâñjali* I, p. 46; KĀPAḌIĀ (§ 3.1 note 1), pp. 21-23; *Ind. Pal.* p. 137.

[30] *Jaina-Hss.*, p. ix, § 12.

§ 6. THE HEADINGS

§ 6.1 Components of the Heading

A Heading with the maximum number of elements takes the following shape:

«Supplementary number»	E.g. «Text 1». In the case of composite Manuscripts (cf. § 3.5.2).
Title of the work	E.g. **Niyamasāra**.
(Language)	E.g. (Pkt.).
AUTHOR'S NAME	E.g. KUNDAKUNDA.
Title of the commentary	E.g. Tātparya-vṛtti.
(Language of the commentary)	See above. Not mentioned in the following cases: Sanskrit commentary on Sanskrit mūla; commentaries etc. where the designation (Chāyā, Avacūrṇi/Avacūri) implies that the language is Sanskrit; Manuscripts where the language of the commentary has been discussed in the Notes.
AUTHOR OF THE COMMENTARY	E.g. PADMAPRABHA.
Extent of Text	E.g. Incomplete. The relevant information is given either in the Heading or in the Notes. Besides this, minor losses at the beginning or at the end are recognizable from the sign /// (indicating end or beginning of loss at the beginning or at the end of the Text quoted).

In more than one case, tradition (including Scribal Remarks etc.) records several names for an author and several titles for a work. All this material has been registered and evaluated (in the different parts of the Entries and in the Appendices). But in order not to overburden the Heading we have, in such cases, not supplied more than one name (title).—Titles and names are given without case-endings (e.g. "Catuḥśaraṇa"). Only the titles of Aṅgas 7, 8, 9, and 10 (**Ser. Nos. 1, 3, 5,** and **7** respectively) are given in their plural forms, following normal usage: Upāsakadaśāḥ etc.

§ 6.2 Title of the Text

Most of the Manuscripts contain a title in their colophon(s), see § 7.4.2. Some Manuscripts also have marginal titles, mostly written on the reverse sides (left-hand margin, top) of all or almost all Folios. The marginal title is generally a shortened form of the full title, and it is occasionally recorded in the Notes. Refer also to § 9.3.—Nearly all the "pothī" editions of the Jainas supply marginal titles in the traditional way, and these can be compared to the page-titles in modern books.—Sometimes a work has two (or more) entirely different titles (e.g. Catuḥśaraṇa = Kuśalânubandhyadhyayana). But often the variation merely consists in the presence or absence of the class-designation in the final composition (e.g. Catuḥśaraṇa = Catuḥśaraṇa-prakīrṇaka), or in the addition of a Sanskrit title to the Prakrit title (Caüsaraṇa = Catuḥśaraṇa).

Following WEBER and others we have used invariably the Sanskrit titles. This is also the practice of the Jainas themselves. Whenever a Prakrit title is available the

reader will find it in the Citations or the Notes. The Prakrit titles are no doubt earlier and more correct than the later Sanskritizations. However the process of Sanskritization started so early that in a number of cases it was not felt necessary to record Prakrit titles. Scholars who prefer to mention Prakrit texts under a Prakrit title are therefore often forced to coin Prakrit titles which are nowhere recorded. This is done by SCHUBRING (titles thus coined are marked with an asterisk in his *Jaina-Hss.*[*PrStB*]) and by KĀPAḌIĀ (HCLJ and PBhS). In some cases we mention SCHUBRING's and KĀPAḌIĀ's new Prakrit titles.

In fragmentary Texts, where no title is available in the relevant Manuscript, one has to ascertain the title by identifying the text. If identification is not possible we supply a hypothetical title (put in square brackets) on the basis of the contents. In the case of stray verses, where identification places still greater problems, we use the pratīka of the first line as a substitute for a true title (also in square brackets). See e.g. **Ser. No. 313** foll. Pratīkas were already used by tradition as titles for stotras: Jayatihuyaṇa-stotra by Abhayadeva (JRK, p. 133[a]), Siddhipriyaiḥ-stotra by Devanandin (**Ser. No. 276**), Kalyāṇamandira-stotra by Siddhasena divākara (**Ser. Nos. 270-271**).

For the purposes of the present catalogue at least we regard the Niryuktis, Bhāṣyas, and Cūrṇis of the early post-canonical stratum of the Śvetâmbara literature as texts and not as commentaries, although they belong to what is normally called the "exegetical literature" (see e.g. HCLJ, Chapter vi).

§ 6.3 Author and Authorship

In the case of canonical and early non-canonical works the question of authorship does not arise.[1] In the case of later works we add the name of the author or the word "anonymous". If the work was composed by several authors, the names of all these authors are given (the sections to be attributed to the different authors being mentioned in the Notes). Mythological and semi-historical names are only mentioned in the Notes; names supported by a fairly reliable tradition have found their place in the Heading (with the qualification "ascribed to").

In those cases where the question of authorship does not arise at all, the question of "borrowing" is also not under consideration. But in later days works are in fact in one sense or the other creations of individual authors. Here we can often clearly recognize how the authors borrowed from specific sources, and such cases are mentioned in the Notes. What is true of the authors of the mūlas, is mutatis mutandis also true of the authors of commentaries. Refer in this connection also to the observations on Avacūrṇis (Avacūris) in the following paragraphs.

§ 6.4 Commentary—Name and Designation

The standard method for designating commentaries is the following: To the title of the mūla (abbreviated or not) the class designation of the specific commentary is added. E.g. mūla: Upāsakadaśāḥ, commentary Upāsakadaśā-vivaraṇa (**Ser. Nos. 1-2**). But there are also cases where the commentary has an independent name; mūla: Kundakunda's Samayasāra, commentary: Ātmakhyāti (Samayasāra plus Ātmakhyāti = **Ser. No. 75**).

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[1] The Nandī-sūtra is often regarded as a work by Devardhi gaṇi (see e.g. the editions by Muni PUṆYAVIJAYA). But the attribution is hypothetical, and the same is true of other attributions (Bhadrabāhu's Niryuktis etc.).

— In the present catalogue we mention the name of the mūla before the name of the commentary. In other words: Even if the commentary quotes the mūla only in reduced form, it is the name of the mūla which occupies the first place in the heading. Only in the case of Manuscript S 397 (**Ser. Nos. 1-10**) have we deviated from this principle. Here the five mūlas appear first and the five commentaries afterwards so that it seemed sufficient to mention the mūlas once. — As mentioned above, the Niryuktis, Bhāṣyas and Cūrṇis are not regarded as commentaries (§ 6.4).

The words Ṭīkā, Vivaraṇa, Vṛti/Vṛtti, Vivṛti/Vivṛtti designate the later standard form of a Sanskrit commentary. The words are for all practical purposes synonyms, and we have replaced them in the Headings always by the word "commentary" (the only exception being the Manuscript S 397). The case is different with a few special types of commentaries etc. where the original designation was always maintained. These are the following:

(a) Chāyā. This is a word-for-word or at least a very literal Sanskrit rendering of a Prakrit text. The term (and the type of text for which it stands) is particularly common in Jaina literature but not restricted to it.

(b) Avacūri or Avacūrṇi. It is a noteworthy feature of Jaina literature that many ancient commentaries by well-known authors such as Haribhadra, Vidyānandin and others were abridged or adapted in medieval times. In the Śvetâmbara tradition such abridgements are known as Avacūris or Avacūrṇis. In a number of cases, the opening and the concluding parts (mostly verses) of the older commentary are incorporated into the Avacūri. This is at least the picture which emerges at first sight. In actual fact the pattern for the formation and designation of sub-commentaries of this specific type is more complicated. Thus **Ser. No. 118** is an "anonymous Avacūri" on Devendra's Bandhasvāmitva. In reality it is probably an abridgement of a lost autocommentary by Devendra himself. Again Devendra's Uttarâdhyayana-ṭīkā (well-known from JACOBI's "*Erzählungen*") is actually an Avacūri although the designation is never used in this case. Devendra has actually extracted, with minor changes, those portions from Śāntisūri's commentary which discussed the Sūtra (see **Ser. No. 13**). — Śrutasāgara composed a "Dīpikā" on the Tattvārthasūtra, which is nowadays also classified as Avacūri. It is in fact based on another commentary on the Tattvārthasūtra (Devanandi's Sarvārthasiddhi) and it has also incorporated the concluding verses of this commentary. Strange to say, in the Strasbourg Manuscript **Ser. No. 109**, Śrutasāgara's Dīpikā is even designated as "Sarvārthasiddhi". This is not the only instance of this type, and sometimes even the name of the Avacūri-author is replaced by the name of the author of the commentary on which the Avacūri was based. (See e.g. **Ser. No. 147**).

(c) Ṭabo. This term is used by the Śvetâmbaras for a free translation or paraphrase in (old) Gujarati. It is often spelt Ṭabbo or Ṭabū, it appears in the extended forms Ṭabaṅka or Ṭabârtha, and it is sanskritized as stabakârtha. Ṭabos are sometimes also known as Bālabodha, Bālâvabodha, Akṣarârtha, and Artha. See also HCLJ p. 203.

(d) Vacanikā. This is a translation or paraphrase in "Rajasthani" (mainly in the Jaipur dialect known as Ḍhūḍhārī). The term seems to be prevalent among the Digambaras. In our Catalogue we have five Vacanikās (**Ser. Nos. 79, 89, 110, 161,** and **185**), and the term is used in all these cases by the author himself. The same is true of Pt. Hemarāja's Vacanikā on the Karmaprakṛti of Nemicandra (Mūrtidevī Ser. Pkt. 11. 1964, pp. 99-152). Again Pt. BHUJABALĪ śāstrī uses the term on p. 211 of his *Kannaḍa-sūci*.

(e) Ṭippaṇaka. This is not a commentary in its strict sense, but a set of explanations of single words or sentences. The word Pañjikā (**Ser. No. 174**) is used in a similar sense.

§ 6.5 Language

The language of the work is mentioned in all cases and the language of the commentary in some cases (§ 6.1). Our abbreviations are the following: Skt. (Sanskrit), Pkt. (Prakrit), Apbhr. (Apabhraṃśa), Guj. (Gujarati), Raj. (Rajasthani). Often the language of a work is not uniform. Many Jaina works in New Indo-Aryan languages contain Sanskrit or Prakrit passages. Jaina works in Prakrit have Apabhraṃśa and Sanskrit passages, and in certain Cūrṇis and Ṭīkās Prakrit (Jaina Mahārāṣṭrī) alternates with Sanskrit.[2] A commentary in Sanskrit, Prakrit and Kannaḍa (JSBI 4, p. 60) also exists. All such cases of language mixture have been mentioned in the Notes. — Jinabhadra's Prakrit was to some extent sanskritized (*Übersicht* p. 31[b]).

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[2] The language of the Cūrṇis is discussed in JSBI 3, p. 289. — In Sāntisūri's Uttarâdhyayana-niryukti-ṭīkā the stories are narrated in Prakrit, and it is therefore also known as "Prākṛta-ṭīkā" or "Pāiya-ṭīkā".

§ 7 THE CITATIONS

§ 7.1.1. Function of the Citations

The Citations form the substance of every modern catalogue of Manuscripts. However their function differs from case to case. If the texts contained in the Manuscripts are well-known, then the Citations will supply variant readings and give a general idea of the Manuscript (correct or incorrect spelling, good or bad state of preservation etc.). The case is different if the texts under consideration are not sufficiently explored. Here the Citations will supply valuable research material, and this is particularly true if the character of the texts themselves makes a scrupulous survey difficult.

Most of our texts are in fact little known, and more often than not they present peculiar problems to the investigator. But then the Citations show e.g. whether the Text of the Tattvārthasūtra in a particular Manuscript belongs to the Digambara or to the Śvetâmbara version. In the case of small tracts and hymns the same title may be used for many different compositions (e.g. dozens of Caturviṃśati-jina-stavanas [-stavas, -stutis, -stotras], see JRK pp. 114 -115). Here the Citations are indispensable for purposes of identification. Again there are compilations of varying composition like the Kriyākalāpa which is not a "text" in the strict acceptance of the term. Here too the mere title is of little help in determining the exact character of the Text concerned.

The Citations cover not only the "text proper" (§ 3.4) but also the additional matter (scribal remarks etc.). This should not be regarded as a mere appendix to the "text proper". When properly co-ordinated, the information gained can be useful for the study of textual transmission and literary history in a wider context (thus Manuscripts can be dated if the scribe's name recurs in a dated Manuscript). Apart from this, the "additional matter" may also be useful from the view-point of political history, cultural history, and linguistics.

§ 7.1.2. Scheme of the Citations

Broadly speaking, the Citations supply the Beginning and the End of the relevant Manuscript. Sometimes, but not always, further matter taken from the "middle" of the Text is also quoted. The Beginning and the End are introduced by the "notations" «Begins» and «Ends». The two blocks thus introduced are complex in their structure and they seem to defy attempts to analyse them. However the very concept of the present catalogue (§ 2.3) made it imperative to develop categories which accommodate the various elements forming the two blocks. According to our analysis, Beginning and End of the Manuscripts have some or all of the following components :

[Beginning]
(1) Symbol(s) by the scribe.
(2) Namaskāra-phrases, almost always by the scribe.[1]
(3) likhyate-phrase (containing the title), by the scribe.
(4) Maṅgalâcaraṇa-verse(s), supplied — but not necessarily composed — by the author.
(5) Beginning of the text proper.

[1] Sometimes composed by the author himself and hence transmitted in author's wording: **Ser. No. 14.**

There is a caesura between (3) and (4): Parts (1)-(3) are introductory matter, supplied (almost exclusively) by the scribe, whereas (4) marks the beginning of the work.

[End]
(6) End of the text proper (analogous to 5).
(7) Colophon (sometimes short, sometimes long), by the author or the scribe. Mostly prose.
(8) Praśasti(s). See § 7.4.3. The Praśasti may form the last chapter of the text proper.
(9) Scribal Remarks (sometimes short, sometimes long). Mostly prose.

After enumerating the components, we have to describe them in detail.

Certain standard passages occur sometimes in one component and sometimes in another component. Thus the phrases of benediction and apology may be from the pen of the author or from that of the scribe, and therefore may appear in components 7, 8 or 9. Benedictions are expressions like "śubham astu sarva-jagataḥ", apologies by the scribe expressions like "... mama doṣo na dīyatām", and apologies by the author expressions like the praśasti-vs. "yad ihôtsūtraṃ..." in **Ser. No. 39**. All this matter may be given in many different forms: one single stanza, two different stanzas, several short prose sentences, and so on. — The granthâgra-figures (extent of the text, § 7.4.5) may also occur in any of the components 7, 8, and 9.

Furthermore, the pattern is often rendered more complicated by the major sub-divisions within a text and by the presence of a commentary etc. running parallel to the mūla. Certain components of the above set may be associated with an individual sub-division (maṅgalâcaraṇa-verses sporadically, colophons—i.e. chapter colophons—frequently). Again the full set of components should, in principle, be present in the mūla as well as in the commentary. This is indeed the case in most of the tripāṭha and pañcapāṭha Manuscripts.

In a few cases (**Ser. Nos. 6** and **10**), the colophon is extended by one or more inserted verses. Such verses are not covered by our definition of "colophon" but in the scheme of components they are actually covered by the component "colophon" as we did not want to assign a special place to them.

Broadly speaking, components 4-8 are of direct interest for literary history, whereas components 1-3 and 9 are primarily the subject of manuscriptology. Before concluding this paragraph let us emphasize once more, that the scheme depicted above is devised to cover all possible cases within our Catalogue, but that only some of our Texts reflect the complete scheme.

§ 7.2.1. Brackets and Signs

We employ the following signs and brackets:

(a) Parentheses enclose corrected Akṣaras, e.g. g(a)cchati for gācchati of the Manuscript. Square brackets enclose our additions, e.g. ga[ccha]ti for gati of the Manuscript. If the Manuscript is damaged whole words may be supplemented. Superfluous Akṣaras or parts of Akṣaras are enclosed by simple angular brackets, e.g. <ga>gacchati for gagacchati of the Manuscript.

(b) In the case of figures, the system is slightly different. First of all, figures appearing wholly or in part in correct form in the Manuscript (verse-numbers, folio-numbers etc.) are enclosed in parentheses, e.g. (3) or (1000). A figure added by us is

put in square brackets. If the whole figure is added, we use only square brackets — [3] — and if part of a figure is added, we use round brackets and square brackets — ([1]23). A superfluous figure is put in angular brackets — <3>. In the case of corrections, we do not use parentheses but square brackets plus angular brackets: (<2>[1]42), if we want to correct "242" in "142". Such complicated cases are however rare.

(c) If the beginning and/or the end of a Text is lost in a Manuscript, we use three oblique lines ///. Thus, /// sya indicates that the Text begins with sya, while ///[s]ya indicates that the Text begins with ya and that the first part of the ligature sya is supplemented by us. Similarly, ta/// shows that the Text ends abruptly with ta, the rest (sya? tra?) being lost; and tas[ya]/// shows that the Text ends with tas, while ya has been supplemented by us.

(d) A group of three tildes, i.e. " ~~~", is used in a number of cases to reproduce a sequence of cha, śrī, etc. in a Manuscript (§ 7.4.5).

(e) The period (full stop), the comma, and the question-mark are the marks of punctuation which we use. They mostly represent one or two daṇḍas in a Manuscript. But even if a Manuscript has no daṇḍas, we occasionally insert some of these punctuation-marks. Superfluous daṇḍas are normally not mentioned. For the daṇḍas used in writing figures refer to § 5.10 (end). —

(f) The cross (x) stands for any lost, damaged or illegible digit, both in the case of dates (§ 5.10) and in the case of verse and folio numbers.

(g) Two dots are used for an illegible Akṣara, three dots for one or more words which we had to omit. "*etc.*" indicates the end of a quotation when the Text in the Manuscript continues.

(h) Angular brackets («...») enclose our notations in the Citations. The two basic sections are introduced by «Begins...» and «Ends ...» The notation «Begins (1)B:» indicates that the Text **begins** on Folio (1)B, and «Ends (42)B:» indicates that the second basic section of the Citation **ends** on Folio 42B. — The other notations (always in double angular brackets) refer to components in the sense of § 7.1.2 (e.g. «Colophon:», «2nd scribe:»), to commentary, Chāyā etc. (e.g. «Chāyā:»), and to the number of a Text within a composite Manuscript according to § 3.5.2 (e.g. «Text 1»). The last-mentioned notation is however before the heading (see § 6.1: supplementary number).

§ 7.2.2 Transcription

Many catalogues of Indian Manuscripts (e.g. those of the India Office Library in London and of the BhORI in Poona, those published in the GOS or RajOS) employ the Devanāgarī script. This is not the place to discuss the advantages and disadvantages of Devanāgarī as a vehicle for transcribing Manuscripts. But let it be said here that every reproduction of a Manuscript, whether in the original script or in any other script, is an act of interpretation. No transcription can be an exact reflection of the original.

The catalogues of the Berlin Collection by WEBER, SCHUBRING, JANERT, and WALDSCHMIDT (Turfan-Manuscripts) employ "Roman transliteration", and so do we. As far as the particular way of transliteration is concerned, we follow in most details the catalogue of SCHUBRING.

We write c (not ch), ś and ṣ (not sh), ṃ (not ṁ). Long vowels have a horizontal stroke above them, e.g. ā (in the case of i, we write ī and not ῑ̄). But e and o do not carry this diacritical mark. The length of a vowel resulting from Sandhi is shown by a

"circumflex" : e.g. iha câdhyayanôddeśa-sūtrâraṃbheṣu (**Ser. No. 43**) or — in Prakrit — savvâṇuoga-mūlaṃ (**Ser. No. 45**)

As is necessary in a catalogue, we always reproduce v-/b- or ṣ-/kh-, and in Prakrit Texts ya/a or i/e in the original orthography of the Manuscripts. But in other cases we have normalised the orthography of the Sanskrit and Prakrit Texts. Firstly we write nasals within a word as parasavarṇas : saṅkalpa (not saṃkalpa), pañca (not paṃca), daṇḍa (not daṃḍa), sundara (not suṃdara). The second form of normalization concerns akṣaras which in the "older form" of Devanāgarī, look so similar that they were sometimes confused by the scribes. We mention the following : ch-/cch-, ya/pa/e, u/o, v-/c-, p-/ṣ-, gg-/gr-, kk-/kv-. For details and examples refer to Cat. BhORI 17.2, Appendices 1-2. See also *Verzeichnis 2.3*, forword, pp. xvi-xvii, where a few signs are discussed.[2] — The third case of normalization concerns the Visarga. Sometimes a sign looking like a Visarga (two dots) is used as a kind of punctuation. We write Visarga only if the context indicates that this is actually meant. Otherwise the two dots are treated like daṇḍas (§ 7.2.1 [e]).

Certain passages etc. are not normalized but quoted "verbatim" (in the sense of "literatim", German "*buchstäblich*"). This is always done in the case of namaskāra-phrases, likhyate-phrases, Colophons, Scribal Remarks, and in the case of distorted passages (irrespective of their contents). Even here we do not try to reproduce palaeographical details but try to identify the letter as written (intentionally or unintentionally) by the scribe. See for instance "nmaḥ" besides namaḥ in **Ser. No. 232**.

New Indo-Aryan Texts (passages) are quoted verbatim with one exception. The Anusvāra-sign (in Sanskrit and Prakrit Texts always transcribed as ṃ) sometimes indicates a very slight nasalization (which does not change the prosodical quantity of the syllable), and sometimes it owes its presence only to the whim of the writer or to a general orthographical oddity. We put in both cases the tilde above the vowel concerned. karũ hū (and not karūṃ hū; **Ser. No. 89**) and nagarīmẽ (**Ser. No. 212**) are instances of the first case. vẽrāga (and not veṃrāga; **Ser. No. 212**) and pālīnẽ (**Ser. No. 212**) are instances of the second case. The so-called post-positions of the New Indo-Aryan languages are, in our Catalogue, attached directly to the substantive : sthalakā (and not sthala kā; **Ser. No. 89**), devalokanā suṣa (**Ser. No. 212**). In the case of names, we put a hyphen between the two elements : Bharatakṣetra-māhi (**Ser. No. 212**).

For easy understanding we separate the units of a compound by a hyphen (e.g. kaya-pavayaṇa-ppaṇāmo in **Ser. No. 45**). We separate words which are connected by the Sandhi (ity uvāca).—The titles of texts and names of persons, places etc. are always written with capital letters (e.g. śrīmad-Bodhaka-śiṣyena śrīmat-Sumati-sūriṇā in **Ser. No. 17**). This is in agreement with *Jaina-Hss.* (SCHUBRING) and *Ind. Hss.* 1 (JANERT). Some German publications (e.g. WEBER's *Verzeichnis*) do not use capital letters.

The metrical portions of the Citations are typographically distinguished from prose passages : Anuṣṭup, Āryā, and Dohā verses are printed as two lines, other verses as four lines (one for each pāda). Italics mainly indicate śleṣas (**Ser. No. 232**).

We might conclude this paragraph with two general remarks. Firstly : In no transcription can strict uniformity be achieved in all cases. See in this connection JACOBI ("Strenge Konsequenz ist hierin [d.h. in der Worttrennung], wie auch in der Interpunktion, nicht möglich").[3] Secondly we would like to emphasize that we do not

[2] We write invariably the letter(s) required by the context.

[3] HERMANN JACOBI, *Erzählungen in Mâhârâshṭrî*, p. ix.

"edit" our Texts. It is our aim to present the passages cited from our Manuscripts in a form which is readable, but the main consideration is to present the original Text as faithfully as possible. This was also felt by WEBER ("Die Aufgabe des Verfassers eines Kataloges ist nicht die eines Kritikers").[4]

§ 7.3.1 Beginning of the Manuscript

The present paragraph covers the first three components of the list mentioned in § 7.1.2.

(1) Symbols. Nearly all the Śvetâmbara Manuscripts from North and Western India start with an auspicious symbol which is now called "bhale" by the Jainas.[5] Keith calls it "Jaina-diagram" [6] and his explanation has been recorded by KĀPAḌIĀ (on the basis of a letter received from KEITH).[7] WEBER suggests a derivation from "a-rha-ṃ",[8] and in our **Ser. No. 179** bhale is in fact followed by the word arhaṃ. The form of the sign varies a good deal. However it consists basically of two elements. The first of these elements shows a remote similarity to what D. C. SIRCAR calls the "siddham" symbol (resembling the figure "9" as written in modern Devanāgarī), while the second element resembles a sign taking the shape of the letters ṭha, cha etc.[9]—WEBER, SCHUBRING and JANERT drop the bhale from their citations. Some Indian publications print the sign in Devanāgarī numerals ("50", "60" or "90").[10] We always reproduce it as §O.[11]

(2) Namaskāra-phrases. The bhale is sometimes followed by oṃ (**Ser. Nos. 1, 30, 137** etc.).[12] But more often we find formulas like śrī-Gautamāya namaḥ (**Ser. No. 20**), namo Vītarāgāya (**Ser. Nos. 30** etc.), namaḥ Sarvajñāya (**Ser. No. 1**), hrī śrī-gurubhyo namaḥ (**Ser. No. 137**), or simply namaḥ (**Ser. No. 108**). It might be mentioned here that we find pañca-gurubhyo namaḥ only in Digambara Manuscripts. — The namaskāras are especially informative when they refer to historical persons. We have for instance oṃ namaḥ śrī-Jinabhadra-gaṇi-kṣamāśramaṇebhyaḥ in **Ser. No. 45** (Viśeṣâvaśyaka-bhāṣya) and śrī-Vidyānandi-gurubhyo namaḥ in **Ser. No. 107** (Tattvārtha-sūtra with Rājavārttika). — There is at least one case where it is almost certain that the namaskāra is from the pen of the author himself. **Ser. No. 14** is Bhāvavijaya's Sugamā on the Uttarâdhyayana-sūtra. Here the namaskāra is "śrī-Śaṅkheśvara-Pārśvanāthāya namaḥ", and the author's Praśasti also begins with a salutation to Śaṅkheśvara-Pārśvanātha. It would therefore appear that Bhāvavijaya is responsible for the namaskāra.—The namaskāra-phrases are reproduced in full by WEBER and KĀPAḌIĀ. SCHUBRING and VELANKAR drop them completely. JANERT (*Ind. Hss.* 1) merely writes " ~".

(3) likhyate-phrases. Just after the Namaskāra-phrase, there may appear a reference to the text from the pen of the scribe. Mostly it is in the form: atha ... likhyate, liṣyate etc. We cite a few examples from the Strasbourg Collection: atha Ratnatrayapūjā likhyate (**Ser. No. 258**); atha Pūjyapāda-svāmī-kṛta Samādhiśata[ka]-kī deśa-bhāṣā-maya Vacanikā likhyate (**Ser. No. 161**); atha granthakī Vacanikā vananēkā saṃbaṃdha

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[4] ALBRECHT WEBER, *Verzeichnis* 2.3, Vorwort, p. xvii.
[5] Cat. BhORI 17.2, Appx. 2, p. 12.
[6] Cat. IO, Vol. 2, p. 1241 etc.
[7] Cat. BhORI, 17.2, Appx. 2, p. 13, note 1.
[8] *Verzeichnis* 2.3, p. xvi.
[9] D. C. SIRCAR, *Ind. Epigraphy*, p. 92; *Ind. Pal.* 136.
[10] See e.g. PUṆYAVIJAYA, Cat. Jesalmer.
[11] In Cat. BhORI, 17.3 foll., KĀPAḌIĀ uses a symbol corresponding to the standard form of bhale.
[12] For oṃ in Jaina Mss. see Cat. BhORI, 17.2, Appx. 1, p. 2.

likhyate (**Ser. No. 244**). Analogous phrases often appear in modern prints. Thus we read atha Dīpikā-vyākhyā-sametaṃ śrī-Daśavaikālikaṃ prārabhyate (title-page of the Cambay edition. saṃvat. 1975).[13]—Sometimes the title of a text is only found in the likhyate-phrase. However, a likhyate phrase is not always the last word. Information not supplied by the author himself may be very useful, but the value of such information must be determined in each individual case. See in this connection also § 7.4.2 on Colophons.

§ 7.3.2 Beginning of the Text

Nearly all Indian texts, even prose-texts, start with one or more verses forming what is called maṅgalâcaraṇa — usually a salutation. The Jaina works generally begin with a salutation to one of the twenty-four Jinas. It is in such a maṅgalâcaraṇa that the author mentions his name and/or the title of the work. If he is a commentator he also refers to the mūla. The lenth of the maṅgalâcaraṇa varies from work to work. There is normally only a single verse (see e.g. **Ser. No. 185**), but the number of verses may be higher (see e.g. **Ser. No. 220**: seven verses). In the latter case, we cite only what is really relevant.

It is after such a maṅgalâcaraṇa that the author begins his theme. If his work is metrical, one may not easily find the boundary-line between the two portions. — In order to give a rough idea of the subject-matter of the work, we cite at least a small portion, especially if the Manuscript presents some interesting features or if the text is only found in a few Manuscripts. We are as brief as possible in the case of well-known works, which are easily available in print. If the same text occurs in more than one Entry, we normally supply cross-references instead of printing the same text-material repeatedly.

§ 7.3.3 Further Specimen of the Text

If the text is unknown or if it is a collection of several small pieces, we sometimes cite a passage or two from the middle, mentioning its exact location. In the case of an obscure tract of short extent, in the case of a group of unidentified stray verses, and finally in the case of identified verses (one or several), we reproduce the whole Text. Our instances are: **Ser. Nos. 11, 32-35, 47, 71, 92-95, 99, 124, 134A, 132, 145, 159, 172, 225, 228, 239-241, 245-246, 301, 304-305, 307-314, 316-321, 324, 328, 330-334.** In this type of Citation, the notations «Begins:» and «Ends:: are of course superfluous.

§ 7.4.1 End of the Text

Normally, the notation «Ends...» is followed by two or more of the components 6-9 according to § 7.1.2. But in the case of an incomplete Text the only available component is the abrupt end of the Text (i.e. Text proper in the sense of component 6).—Since many texts close with a metrical piece, we normally cite in such cases the last prose sentence as well.

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[13] To cite examples from non-Jaina publications: atha śrīmad-Vāyumahāpurāṇaṃ prārabhyate (Bombay, Veṅkaṭeśvara Press edition of 1933); atha sa-bhāṣā-ṭīkaṃ śrī-Mārkaṇḍeyapurāṇam (title-page, Veṅkaṭeśvara Press edition).

§ 7.4.2 Colophon

The Colophon is indicated by our notation «Colophon», and it is always reproduced *verbatim*. However, in the Notes and in the Appendices the spelling of the names and titles is normalized. — Following JANERT (*Ind. Hss.* 1, No. 199 etc.), we use the word Colophon for the closing line of a text which generally runs : iti ... samāptam (saṃpūrṇam etc.). Beśides the text-colophon, we often find chapter-colophons. Sometimes we cite such a chapter-colophon, e.g. to give a variant of the title, to reproduce a specimen of this component in case there is no text-colophon in the Manuscript concerned, or to hint at a particular section of the text.—In many Indian languages the colophon is called puṣpikā.[14] Śrī B. P. BHAṬṬ informs me that a colophon is often called "iti śrī" because of its opening words. In Gujarati "iti śrī" is also used in the general sense of "end". — SCHUBRING (*Jaina-Hss.* p. viii, para. 5) uses the word "Kolophon" for the component designated here as Scribal Remarks.

Our observations show that the colophons of the older texts are often from the pen of the scribes and therefore vary from Manuscript to Manuscript. But in later works the colophons (both chapter-colophons and text-colophons) were very often composed by the authors (compilers) or commentators, and they have been transmitted by scribes of different places and times in identical form. Early instances of this tendency are the following : Aṅgavidyā colophon (**Ser. No. 23** — *Jaina-Hss.* No. 178—PTS 1. 1957 [ed. PUṆYAVIJAYA], Intr. pp. 2-3), colophon of Jinasena's Harivaṃśa-purāṇa (**Ser. No. 196**— *Jaina-Hss.* No. 217 — Mūrtidevī Ser. Skt 27. 1962, p. 811), colophon of Bhāravi's Kirātârjunīya (*Ind. Hss.* 1, No. 317-318-319-320).

There are exceptions however. Small hymns, "pūjās" and similar tracts for daily worship have often been provided with colophons by the scribe, even though they may originate from a very late period. It is especially in such cases that catalogues rely upon the "colophon-titles". As a consequence, one and the same text may be registered in a catalogue under different titles. In other words, colophons do not always supply what could be called the correct title, and this may even produce mistakes in the registration. See also § 7.3.1 on likhyate-phrases.

§ 7.4.3 Praśasti

The last portion (concluding portion of a text or portion appended to it) is called the Praśasti. It supplies historical information, mostly in ornate language and in metrical form. In the Citations we put «Praśasti :» before the relevant portion. Several Praśastis are known from inscriptions (Allahabad Praśasti, Udaipur Praśasti, and so on). But inscriptional Praśastis inform us about kings etc., while Praśastis in Manuscripts are mainly concerned with texts, authors, donors, and recipients. In his monograph on Vastupāla, SANDESARA has discussed Manuscript Praśastis belonging to the Gujarat-Rajasthan area, describing their literary form and supplying some outstanding examples (*Vastupāla* p. 127-135).

Modern Jaina scholars and writers often use the word Praśasti in a somewhat loose manner. Our bibliography includes six publications which are called Praśasti-saṅgrahas

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[14] See e.g. MONIER-WILLIAMS, s.v. puṣpikā : "the last words of a chapter (which state the subject treated therein)". Also see JSBh.6.saṃvat 1996, p. 177.

by their compilers. They were edited by (1) Pt. K. BHUJABALĪ śāstrī, (2) J. MUKHTĀR, (3) PARAMĀNANDA śāstrī, (4) K. KĀSLĪVĀL, (5) A. M. SHĀH, and (6) Muni JINAVIJAYA. Publications 1-4 are devoted to Digambara, publications 5-6 to Śvetâmbara Texts. All the works 1-4 supply the full Citations, omitting only what we call Scribal Remarks. Again nos. 1 and 4 describe single collections and can therefore be called catalogues in their widest sense. By contrast, nos. 2 and 3 present Citations from Manuscripts belonging to various collections, without giving complete references. — Quite different is the character of publications 5-6. Here, Praśasti is understood in the sense of Donor-praśasti and Scribal Remarks. The Manuscripts utilized for publications 5-6 belong to various collections, but the necessary references are always given. — On nos. 1 and 5 see also *Jaina-Hss.* p. vii, on nos. 4 and 6 see note 15 below.

On the other hand, there are efforts to classify the various types of Praśastis, and in one case (grantha-praśasti — granthakāra-praśasti) the attempts at classification seem to have started before our days. In the present context it was imperative to classify the material in systematic manner. But even then our arrangement has its limitations. Partly because it is based on a limited material, partly on account of the nature of the material (many Praśastis reveal features of more than one type).[15]

§ 7.4.3.1 Text-Praśasti

We distinguish between four different types of Praśastis. The difference between types 1 and 2 will be explained below. Types 1/2-3-4 are distinguished on the basis of their contents. We call the first type Text-praśasti. Modern Indian publications use the term grantha-praśasti, and this is obviously an old term.[16] — A Text-praśasti is composed by the author of the respective text. It is either appended to the work or it forms its last chapter. Thus the Praśasti of Guṇabhadra's Uttarapurāṇa forms a self-contained chapter and it is correctly designated as the 77th Sarga in its chapter-colophon (**Ser. No. 195** and *Jaina-Hss.* No. 199). Again the five Praśasti verses of Māgha's Śiśupāla-vadha are called "nija-vaṃśa-varṇana" by the commentator Vallabhadeva (*Ind. Hss. 1*, Nos. 322-324). In *Ind. Hss. 1*, No. 322, the numbering of the last Sarga is continued (20, 80-84), in No. 323 the numbering starts afresh (1-5), and No. 324 has no numbering at all.[17] — Many a commentator, especially among Jaina scholars, adds a few verses at the end of his commentary, sometimes designating them as Praśasti and sometimes not. Sumatiratna adds two such verses to his commentary on Raghuvaṃśa (*Ind. Hss. 1*, No. 314), but Gaṇavijaya gaṇi's commentary on the same text has as many as twenty-two Praśasti-verses (*Ind. Hss. 1*, No. 315). The same Guṇavijaya has composed no less than 31 (22 plus 9) Praśasti-verses for his commentary on Trivikrama's Damayantī-kathā (*Ind. Hss. 1*, No. 382). Here as elsewhere the numbering of the

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15 Muni JINAVIJAYA uses the terms "Grantha-praśasti" and "Pustaka-praśasti" (PrSgr [1942], Intr. pp. 1-3). In the body of his book he employs the first term in the sense of Donor-praśasti. The second term is subdivided into Pustaka-praśasti-lekha (long Scribal Remarks) and Saṅkṣipta-puṣpikā-lekha (short Scribal Remarks). The definitions given in the Introduction are however different. The example shows that here as elsewhere "sanskritic" terms are often neither genuine nor unequivocal. — KĀSLĪVĀL distinguishes between grantha praśastis (our first two types) and what he calls lekhaka praśastis (our Scribal Remarks plus Donor-praśastis plus Collection-praśastis). See PrSgr [Jaipur], 1950, Intr. p. 3.

16 JANERT also uses Grantha-praśaṃsā (*Ind. Hss. 1*, p. 182, No. 362).

17 The Nirṇaya-Sāgara edition and JANERT (*Ind. Hss. 1*. Nos. 322-324) designate the five verses as Kavi-vaṃśa-varṇana.

Praśasti-verses starts afresh to indicate a change of subject (in other cases the caesura is indicated by itaś ca or punar api). Verses 1-22 describe Guṇavijaya's spiritual lineage, verses 1-9 contain a eulogy on Akbar. Verse 16 of the first set contains the Vikrama date (1647), verse 9 of the second set contains the year of the Akbar Era (35).

A Text-praśasti supplies information on the author's spiritual lineage, on his own person, on the circumstances under which the work was composed and on the scribe(s) who wrote the work under the author's supervision. (In most cases the author did not write the original copy himself).

§ 7.4.3.2 Author-Praśasti

In its contents, the Author-praśasti does not differ from what we call Text-praśasti. However we use the term Author-praśasti in those cases where all or almost all verses of a Praśasti are utilized by the author of the mūla, or by the commentator, in several of his works. It seems that this distinction was already observed by tradition and that the terms Grantha-praśasti and Kavi-praśasti (or Granthakāra-praśasti) were used for Text-praśasti and Author-praśasti respectively. An instance of an Author-praśasti is Tilakâcārya's Praśasti which occurs both in his Āvaśyaka-niryukti-vṛtti and in his Daśavaikālika-ṭīkā (Cat. Śbh. Cambay, p. 87 and p. 105 respectively). Again Maladhārī Hemacandra's Praśasti occurs in many of his works (e.g. in his Viśeṣâvaśyaka-bhāṣya-ṭīkā and in his Anuyogadvāra-sūtra-ṭīkā).

In a number of cases, the scribes thought it unnecessary to copy the verses of the Praśasti. See e.g. *Jaina-Hss.* No. 103, where the Praśasti of Devendra's Sukhabodhā (Commentary of the Uttarâdhyayana-sūtra) is missing. Our **Ser. No. 13** (also Sukhabodhā) supplies verses 1-12, but the complete set of 16 verses is found in a Cambay Manuscript (Cat. Śbh. Cambay, p. 87 and p. 105) of this text. Again Śrītilaka's Praśasti for his Daśavaikālika-sūtra-ṭīkā is available in *Jaina-Hss.* No. 135, but missing ibidem in No. 136. This negligence on the part of the scribes prompted more than one author to warn the sribes. Samayasundara concludes the Praśasti of his Sugamavṛtti (commentary on Kedāra bhaṭṭa's Vṛttaratnākara) with the following śloka (*Ind. Hss. 1*, No. 474):

> yaḥ ko 'pi matsarī mūḍhaḥ praśastiṃ na likhiṣyati
> sa loke lapsyate nindāṃ kuṇir bhāvī paratra ca (5).

§ 7.4.3.3 Donor-Praśasti

In India, knowledge has been deified as a goddess (Sarasvatī or Bhāratī). In fact, the composing, memorizing, teaching, and copying of religious (or even semi-religious) literature has always been considered as a genuine religious virtue. Thus the copying and preserving of Manuscripts was regarded as a dharmakarman (religious duty), and this was more pronounced in Jainism than in other religions. Here, śāstra-dāna or vidyā-dāna (donation of Manuscripts) was regarded as one of the four types of gift.[18] Such an act included in principle four persons (groups of persons): donor, writer, recipient, author of the Praśasti composed for the occasion. The donors were individuals, families, or the community as a whole ("saṅgha"). The writer was a layman or a learned monk (or nun). The recipient was a monk or teacher (either learned monk or a lay Pandit), but in many cases the copies were added to existing collections for which monks

[18] PrSgr [Jaipur], Intr. p. 3; PrSgr [1942], Intr. pp. 2-3.

and laymen were responsible and which belonged to the community as a whole. The author of the Praśasti was a learned monk, either the recipient or a monk who was connected with the collection. The information given in the Donor-praśastis consists mainly of genealogies (laymen) and spiritual lineages (monks and nuns). In addition, the reason for the donation is mentioned (death of a family-member, inauguration of a temple, installation of an image, a fast undertaken by the donor, and so on). In some cases there are also references to contemporary rulers etc. Thus a Donor-praśasti covers various aspects of the donation. Sometimes Manuscripts were not received as gifts but purchased, and such transactions were occasionally also recorded in metrical form.[19] On the other hand, copies were often prepared as part of the normal activities of learned monks. In such cases there was no question of a donation. But even then the scribe occasionally added a few verses which really deserve the designation "Scribe-praśasti". But in order to avoid terminological confusion we have not coined a separate term for such verses. They are covered by the term Scribal Remarks.

Rich assemblages of Donor-praśastis have been edited by A.M. SHĀH and Muni JINAVIJAYA (see §§ 7.4.3 and 7.4.3.1 above). The present Catalogue contains three cases where Donor-praśastis praise liberal donors who have contributed substantially to collections of Manuscripts. The three individuals are : Saṃ[ghavī] Māṇḍana (**Ser. No. 45**), Thāharū Sāha (**Ser. No. 60**), and Seṭha Caṃpālālajī (**Ser. No. 77**). Detailed information will be found in the respective notes. A very interesting Donor-praśasti is contained in the Jesalmer Manuscript of Śīlāṅka's Cauppaṇṇamahāpurisacariya.[20] This contains[21] a long genealogy of the two donors (Sādhāraṇa and his father Pārśvakumāra), the spiritual lineage of a certain Jinabhadra (teacher of the nun Śīlukā who prepared the copy), an account of the reason for the donation (the death of Sādhāraṇa's wife Śīlamatī), and the genealogy of Śīlamatī (genealogies always patrilineal).

However, most Donor-praśastis consist of a single prose sentence (with no more literary credit than the usual Scribal Remarks). Instances of this will be found in **Ser. No. 243** and in ANIS 8 (see note 20), p. 9 ("Die Nachschrift zu J I").

§ 7.4.3.4 Collection-Praśasti

This is not a literary composition but a very short piece which merely indicates that the Manuscript is the property of a particular collection. It consists of one to three verses or a prose-sentence. The relevant collection is identified by the name of the owner (or another person connected with it). References to collections may also be contained in Donor-praśastis, but in that case the mention of the collection is not a self-contained piece.

The Strasbourg Collection supplies one Collection-praśasti (**Ser. No. 45**, «3rd scribe»). It consists of an āryā, and could be traced in three cases outside of the Strasbourg collection. The person mentioned is a certain Vijayānanda sūri who lived from saṃvat 1642 to 1711. Another instance is a verse written twice on No. 463 (*Ind. Hss. 1*) :

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[19] Cat. LDI, Appx. p. 278 (No. 4779).

[20] This was first edited by K. BRUHN on the basis of a transcript by L. ALSDORF (ANIS 8. 1954, pp. 6-9; translation etc. pp. 11-16). It was again edited by A.M. BHOJAK as a part of his edition of the whole work (PTS 3. 1962, Intr. pp. 34-36). Finally it is found in Muni PUṆYAVIJAYA's Cat. Jesalmer on pp. 93-95. The Praśasti consists of 43 verses.

[21] See ANIS 8 (previous note), pp. 11-16.

śrī-Umā jananī yasya pitā Vāmana īśvaraḥ
Māṃḍa-vaṃśâika-Bālasya tasyêdaṃ pustakaṃ mataṃ (Fol. 1B and 33B).

In this case, the owner (Bāla) was himself the scribe of the Manuscript

śrīmat-Sūrya-bhiṣakrājo Māṃḍa-vaṃśâika-Vāmanaḥ
tad-aṃgajena Bālājinâyaṃ graṃtho likhaty ayaṃ (*sic!*) (Fol. 33B).

In the two instances mentioned, the verses of the Collection-praśasti were general in character and could be written on any Manuscript acquired for a particular collection. In the Praśasti mentioned below, the title of the particular text is given (Jñātasūtra = Jñātādharmakathā-sūtra). This suggests that the Praśasti was changed from case to case in order to accommodate the title of the relevant text.[22]

The text runs as follows (*Jaina-Hss.* No. 19):

Tapāgacche svacche guṇa-gaṇa-maṇi-Rohaṇa-nagā
mahôpādhyāya-śrī-Nayavijaya-saṃjñāḥ samabhavan
naya-vyaktyā tyaktvā kupatha-nirataṃ Lumpaka-mataṃ
śritā yair* svalpa-vrati-parivṛtair Hīra-guravaḥ (1)

* Thus SCHUBRING; perhaps: yair [a]svaº.

tac-chiṣya-Mānavijayo gaṇiṣu prakṛṣṭo
vairāgya-vāsita-manās tapasāṃ samudraḥ
śrī-Jñātasūtram amucan mati-vṛddhi-siddhyai
śrī-Staṃbhatīrtha-pura-pustaka-kośa-madhye (2)
padya-dvayam idaṃ cakre Vidyāvijaya-kovidaḥ
satāṃ guṇa-graho yasmād analpa-phala-dāyakaḥ (3)
likhitam idaṃ Labdhivijaya-muninā.

The second verse says that Mānavijaya (Tapāgaccha, formerly Lumpaka) incorporated (amucan) a Manuscript of the Jñātādharmakathā-sūtra in his library at Cambay.

More common than verses are prose sentences. There are examples of long sentences in ornate language (e.g. *Jaina-Hss.* No. 770). But in other cases there is only a short note. **Ser. No. 134** has the following sentence in Gujarati:

e pariti siddhāṃtâśrita prakaraṇa ḍabānī [x]bhaṃḍāranī chaī

The [x] does not indicate a lacuna, but the scribe obviously forgot to write here the name of the Bhaṇḍāra (translation: this Manuscript belongs to the N. N. Bhaṇḍāra, in a box containing the Prakaraṇas based on the Canon). JINAVIJAYA supplies a sentences which refers to activities connected with the collection.[23] All such sentences referring to a particular collection are likely to have been written, in identical form or with the necessary changes, on a number of Manuscripts which belonged to the respective Bhaṇḍāra. Short prose sentences of this type could just as well be classified as remarks of the scribes. However, they are normally separate from the complex designated as Scribal Remarks. We have therefore assigned a special term to the metrical and non-metrical text material connected primarily with collections.[24]

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[22] Instances of this are also found among Donor-praśastis. A Donor-praśasti of 21 verses is found on ten different Manuscripts at Cambay. Only the 20th verse which contains the title differs from case to case. See Cat. ŚBh. Cambay, No. 5 (here the full text is given), Nos. 10, 11, 14, 29, 30, 31, 61, 66, 161.

[23] PrSgr [1942], p. 108 (§ 69).

[24] Apart from the "Collection-praśastis" which indicated that a Manuscript belonged to such and such

§ 7.4.4 Scribal Remarks

After finishing the copy of his text, the scribe generally adds information about his own person, his ancestors (patrilineal genealogy), about the donor, about the date and place of copying, and about the extent of the Text (measured in granthas: § 7.4.5). The figure giving the extent of the Text was often the basis for calculating the salary of the scribe. This information is called by us "Scribal Remarks", although it is not always complete, and although the available matter may be written wholly or in part by a person other than the scribe. KĀPAḌIĀ uses a different term[25] but he also regards the Scribal Remarks as a unit in its own right, and this is also done by the other workers in this field. KĀPAḌIĀ observes that the relevant sections "deal with not only one but several items such as (a) granthāgra, (b) date, (c) place-name, (d) name of the scribe, (e) genealogy, (f) object, (g) exonerations and (h) appeals for preservation of Manuscripts".

The Scribal Remarks do not show a fixed sequence. They are normally in prose. Their form is simple, and they possess little, if any, literary merit. Their language is the local idiom or Sanskrit or a mixture of both.[26] Generally speaking the standard of the language depended on the scribe. If he was a professional copyist, the standard was low. Such copyists were called lahiyo in Gujarati and Rajasthani, and kāyastha in Sanskrit and in other New Indo-Aryan languages.[27] As compared with these, the monks and nuns who copied Manuscripts were as a rule "learned", and some of them even had literary accomplishments. There are quite a few cases where Scribal Remarks were composed in metrical form. However, I have never come across Scribal Remarks consisting of more than four verses, and considering the vast number of Manuscripts at our disposal, we must call instances of Scribal Remarks in metrical form sporadic.[28] Refer also to § 7.4.3.3. (Scribal Remarks and Praśastis). Names of scribes will be found in the relevant appendices of many Manuscript catalogues.[29]

§ 7.4.5 Supplement to § 7.4.4

(a) The Scribal Remarks include as a rule the granthâgra figure. The term "Grantha" designates a unit of 32 Akṣaras, and as this unit is derived from the Anuṣṭup or Śloka, we find "Anuṣṭup" (**Ser. No. 203**, Praśasti-vs. [30]) and "Śloka" (**Ser. No. 111**, Praśasti-vs. [8]) as synonyms of "Grantha". Until recently the amount to be paid to the scribe was calculated from the Grantha numbers, so that this figure had special importance for professional scribes. Even if they did not change the actual figure in

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a collection, there were numbers referring merely to the place within the collection. They normally followed the same formula (ḍā ... pra ...). See e.g. **Ser. No. 27**: "ḍā 5 pra 35". ḍā stands for Gujarati ḍābaḍo or dābaḍo (box), and pra stands for prati etc. (copy, Manuscript). See inter alia the following volumes of the SJS: 2.1936, pl. 1B, 3B; 4.194, pl. (facing p. 9 of the Intr.); 6.1935, pl. 1C, 2B, 2C; 10.1934, pl. 1C, 2A, 3B.

[25] He says "post-colophon". See his article "*Jaina Manuscripts*", pp. 25-26.

[26] On the problem of "Vernacular Sanskrit" and "Jaina Sanskrit" see the following: J. HERTEL, *The Literature of the Śvetāmbaras of Gujarat* (Leipzig, 1922), pp. 14-25; M. BLOOMFIELD, *The Life and Saying of the Jaina Saviour Pārśvanātha* (Baltimore 1919), pp. 200 ff., BH. J. SĀṆḌESARĀ, *Lexicographical Studies in 'Jaina Sanskrit'* [Series of Studies started in JOIB 8. 1958].

[27] On kāyastha (in the sense of scribe) see a stanza appearing in the Subhāṣita-ratna-bhāṇḍâgāra (Bombay, NSP, 1952[8]), p. 247[a], vs. 48 (and p. 222, vs. 76). Also cf. N. PREMĪ, JSI, p. 305, fn. 1.

[28] Instances from our Catalogue: **Ser. Nos. 113, 121** etc. Instances from other catalogues: *Jaina-Hss.* Nos. 201 (four verses), 204, 813; *Ind. Hss. I*, Nos 159, 331 (four verses), 389 (one verse, in Bengali), 463.

[29] WEBER's *Verzeichnis*, SCHUBRING's *Jaina-Hss.*, KĀPAḌIĀ's Cat. BhORI, 17.5. References to nuns who copied Manuscripts are not rare: *Verzeichnis* 2.3, p. 1051; *Jñānâñjali* I, pp. 231-232; our **Ser. No. 192**.

their favour, one cannot expect that their counting was particularly accurate. Modern literature on Manuscripts occasionally refers to transactions and on the use made in this connection of the old figures given by the scribes.[30]

However granthâgra figures cannot be discussed merely as a part of the Scribal Remarks. According to H. JACOBI, the calculation of syllables was a part of the transmission of the literary material. Granthâgra figures were inserted either at numerical intervals (after a completed thousand of Granthas, sometimes in the middle of the word) or at the ends of the subdivisions of the texts. This procedure was devised to protect the texts (especially canonical texts) against later additions and omissions.[31]

In the case of the lost or allegedly lost canonical texts, the various figures are speculative.

This concerns the Dṛṣṭivāda (from the view-point of the Śvetâmbara tradition) and the complete set of the 12 Aṅgas (from the view-point of the Digambara tradition).[32]

There is also a curious mythological account registered by KĀPAḌIĀ (HCLJ p. 86): "Incidentally it may be noted that as stated in Subodhikā, the quantity of ink required for writing the 1st Puvva equals the volume of one elephant, that for the 2nd, that of 2, for the 3rd, that of 4 and so on in G.P. [arithmetical progression] so that for the 14th it equals that of 2^{13} i.e. 8192 elephants".

Realistic figures were in a number of cases given by the authors themselves. They appear at the ends of the works proper or (more frequently) in their Praśastis (see e.g. **Ser. No. 136**, Praśasti-verse 15). The figures were supplied (according to the requirements of the metre) in words, chronograms, or in a mixture of both. In Cat. BhORI, KĀPAḌIĀ has discussed chronograms occuring in (and more or less typical of) Jaina texts.[33]

Modern transactions necessitated new methods of counting. On sample basis the number of Akṣaras per line, and the number of lines per page was ascertained. The product was multiplied by the number of pages and divided by 32, so that the granthâgra was obtained. In one case[34] we find the old granthâgra (2650) at the end of the Text. This was presumably based on a counting of the Akṣaras within the Manuscript. On the left margin of the same page there appear however the following Gujarati figures: "24.15.30 1400". This does not refer to the Manuscript concerned and it does not make much sense either; but we quote this example as a photo has been reproduced and as it shows the arrangement of the figures as found on many Manuscripts (last folio-number [doubled, then] multiplied by number of lines multiplied by number of Akṣaras [divided by 32] is equal to ...). Figures of this type appear inter alia on the numerous Manuscripts sold by BHAGVĀNDĀS KEVALDĀS to the libraries of Berlin, Florence, London, Strasbourg, and Vienna (§ 2.1). Plate 7

For grantha and granthâgra in general refer to WEBER (*Verzeichnis* 2.3, p. xiii), for linguistic variants of grantha refer to KĀPAḌIĀ (p. 25 of "*Jaina Mss*".). Both,

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[30] *Notices* 3, p. ix; BHANDARKAR's *Report for 1882-1883*, p. 6.

[31] H. JACOBI, Kalpasūtra (AKM 7. 1881), Intr. p. 24.

[32] In HCLJ p. 86, KĀPAḌIĀ mentions pada- "countings" given in the Nandī-cūrṇi and in other texts. An early reference to this is *Verzeichnis* 2.3, p. xiii, note (with further references). See also Jinasena's Harivaṃśa-purāṇa (10.22-48). Not only the figures given, but even the unit "pada" was speculative. According to Jinasena (10.27), the 1st Aṅga (Ācāra) had in its old form 1800 "padas".

[33] Cat. BhORI 17.5, pp. 131-135 and Cat. BhORI 19.2, p. 389.

[34] SJS 10. 1934 [Jinaprabha sūri's Vividha-tīrtha-kalpa], pl. [4]B.

WEBER and KĀPAḌIĀ also refer to the counting in Kaṇḍikās as found in Vedic literature (WEBER l.c. p. xiii, KĀPAḌIĀ l.c. p. 26).

(b) Scribal Maxims. Within the Scribal Remarks or in place of them, we sometimes find a verse or two (rarely a single line) in which the scribe describes the toils of copying, asks the readers to handle the Manuscripts carefully, requests forgiveness for his blunders, or pronounces a benediction. Such verses (called "Schreibersprüche" by JANERT, e.g. *Ind. Hss. 1*, p. xii) are here designated as Scribal Maxims. They are anonymous and belong to the category of floating verses. They are composed in Prakrit, New Indo-Aryan languages (Gujarati and Rajasthani), or "Vernacular Sanskrit". Most catalogues do not pay much attention to them.[35] However, KĀPAḌIĀ quotes them in his Cat. BhORI, Vols. 17-19, and he also gives long lists in his article on Jaina Manuscripts (§ 3.1 note 1), pp. 26-29.[36] Instead of using a general term he uses, according to the case, the expressions "exoneration", "appeal for preservation of Manuscripts", and "Benedictions". In our Citations we give the scribal maxims in full. The following two specimens may be quoted in the present context. The first verse (not recorded by KĀPAḌIĀ) is found in several Digambara Manuscripts of Western India (it does not seem to have been used anywhere by the Śvetâmbaras). It runs as follows (**Ser. No. 77**):

jñānavān jñāna-dānena nirbhayo 'bhaya-dānataḥ
anna-dānāt sukhī nityaṃ nirvyādhir bheṣajād bhavet.

Ser. No. 212 supplies a scribal maxim in a "mixed" idiom (Bikānerī):

pustaka pyārī prāṇathī hara hivaḍāko hāra
jīva jatana kara rāṣajyau pothī setī pyāra (1).

(c) "cha", "śrī". A portion of the Scribal Remarks consists of numerous Akṣaras of this type (cha, śrī, śrīḥ). The oldest record of the use of cha to indicate the end, which we could trace, is a "Turfan" fragment (*Kat. Nr. 816* [R4]) published by WALDSCHMIDT, Verz. STTF, Part 3, p. 83 along with plate 11. For Śrīharṣa's reference to "cha" (in his Naiṣadhīyacarita, 10.87 and 16.98) vide Nārāyaṇa's commentary on these verses (NSP 1952, p. 431, and p. 669: grantha-lekhana-samāpti-patre samāpti-sūcakaṃ chakārâdi-vartulam akṣaraṃ kriyate) and A. N. JANI, A Critical Study ... (Baroda OI, 1957), p. 215. For the "cha" (already mentioned in § 7.3.1 [1]) refer to *Ind. Pal.* p. 136 and D. C. SIRCAR, *Indian Epigraphy* p. 94. The meaning of this sign and of other signs (whether identical with Akṣaras and figures, or not) is unknown.[37] In our Citations, we normally write "cha", but in a number of cases we use tildes (see § 7.2.1 [d]).

(d) Phrases of Benediction. At the end of a Manuscript many a scribe bestows a blessing on his readers, on all human beings (sarva-loka), on the rulers, on the Jaina Community (Jaina saṅgha), and even on himself. In a verse mentioned by KĀPAḌIĀ [38] all these elements are combined. Normally, the benediction is simpler:

kalyāṇam astu lekhaka-vācakayoś ca.
śubham astu śramaṇa-saṅghasya.
maṃgalaṃ mahāśrīḥ.

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[35] They are omitted (SCHUBRING), merely indicated by dots etc. (JANERT, Ind. Hss. 1 writes "~... ~"), or cited irregularly (KEITH, Cat. IO, Vol. 2).

[36] For a similar list refer to *Jñānâñjali* I, p. 51.

[37] KĀPAḌIĀ: "The exact significance [of cha] is, however, a mystery". See *Jaina Manuscripts* p. 29.

[38] *Jaina Manuscripts* p. 28, note 66.

As far as palm-leaf Manuscripts are concerned, the last-mentioned benediction is as common in Śvetāmbara Manuscripts as in Digambara Manuscripts. In the case of paper Manuscripts, "maṃgalaṃ mahāśrīḥ" is however more prevalent among the Digam= baras.[39]

(e) Later additions. Empty spaces at the beginning or at the end of a Manuscript often induce the scribe himself or a librarian or a reader to add something. This addition may be a small tract, a stray verse or two, a reference to some event. If the writing clearly indicates a change of the hand (and only then) we write «2nd scribe:». Such an assumption is always commented upon in our Notes, along with a discussion of the contents of the addition. If however the addition satisfies the requirements for recognition as a separate Text (§ 3.5.1 end), then we record it in a separate Entry.

§ 7.5 Glosses

Scribes or learned readers sometimes insert, while copying or reading Manuscripts, glosses — either in the language of the text or in their mother tongues. Such glosses are either marginal (i.e. written on the margins) or interlinear (i.e. inserted between the lines of the Text). For the scribes' method of co-relating marginal glosses with the text, refer to KĀPAḌIĀ, *Jaina Manuscripts* (§ 3.1 note 1), p. 23. — Some of the glosses were composed by scholars of repute. They were therefore carefully copied by later scribes or even transmitted independently. L. ALSDORF has shown[40] that the Sanskrit glosses on Puṣpadanta's Mahā-purāṇa (in Apabhraṃśa) were composed by Prabhācandra (saṃvat 1080-1112) and later on transmitted in two forms: as independent Manuscripts (called Pañjikā or Ṭippaṇaka), or as marginal glosses.[41] The same Prabhācandra also wrote glosses to Puṣpadanta's Nāgakumāra-carita.[42]

We record all glosses and mention, whether they are marginal or interlinear or both. The same is done in the case of Chāyās (§ 6.4 [a]).

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[39] See e.g. Muni JINAVIJAYA, PrSgr [1942].
[40] Harivaṃśapurāṇa (ANIS 5. 1936) pp. 129-134. — See also N. PREMĪ, JSI p. 236 and pp. 286-290.
[41] ALSDORF l.c. pl. 1-3.
[42] Ed. HIRALAL JAIN (Karanja, Devendrakīrti Jain Ser. 1. 1933), p. lxiii.

§ 8 REFERENCES

As mentioned above, WICKERSHEIMER's and LEUMANN's numbers are mentioned invariably in the numbering. Apart from this, we have to refer to their publications, viz. to LEUMANN's five lists and to WICKERSHEIMER's catalogue (see §§ 2.1 and 2.2 above). It must be remembered in this connection that LEUMANN does not use the term Text in exactly the same way as we do and that for him the basic unit of classification was the Manuscript and not the Text (§ 3.5.2). However, he sometimes designates a Text within a composite Manuscript by adding a small letter to the Manuscript number. See e.g. WZKM 11, p. 298: Anuprekṣā ... S 364[f]; Aṣṭaprābhṛta ... S 318[f].

The reason for referring to LEUMANN and WICKERSHEIMER in the References (and occasionally also in the Notes) is this: LEUMANN has registered many Strasbourg Manuscripts in his five lists (§ 2.1). However, the absence (whatever the reason) of many Manuscripts of the Strasbourg Collection, and the inclusion of Manuscripts from other places, are the main reasons for the limited usefulness of his lists. The numbers and titles in the lists have been subsequently used by LEUMANN himself in *Übersicht* and elsewhere. (JRK was mislead in regarding all Manuscripts of the WZKM list as belonging to the Strasbourg Collection. NCC mistakes LEUMANN's transcripts as mentioned in lists 3-4 for Manuscripts, compare Vol. 1, p. xii.) In case a particular Strasbourg Manuscript (or a Text as such) is not mentioned by LEUMANN, we have stated this in our References (or Notes). — The titles given by WICKERSHEIMER are based on the remarks added by LEUMANN in the Manuscripts. However, some of WICKERSHEIMER's titles are vague. He calls his number 4448 (= 363) "Āvaśyaka", although it is a composite Manuscript containing no less than 19 Texts. He calls his number 4488 (= S 403) simply a "Collection de Stotra", although this is again a composite Manuscript (13 Texts).

Generally speaking, it is necessary for a descriptive catalogue to be linked with other publications of this category: for purposes of bibliographical identification, for determining the place of the Manuscript under consideration among the other Manuscripts of the same text, and for information on the author/commentator. It is, however, not our aim to supply an inventory of all the Manuscripts of the text, as the reader can collect such information from the JRK, the Cat. Cat., and the NCC. Therefore a reference to VELANKAR's JRK is given at the *end* of the references to the Manuscripts (in a few cases, however, minor texts are not registered in JRK). The other two collections (Cat. Cat. and NCC) are mentioned according to the requirements of each case.

References to editions of the relevant texts are restricted to one or two publications. If the work is, to our knowledge, not published, we write "Published?".

Critical or fairly critical editions of a text are mentioned invariably. Similarly, editions which are of some importance and easily procurable are also noted. On the other hand, we have not included obsolete prints such as those of the Āgamasaṃgraha of Rāya Dhanapatasiṃha nor the "popular editions" of well-known texts. The publications issued in the various Jaina Series (abbreviations on pp. XV-XVIII) have been mentioned under the name of the Series, the serial number, and the year of publication (e.g. "DLJP 108. 1965": p. 28, note 24). In many cases we omit the place of publication.

The Āgamodaya Samiti office was located at different times at different places (Mehsana, Bombay, and Surat). Sometimes different places are recorded on the different title-pages (or subdivisions) of one and the same volume. In the case of editions not available to us, the reference is enclosed in parentheses[1], or we mention as source for the reference one of the publications in the list given below:

(1) Cat. IO. Skt. Books; (2) M. B. EMENEAU, *Union List*; (3) H. D. VELANKAR, JRK; (4) SCHUBRING, *Jaina-Hss.* and *Doctrine*; (5) H. R. KĀPAḌIĀ, Cat. BhORI and HCLJ and PBhS; (6) JSBI Vols. 1-4; (7) J. C. JAIN, PSI. — BUDDHISĀGARA's *Mudrita-jaina-śvetâ[m]barâdi-grantha-nāmâvali* is of little use.

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[1] In a few cases, references to other catalogues are also put in parentheses. See for instance **Ser. No. 47** where our Entry has Kalpabhāṣya, vs. 6005, while the Berlin fragment (SCHUBRING, *Jaina-Hss.* 87) has vss. 241-244.

§ 9 THE NOTES

§ 9.1 General Remarks

Nearly all the Manuscripts and in particular nearly all the Texts require some annotation from the editor of the catalogue. His task is not only to describe the Manuscripts and to register the Texts, but he has also to present his observations and to supply as many references (to Manuscripts, editions and other literature) as possible. To quote H. D. VELANKAR (Cat. BBRAS, Preface): "The ideal of a good catalogue is to be a sound help-mate to the history of literature". In fact, the compiler of a catalogue acquires in the course of his investigations a very intimate knowledge, both of the Manuscripts and of what may be called the "catalogue literature" (catalogues in their widest sense, prefaces and introductions of these catalogues, articles emerging from the study of Manuscripts but published in journals etc., reference works concerned with Manuscripts and text-editions). The compiler should, therefore, try his best to communicate this knowledge to the reader, who is more often than not neither familiar with the Manuscripts nor with the "catalogue literature". It is of course not generally possible to repeat all the statements found in this vast body of literature. We therefore feel justified in giving in many cases only the references, and we hope that the reader will be in a position to consult the works quoted.

Moreover, our Notes must be seen in the proper perspective. On the one hand, they are in fact meant as a contribution, however limited, to the study of Jaina literature. On the other hand, their scope is limited by the foregoing elements of the Entry, especially by the Citations. The Notes are not intended to be articles on the relevant texts.

§ 9.2 Notes on the Manuscript

Usually we begin our Notes with a comment on the Manuscript (foliation, condition, date, binding, miniatures, glosses) and its scribe. Such a comment goes beyond the limits of the Description. Moreover, it becomes intelligible only after the Scribal Remarks have been supplied in the Citations. — The persons and places mentioned in the Scribal Remarks can often be identified. Often the scribe is a professional copyist who has copied a great number of Manuscripts, so that other Manuscripts written by him can be traced. In our Catalogue, we have two Manuscripts copied by Mahātmā Śaṃbhurāma of Jaipur, and some more Manuscripts written by him are registered elsewhere (see the Notes in **Ser. Nos. 222** and **250**). The situation is similar in the case of donors and recipients. Again, the Bhaṭṭārakas of the Digambaras (mentioned in the Text in various connections [1]) can very often be identified with the help of JOHRĀPURKAR's *Bhaṭṭāraka Saṃpradāya*. For identifying the pontiffs of the Śvetâmbaras we have the benefit of numerous publications: the Praśastisaṅgrahas by A. M. SHĀH and Muni JINAVIJAYA; the catalogues by A. WEBER, W. SCHUBRING, K. L. JANERT, H. R. KĀPAḌIĀ, A. B. KEITH, and Muni PUṆYAVIJAYA; the editions of Paṭṭâvalis by A. WEBER and others. Finally we have to mention the following work in Gujarati: *Jaina Paramparāno Itihās* (JPI), Vols. 1-3, by "TRIPUṬĪ Mahārāj".

[1] See for instance **Ser. No. 122**.

Generally speaking, the epigraphical literature is also important for the identification of persons (see *Bibl. Jaina* etc. in the Abbreviations). For the identification of place-names we utilize the 1961 Census, mainly the Atlas Volumes of the different States and the District Census Handbooks. — A coherent account of the scribal schools (names of the scribes concerned, their locality and period, scribal habits) is yet to be written, but we hope that our Notes already contain some material which can be used for such inquiries.

§ 9.3 Notes on the Text

The previous paragraph dealt with the Manuscripts as such and with the Scribal Remarks. In the present paragraph, the texts are under consideration.

In each Entry, the Heading gives the title of the text, selected if necessary from a great number of variants (see §§ 6.1 and 6.2). However, all the available variants (including wrong or misleading titles) will be found either in the Citations or in the Notes. Again all the titles appearing in the Headings, Citations, or Notes will be found in Appendix 6. We may add that titles and names in Indian literature often present problems of which even the experts are unaware (see §§ 6.2, 9.3, 9.4).

On the one hand, different texts often go under the same or under a similar title (this is especially true of stotras, see § 7.1.1). Here one has to refer to the author or to the wording of the text. In our Catalogue, there are two Digambara works called "Pāṇḍava-purāṇa", one by Vādicandra (**Ser. No. 199**) and one by Śubhacandra (**Ser. No. 198**). Similarly, there are two texts named "Pārśvanāthacarita", one by Udayavīra (**Ser. No. 204**) and one by Bhāvadeva (**Ser. No. 203**). The JRK registers on pp. 379-380 as many as twenty-one different Śāntinātha-caritas (one of them anonymous).

On the other hand, the same text sometimes appears under more than one title. Thus, the Karmaprābhṛta, a Prakrit work of the Digambaras, is also known under the following titles: Mahākarmaprakṛtiprābhṛta, Āgamasiddhānta, Ṣaṭkhaṇḍâgama, Paramâgama, Khaṇḍasiddhānta, Ṣaṭkhaṇḍasiddhānta (see e.g. JSBI 4, p. 27). Instances of multiple titles from non-Jaina literature have been supplied by K. L. JANERT in ABCIM 1, p. 14. Here too the Citations are indispensable for determining the relationship between the texts (identical or not).

In the Notes we also record the available data on the period (relative or absolute chronology). If the date of composition is given by the author himself, then it will normally be found in the Citations and in the Notes referring to the relevant passage. Another problem is the interrelationship between different texts, and between text (mūla) and commentary. This has also been discussed in the Notes, although more complicated cases have had to be left aside. One of the more involved cases has been discussed by V. M. KULKARNI.[2]

The contents of a work are seldom indicated. However, the section, the subsection, the neighbouring Entries within the subsection, and last but not least the title give as a rule a rough idea of the work. The subdivisions of a text ("chapters" etc.) are enumerated wherever necessary. Sometimes the location of the chapter endings within the Text is indicated. If the full text is not supplied by the Manuscripts, then the Notes indicate

[2] *The Sources of Hemacandra's Kāvyānuśāsana* (Summaries of Papers, 26th International Congress of Orientalists, New Delhi 1964, pp. 147-149).

as accurately as possible what is available (and what is not available). In cases where the authorship of a work is doubtful,[3] we review the conjectures made and add in a few cases our own suggestions. A comment on the language of the Text is inserted wherever a text is composed in more than one language and wherever the classification of a language is difficult (see § 6.5).

§ 9.4 Notes on the Author

The names of persons present even more problems than the titles of the texts. The name of a person is subject to variation in more than one respect.

At the time of his initiation, a Jaina monk loses his "wordly name" (gṛhastha-nāman) and is given instead a new name (dīkṣā-nāman). A change of the "sect" may also imply a change of the name. One cannot imagine that Nayavijaya (mentioned in the Praśasti quoted in § 7.4.3.4) already bore this name while still belonging to the Lumpaka community. If a monk becomes a "pontiff" (ācārya) of a group of monks,[4] he usually changes his name again. Thus the boy Cāṅgadeva was named Somacandra when initiated as a monk. Only when he became an ācārya he received the name "Hemacandra" (see BÜHLER, *Life of Hemacandrācārya*, pp. 6 and 11). Similarly the well-known author of the Sukhabodhā (Uttarâdhyayana-ṭīkā, see § 6.4 [b]) had the monk's name Devendra, but was called Nemicandra when he became a pontiff. In recent times it has become customary to transpose the word-order of a monk's name when he is consecrated as an ācārya. Thus Ānandasāgara was changed to Sāgarânanda or Sāgara Ānanda, and Dharmavijaya was changed to Vijayadharma (Vijayadharma-sūri).

In other cases the "change of the name" is due to more general poetic conventions. ALSDORF has discussed two stylistic phenomena which he calls "*Namenssynonymik*" and "*Namensalgebra*" respectively.[5]

Namenssynonymik :	Candrakīrti = Amṛtadīdhitikīrti
	Halabhṛt = Sīradhara (Baladeva)
	Pupphayanta = Sukusuma-dasaṇiya (Puṣpadanta).
Namensalgebra :	Devadatta = Devâdidatta = dattântaDeva
	Jinadeva + Jinadatta = deva-dattau Jinâdikau
	Jalaketu + Citraketu = Jala-Citrâdikau ketū.

From our material we can cite the following examples (all instances of the first type): Labdhisudhâṃśu = Labdhicandra (*Jaina-Hss.* No. 204); Śaśabhṛt-sūri = Candra-sūri (*Ind. Hss.* 1, No. 437a, p. 220); Śivasindhu-sūri = Kalyāṇasāgara-sūri (*4th Report*[6]); Udayâbdhi = Udayasāgara (*4th Report*[6]); Kalyāṇôdadhi = Kalyāṇasāgara (**Ser. No. 137**).

After these observations, we have to discuss the opposite case : occurrance of the same name in the case of different individuals. It is of course not the fact itself which arrests our attention, rather (as in the previous case) we should study the peculiar practices prevalent in Jainism.

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[3] The question of authorship arises only outside the body of ancient Jaina literature. In the earliest strata texts are not just "anonymous" in the sense that the author is not known. It would be more correct to say, that the terms "text", "author" cannot be used in the sense in which they are employed for the later strata.

[4] gaccha, śākhā etc. These groups correspond roughly to Christian orders but they form a complicated structure of units and sub-units.

[5] Harivaṃśapurāṇa (ANIS 5. 1936), pp. 175-178, §§ 67 and 68.

[6] PETERSON, *4th Report*, Index of Authors, p. viii, s.v. Amarasāgara.

KLATT (*Specimen* pp. 16-21) has for instance 27 entries under the name Jinacandra, and the unpublished second part of the JRK would also demonstrate the frequent occurrance of many clerical names. If a name belongs to a particular spiritual lineage, it can be identified with the help of neighbouring names. But here too a warning is necessary. Identical or similar sequences of names need not refer to identical sequences of office-holders. The Paṭṭâvali of the Ūkeśa-gaccha records an earlier series: —

Kakkasūri — Devagupta — Siddhasūri — Ratnaprabha — Yakṣadeva;

and a later series: — Kakka — Devagupta — Siddha.[7]

Sometimes all the pontiffs of a particular seat bore the same spiritual name or designation (Śaṅkarâcārya in Hinduism). In Jainism, all the heads of the Digambara seats at Mūḍabidrī and Śravaṇa Belgoḷa were called Cārukīrti,[8] and all the heads of the seats at Kārkal were called Lalitakīrti.[9] To distinguish between two persons bearing the same name, additional appellations were used. The great Hemacandra is called kalikālasarvajña, and the author of the Anuyogadvāra-sūtra-ṭīkā and the Viśeṣâvaśyaka-bhāṣya-ṭīkā is called Hemacandra maladhārin. In the Digambara community there were scores of Śubhacandras (several in the position of a bhaṭṭāraka). The Strasbourg Collection includes a Manuscript of the Jñānârṇava, the author of which is known as Śubhacandra ācārya. (**Ser. No. 181**). Several other texts (**Ser. Nos. 81, 198, 215** etc.) of our Collection are also attributed to an author called Śubhacandra, and it seems that they were all composed by one and the same Śubhacandra, known to tradition as "Śubhacandra bhaṭṭāraka".

Additions such as ācārya are not the only ones to be viewed in connection with the identification of the authors' names. We have numerous additions to the actual names which differ in their character: titles of scholarship (paṇḍita, śāstrin), titles indicating clerical rank (muni, sūri, ācārya, bhaṭṭāraka), honorific titles (kalikālasarvajña, vādirāja, vādîbhasiṃha, pūjyapāda), titles connected with important works (bhāṣyakṛt). In some cases the additions replaced in whole or in part the original name. Oḍayadeva is normally known as Vādîbhasiṃha (**Ser. No. 219**), Vardhamāna (?) is almost exclusively known as Vādirāja (**Ser. Nos. 154** and **272**), Jinabhadra is occasionally referred to as bhāṣya-kṛt or bhāṣya-kāra, Devanandin alias Jinendrabuddhi is mostly called Pūjyapāda.

The above-mentioned facts make it imperative that the Notes supply as many data as possible on the authors concerned: name or names, titles, teachers, works, date, lineage. It is only on the basis of such information that names can be transformed into individuals.

In § 9.1 we have already indicated that a catalogue of Manuscripts is not just a register but also a source for further research-work and a description of the mechanism of textual transmission. Much work has been done in this field, both in India and in the West. Consequently, the compiler of a catalogue has to take into consideration material published both in India and in the West.

As far as Jaina studies in Germany are concerned, contacts with institutions and with individuals in India have always been close. Mutual consultation and exchange of literature were a matter of course. We have tried to work in the spirit of this tradition — a tradition which is connected with the names of several scholars whom we mention in our Catalogue on more than one occasion.

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[7] See for instance KALYĀṆAVIJAYA, Paṭṭâvalī Parāga Sangraha, pp. 234-38.

[8] See BHUJABALĪ śāstrī, Kannaḍa-sūcī, Intr. p. 23.

[9] See BHUJABALĪ śāstrī, Praśastisangraha [Arrah], p. 18.

§ 10 ARRANGEMENT OF THE ENTRIES

As our material is limited (336 Entries as against 1127 numbers in Prof. SCHUBRING's Jaina-Hss.), the classification is rather rough. Often, works belonging to different types have been brought together in one and the same sub-section. The reader will nevertheless find each title without difficulty in the alphabetical index. Apart from the classification proper, the arrangement is made according to the following principles: the commentary follows the work commented upon (mūla), a fragmentary text follows the complete text, works of similar contents and works by the same author are arranged together whenever possible, and conventional groupings have been maintained.

Section 1 Śvetâmbara Āgama etc. (Ser. Nos. 1-60)

Among the Śvetâmbaras the term Āgama is more common than the term Siddhānta. See e.g. *Jaina Sāhitya kā bṛhad Itihāsa*, Pt. 1, Editorial, p. 31; H.R. KĀPAḌIĀ, *Pistālis Āgamo* (Surat 1954).

1.1 **Canonical Texts (26 Entries).** For a complete list of the Canon refer to J.C. JAIN, *Prākṛta Sāhitya kā Itihās*, pp. 33-34. JAIN mentions three different lists, containing 32, 45 and 84 titles respectively.

1.2 **Early Exegetical Literature (25 Entries).** Following H.R. KĀPAḌIĀ, (*History of the Canonical Literature of the Jainas*, Chapter 6), we use this term as a collective designation for the Niryktis, Bhāṣyas and Cūrṇis. Some schools include the Niryuktis and the Viśeṣâvaśyaka-bhāṣya in their Āgama list (containing in this case 84 titles).

1.3 **Later Āvaśyaka Literature (9 Entries).** The close relationship of these texts with the Āvaśyaka texts according to 1.2 has been demonstrated by E. LEUMANN in his *Übersicht über die Āvaśyaka-Literatur*.

Section 2 Digambara Siddhānta etc. (Ser. Nos. 61-102)

The term Siddhānta is used for the relevant texts by Pt. BHUJABALĪ śāstrī and by K.C. KĀSLĪVĀL. We add "etc." in order to refer to 2.3.

2.1 **Works by Kundakunda (16 Entries).** Although the authorship is uncertain in some cases we include here all works traditionally ascribed to Kundakunda (except those "Bhaktis" which are found within Kriyākalāpa Mss. but not separately).

2.2 **Works by other Authors (6 Entries).** The authors are Vaṭṭakera, Śivakoṭi and Kārttikeya. Works by Nemicandra will be found in Section 3.

2.3 **Kriyākalāpa Texts (20 Entries).** E. LEUMANN has analysed the Kriyākalāpa complex, isolating its earlier and later strata (*Übersicht*). The complex has affinities with the Āvaśyaka literature and with Vaṭṭakera's Mūlācāra (2.2). Again the so-called "Bhaktis" within the Kriyākalāpa are ascribed to Kunda=kunda (2.1). Hence the inclusion in this Section.

Section 3 Philosophical and Dogmatical Works (Ser. Nos. 103-189)

H.R. KĀPAḌIĀ has discussed the use of the term "philosophy" in connection with Jaina works (Cat. BhORI, 18, 1, Preface pp. V foll.). Starting with the present Section, the difference between Śvetâmbara and Digambara is not considered in our classifi=cation.

3.1 **Works by Umāsvāti (10 Entries).** As the Tattvārthasūtra by Umāsvāti is often included in the Kriyākalāpa, we have a good number of Mss. containing the Digambara version of this work. Only one Manuscript in the collection supplies the Śvetâmbara version. Umāsvāti's Praśamarati is current among the Śvetâmbaras only.

3.2 **Karma Literature (21 Entries).** For an annotated bibliography of the vast karma literature refer to H.R. KĀPAḌIĀ, *Karma Siddhānta saṃbandhī Sāhitya* (Surat 1965). The main works of the Śvetâmbaras have been dealt with by H. VON GLASENAPP, *The Doctrine of Karman* (Bombay 1942; translation of *Die Lehre vom Karman* ... Leipzig 1915).

3.3 **Cosmographical Texts (8 Entries).** Kṣetrasamāsa and Saṅgrahaṇī (as well as their later recensions) attracted LEUMANN's interest, because they were composed by Jinabhadra, author of the Viśeṣâvaśyaka-bhāṣya. Some of these (as well as extracts from Nemicandra's Trilokasāra) are contained in the Strasbourg collection.

3.4 **General Philosophical Works (9 Entries).**

3.5 **Pramāṇa etc. (21 Entries).** This sub-section contains Śvetâmbara and Digambara works on logic etc.

3.6 **Śrāvakâcāra and Anthologies (19 Entries).** For the term Śrāvakâcāra refer to J.C. JAIN, *Prākṛta Sāhitya kā Itihās*; and to R. WILLIAMS, *The Jaina Yoga* (London 1963), pp. xvii foll. For anthologies refer to H.R. KĀPAḌIĀ, *Pāiya Bhāṣāo ane Sāhitya*, pp. 142-149. Śrāvakācāra literature and anthologies are not directly connected. However the Upadeśamālā is related to both as far as its contents are concerned. It was therefore convenient to combine all this material in one sub-section. For the Upādeśamālā refer also to KĀPAḌIĀ, l.c. pp. 126-128.

Section 4 Narrative Literature (Ser. Nos. 190-246)

For the narrative literature of the Jains the reader is mainly referred to the following publications: M. WINTERNITZ, *The Jainas in the History of Indian Literature* (Ahmedabad 1946); also compare his *Geschichte der Indischen Litteratur*, Vol. II; W. SCHUBRING, *Die Lehre der Jainas* (1935), pp. 210 foll. and 219 foll.; J.C. JAIN, *Prākṛta Sāhitya kā Itihās*, Adhyāya 6.

4.1 **Early Śvetâmbara Works (3 Entries).**

4.2 **Purāṇas (7 Entries).** These are mainly Digambara works. For the terms purāṇa and carit(r)a refer to BHUJABALĪ śāstrī, *Kannaḍa-sūcī*, sections 15-16.

4.3 **Caritas (19 Entries).** These are caritas in Prakrit and in Sanskrit. For the Prakrit caritas refer to J.C. JAIN, PSI, Adhyāya 7.

4.4 **Collections of Ārādhanā Stories (8 Entries).** For the term ārādhanā and the vast Ārādhanā literature refer to A.N. UPADHYE, Bṛhatkathākośa (SJS 17. 1943), Intr. pp. 39-50.

4.5 **Collections of Other Stories (6 Entries).**

4.6 **Semi-Historical and Historical Texts (13 Entries).** For some outstanding works of this type refer to J.C. JAIN, PSI, pp. 353-355. The works of this sub-section supply spiritual lineages (Tapāgaccha, Kharataragaccha etc.) and lists of kings (kings at Sambhar and at Patan).

Section 5 Ritualistic Works and Hymns (Ser. Nos. 247-310)

The hymns form part of the ritual. Hence the close connection between both types of literature.

5.1 **Vidhis (4 Entries).** Two Śvetâmbara and two Digambara works. Vidhis and pūjās deal with ritual.

5.2 **Pūjās (11 Entries).** Digambara works.

5.3 **Hymns (Skt. and Pkt.) (33 Entries).** The title ends in -stava, -stotra, or -stuti. Sometimes the title is formed with the pratīka of the first verse (e.g. Siddhipriyaiḥ-stotra). For some hymns appended to the Kriyākalāpa see E. LEUMANN, *Übersicht*, p. 4.

5.4 **Hymns (other languages) (14 Entries).** These are hymns in Apabhraṃśa, Hindi, Gujarati, and Kannada. They are called gīta, rāsa, lāvaṇī, ārati, jayamālā, jayamālā. "Jayamālă" is a Digambara designation, used frequently for Apa= bhraṃśa hymns and sporadically for Sanskrit hymns (often the verses of a hymn contain "jaya" or a synonym).

5.5 **Mantras (3 Entries).** For the term refer to BHUJABALĪ śāstrī's *Kannaḍa-sūci*, section 22.

Section 6 Miscellaneous (Ser. Nos. 311-334)

6.1 **Unidentified Verses (6 Entries).** These are verses which clearly belong to Jaina works. Jaina verses which could be identified will be found under the title of the work to which they belong.

6.2 **Floating Verses (4 Entries).** Unidentified verses of a general character.

6.3 **Non-Jaina Texts (9 Entries).** See § 3.3.

6.4 **Addenda (5 Entries).** After the arrangement and numbering of 331 Entries (**Ser. Nos. 1-329**) was finalized in 1970, the re-examination of the respective Mss. in 1971 yielded five more Entries which have been placed here.

§ 11 LIST OF THE ENTRIES

The List contains the Serial Number (**Ser. No.**) and an abbreviated form of the Heading of the Text (see § 6, also compare Appx. 2). If the text is not anonymous, its title is followed by the name of the author. If the Manuscript contains mūla and commentary, we use the formula of **Ser. No. 13** etc.; if it contains the commentary alone, we use the formula of **Ser. No. 2** etc. The Commentaries are in Sanskrit if not stated otherwise. A Chāyā is in Sanskrit, a Ṭabo is in Gujarati, and a Vacanikā is in Ḍhūḍhārī (cf. § 6.4-5). The reader will remember that Niryuktis, Bhāṣyas and Cūrṇis are not regarded by us as commentaries. For our use of square brackets vide § 7.2.1.

Section 1 Śvetâmbara Āgama etc. (**Ser. Nos. 1-26**; Canonical Texts; **Ser. Nos. 27-51**: Early Exegetical Literature; **Ser. Nos. 52-60**: Later Āvaśyaka Literature).

Ser. No.

1 Upāsakadaśāḥ
2 Upāsakadaśā-vivaraṇa by Abhayadeva
3 Antakṛddaśāḥ
4 Antakṛddaśā-vivaraṇa by Abhayadeva
5 Anuttaropapātikadaśāḥ
6 Anuttaropapātikadaśā-vivaraṇa by Abhayadeva
7 Praśnavyākaraṇāni
8 Praśnavyākaraṇa-vṛtti by Abhayadeva
9 Vipākaśruta
10 Vipākaśruta-vivaraṇa by Abhayadeva
11 Mahāniśītha-sūtra III.26.1-27.2
12 Kalpântarvācya (incomplete)
13 Uttarâdhyayana-sūtra with Devendra's Sukhabodhā
14 Uttarâdhyayana-sūtra with Bhāvavijaya's Sugamā
15 Uttarâdhyayana-sūtra with Kamalasaṃyama's Sarvārthasiddhi
16 Uttarâdhyayana-sūtra with an Akṣarârtha in Sanskrit
17 Daśavaikālika-sūtra with Sumati sūri's commentary
18 Daśavaikālika-sūtra with an Avacūri
19 Nandī-sūtra-vṛtti by Haribhadra
20 Catuḥśaraṇa with Somasundara's Avacūrṇi
21 Gacchâcāra
22 Aṅgacūlikā
23 Aṅgavidyā
24 Paryantârādhanā by Somasūri with a Gujarati Ṭabo
25 Paryantârādhanā by Somasūri (vss. 1-13 only)
26 Piṇḍaviśuddhi by Jinavallabha
27 Sūtrakṛtâṅga-niryukti
28 Ogha-niryukti with an Avacūri
29 Piṇḍa-niryukti with Malayagiri's commentary
30 Uttarâdhyayana-niryukti

31 Uttarâdhyayana-niryukti with Śānti sūri's Śiṣyahitā
32 Uttarâdhyayana-niryukti (vss. 604-608) with an Avacūri
33 Uttarâdhyayana-niryukti (vss. 604-607) with Bhāvavijaya's Sugamā
34 Uttarâdhyayana-niryukti (vss. 604-606) with Devendra's Sukhabodhā
35 Uttarâdhyayana-niryukti (vss. 604-605) with Kamalasaṃyama's Sarvārthasiddhi
36 Daśavaikālika-sūtra and -niryukti with Haribhadra's Śiṣyabodhinī
37 Āvaśyaka-niryukti (with prefixed Therâvali)
38 Āvaśyaka-niryukti (with prefixed Therâvali)
39 Āvaśyaka-niryukti with Haribhadra's Śiṣyahitā
40 Āvaśyaka-niryukti with Haribhadra's Śiṣyahitā
41 Āvaśyaka-niryukti with Haribhadra's Śiṣyahitā (Chap. 1-10)
42 Āvaśyaka-niryukti with Haribhadra's Śiṣyahitā (Chap. 2.29-10)
43 Āvaśyaka-niryukti with Haribhadra's Śiṣyahitā (beginning of Chap. 11)
44 Āvaśyaka-niryukti with an Avacūri
45 Viśeṣâvaśyaka-bhāṣya by Jinabhadra
46 Viśeṣâvaśyaka-bhāṣya by Jinabhadra with Hemacandra's Śiṣyahitā
47 Kalpa-bhāṣya (vs. 6005) with Kṣemakīrti's commentary
48 Niśītha-bhāṣya
49 Nandī-cūrṇi
50 Niśītha-cūrṇi by Jinadāsa
51 Āvaśyaka-cūrṇi
52 Aticārâlocanā with a Gujarati Ṭabo
53 Ācāravidhi
54 Pratikramaṇavidhi by Jayacandra
55 Pratikramaṇavidhi by Jayacandra (incomplete)
56 Śrāddhapratikramaṇa-sūtra
57 Śrāddhapratikramaṇa-sūtra with Devendra's Vandāruvṛtti
58 Śrāddhavidhi-prakaraṇa by Ratnaśekhara with the auto-commentary
59 Sāmācārī-saṅgṛaha by Nareśvara
60 Sāmācārī-śataka by Samayasundara

Section 2 Digambara Siddhānta etc. (**Ser. Nos. 61-76**: Works by Kundakunda; **Ser. Nos. 77-82**: Works by other Authors; **Ser. Nos. 83-102**: Kriyākalāpa Texts).

61 Dvādaśânuprekṣā by Kundakunda
62 Aṣṭa-prābhṛta by Kundakunda
63 Ṣaṭ-prābhṛta by Kundakunda with a commentary
64 Ṣaṭ-prābhṛta by Kundakunda with a commentary
65 Nirvāṇa-bhakti by Kundakunda
66 Nirvāṇa-bhakti by Kundakunda (vss. 1-12 only)
67 Niyamasāra by Kundakunda with Padmaprabha's Tātparyavṛtti
68 Pañcâstikāya by Kundakunda with Amṛtacandra's Tattvadīpikā
69 Pañcâstikāya by Kundakunda with Jayasena's Tātparyavṛtti
70 Pañcâstikāya by Kundakunda with Jayasena's Tātparyavṛtti
71 Pañcâstikāya by Kundakunda (vs. 25 only) with a commentary
72 Pravacanasāra by Kundakunda with Jayasena's Tātparyavṛtti (incomplete)
73 Pravacanasāra by Kundakunda with Jayasena's Tātparyavṛtti (incomplete)
74 Pravacanasāra by Kundakunda with Prabhācandra's Sarojabhāskara
75 Samayasāra by Kundakunda with Amṛtacandra's Ātmakhyāti

76 Samayasāra by Kundakunda with Jayasena's Tātparyavṛtti
77 Mūlâcāra by Vaṭṭakera with Vasunandin's Ṣarvārthasiddhi
78 Mūlârādhanā by Śivakoṭi with a Sanskrit chāyā (incomplete)
79 Mūlârādhanā by Śivakoṭi with Sadāsukha's Ḍhūḍhārī Vacanikā
80 Kārttikeyânuprekṣā by Svāmi-Kumāra with a Sanskrit Chāyā
81 Kārttikeyânuprekṣā by Svāmi-Kumāra with Śubhacandra's commentary
82 [Anuprekṣā-pīṭhikā] in Hindi
83 Kriyākalāpa (K recension), Parts A, B, and C
84 Kriyākalāpa (D^{v} recension), Part A (incomplete)
85 Kriyākalāpa (D recension), Parts B, and C (I-II)
86 Kriyākalāpa (0 recension), Parts B, and C
87 Kriyākalāpa (extracts) with Prabhācandra's commentary
88 Kriyākalāpa (extracts) with Prabhācandra's commentary
89 Sāmāyikapāṭha with Jayacanda's Ḍhūḍhārī Vacanikā
90 Laghu-sāmāyikapāṭha
91 Laghu-sāmāyikapāṭha
92 Airyāpathikī, 1-2
93 Airyāpathikī, 1-2
94 Airyāpathikī, 1, with a commentary (incomplete)
95 Ācārya-bhakti (incomplete)
96 Parinirvāṇa-bhakti
97 Śānti-bhakti
98 Śānti-bhakti
99 Siddha-bhakti (beginning only)
100 Siddha-, Śruta-, and Ācārya-bhakti (fragments)
101 Svādhyāya (incomplete)
102 Śrāvaka-pratikramaṇa

Section 3 Philosophical and Dogmatical Works (**Ser. Nos. 103-112**: Works by Umāsvāti; **Ser. Nos. 113-132**: Karma Literature; **Ser. Nos. 133-140**: Cosmographical Texts; **Ser. Nos. 141-149**: General Philosophical Works; **Ser. Nos. 150-170**: Pramāṇa etc.; **Ser. Nos. 171-189**: Śrāvakâcāra and Anthologies).

103 Tattvārtha-sūtra by Umāsvāti
104 Tattvārtha-sūtra by Umāsvāti
105 Tattvārtha-sūtra by Umāsvāti
106 Tattvārtha-sūtra by Umāsvāti
107 Tattvārtha-sūtra by Umāsvāti with Akalaṅka's Rājavārttika
108 Tattvārtha-sūtra by Umāsvāti with Prabhācandra's Ratnaprabhākara
109 Tattvārtha-sūtra by Umāsvāti with Śrutasāgara's Dīpikā
110 Tattvārtha-sūtra by Umāsvāti with a Ḍhūḍhārī Vacanikā
111 Tattvārtha-sūtra by Umāsvāti with Siddhasena's commentary
112 Praśamarati by Umāsvāti
113 Karmaprakṛti by Śivaśarman with Malayagiri's commentary
114 Saptatikā by Candra mahattara with Malayagiri's commentary
115 Pañcasaṅgraha by Candrarṣi with Malayagiri's commentary
116 Karmavipāka by Devendra with the auto-commentary
117 Karmastava by Devendra with the auto-commentary
118 Bandhasvāmitva by Devendra with an Avacūri

119 Ṣaḍaśītikā by Devendra with the auto-commentary
120 Śataka by Devendra with the auto-commentary
121 Guṇasthānakramâroha by Ratnaśekhara with the auto-commentary
122 Gommaṭasāra by Nemicandra with Nemicandra's commentary
123 Gommaṭasāra, an anthology of 28 verses
124 Gommaṭasāra (Jīvakāṇḍa, vss. 225-226) with a commentary
125 Tribhaṅgīsāra by Nemicandra with a commentary
126 Tribhaṅgīsāra by Nemicandra with a Sanskrit Chāyā, a Skt. commentary and a Vacanikā, incomplete
127 Jīvatattvapradīpa by Keśavārya with a commentary
128 Bhāvatribhaṅgī by Śruta-muni with a commentary
129 [Āsravatribhaṅgī-sūcanā]
130 [Prakṛtibandha]
131A [Manuṣya-gati]
131B [Bhavântara-gati]
132 [Bandhaprakṛti-nyāsa]
133 Kṣetrasamāsa by Jinabhadra
134 Kṣetrasamāsa by Jinabhadra with Malayagiri's commentary
135 Laghu-Kṣetrasamāsa by Ratnaśekhara with the auto-commentary
136 Saṅgrahaṇīratna by Śrīcandra with an Avacūrṇi
137 Lokaprakāśa by Vinayavijaya
138 Lokanālikā by Dharmaghoṣa with a Gujarati Ṭabo
139 Trilokasāra by Nemicandra (vss. 309-318) with a commentary
140 Trilokasāra by Nemicandra (vss. 758-776) with Sanskrit glosses, etc.
141 Dravyasaṅgraha by Nemicandra
142 Pratiṣṭhātilaka by Nemicandra
143 Anekāntajayapatākā by Haribhadra with Municandra's Ṭippaṇaka
144 Pañcāśaka by Haribhadra with Abhayadeva's commentary
145 Pañcāśaka by Haribhadra (vs. 493) with Abhayadeva's explanation (on Pañcāśaka, vs. 40)
146 Ṣoḍaśaka by Haribhadra with Yaśobhadra's commentary
147 Pañcasūtra with Śivatilaka's Avacūri (incomplete)
148 Ekaviṃśatisthānaprakaraṇa by Siddhasena
149 Ratnasañcaya by Harṣanidhāna with a Gujarati Ṭabo
150 Āptaparīkṣā by Vidyānanda
151 Āptaparīkṣā by Vidyānanda with the auto-commentary
152 Āptaparīkṣā by Vidyānanda with the auto-commentary
153 Patraparīkṣā by Vidyānanda
154 Pramāṇanirṇaya vy Vādirāja sūri
155 Ālāpapaddhati by Devasena
156 Nyāyadīpikā by abhinava-Dharmabhūṣaṇa
157 Prameyakaṇṭhikā by Śānti varṇin
158 Laghīyastrayī by Akalaṅka
159 [Nayapramāṇâdhikāra]
160 Samayasāra by Devānanda with a commentary
161 Samādhiśataka by Devanandi with Prabhācandra's Sanskrit commentary and Pannālāla's Ḍhūḍhārī Vacanikā
162 Sarvajñaśataka by Dharmasāgara

163 Siddhāntasāra by Bhāvasena
164 Bhuktimuktivicāra by Bhāvasena
165 Nyāyasūryâvalī by Bhāvasena
166 Ekāntamatakhaṇḍana by Lakṣmaṇa (incomplete?)
167 Ṣaṭtriṃśajjalpasaṅgraha by Bhāvavijaya (incomplete)
168 Vicārâmṛtasaṅgraha by Kulamaṇḍana (incomplete)
169 Viṃśatisthānakacaritra by Jinaharṣa
170 Viṃśatisthānakacaritra by Jinaharṣa
171 Upāsakâdhyayana by Vasunandin with a Sanskrit Chāyā
172 Upāsakâdhyayana by Vasunandin (vs. 512 only)
173 Upāsakâdhyayana by Samantabhadra with Prabhācandra's commentary
174 Dharmâmṛta (Adhyāya 10-17: Sāgāra-Dharmâmṛta) by Āśādhara with the second auto-commentary Bhavyakumudacandrikā
175 Puruṣārthasiddhyupāya by Amṛtacandra
176 Praśnottara-śrāvakâcāra by Sakalakīrti
177 Laghu-Śrāvakâcāra
178 Upadeśamālā by Dharmadāsa
179 Upadeśamālā by Dharmadāsa with Siddharṣi's Heyopādeyā
180 Upadeśaratnâkara by Munisundara with the auto-commentary
181 Jñānârṇava by Śubhacandra (ācārya)
182 Pañcaviṃśatikā by Padmanandin
183 Pañcaviṃśatikā by Padmanandin with a commentary
184 Svatantravacanâmṛta by Kanakasena
185 Subhāṣitaratnasandoha by Amitagati with the Ḍhūḍhārī Vacanikā by Bholīlāla (Chap. 1-18) and by Pannālāla (Chap. 19-32)
186 Subhāṣitaratnâvalī by Sakalakīrti
187 [Subhāṣita-saṅgraha]
188 [Subhāṣita-saṅgraha], different from Ser. No. 187 (incomplete)
189 [Subhāṣita-sañcaya]

Section 4 Narrative Literature (**Ser. Nos. 190-192**: Early Svetâmbara Works; **Ser. Nos. 193-199**: Purāṇas; **Ser. Nos. 200-219**: Caritas; **Ser. Nos. 220-227**: Collections of Ārādhanā Stories; **Ser. Nos. 228-233**: Collections of other Stories; **Ser. Nos. 234-246**: Semi-historical and Historical Texts).

190 Vasudeva-hiṇḍi by Saṅghadāsa
191 Samarāditya-kathā by Haribhadra
192 Upamitibhavaprapañcā kathā by Siddharṣi
193 Ādipurāṇa by Jinasena and Guṇabhadra
194 Ādipurāṇa by Jinasena with Lalitakīrti's commentary
195 Uttarapurāṇa by Guṇabhadra
196 Harivaṃśa-purāṇa by Jinasena
197 Harivaṃśa-purāṇa by Sakalakīrti and brahma-Jinadāsa
198 Pāṇḍava-purāṇa by Śubhacandra (bhaṭṭāraka)
199 Pāṇḍava-purāṇa by Vādicandra
200 Padma-caritra by Vimalasūri
201 Padma-purāṇa by Raviṣeṇa
202 Rāma-caritra by Devavijaya
203 Pārśvanātha-caritra by Bhāvadeva

204 Pārśvanātha-caritra by Udayavīra
205 Vṛṣabhanātha-caritra by Sakalakīrti
206 Mallinātha-caritra by Sakalakīrti
207 Śāntinātha-caritra by Sakalakīrti
208 Pratyekabuddha-kathā
209 Maṇipati-carita (Pkt.) by Haribhadra
210 Maṇipati-carita (Pkt.) by Haribhadra
211 Maṇipati-carita (Pkt.) by Haribhadra with a Gujarati Ṭabo
212 Maṇipati-carita (Gujarati)
213 Vijayacandra-caritra by Candraprabha (incomplete)
214 Śrīpāla-caritra by Raïdhū
215 Śreṇika-caritra by Śubhacandra
216 Vardhamāna-deśanā by Rājakīrti
217 Dharmaśarmâbhyudaya by Haricandra
218 Dharmaśarmâbhyudaya by Haricandra
219 Kṣattracūḍāmaṇi by Vādībhasiṃha Oḍayadeva
220 Bharateśvara-Bāhubali-svādhyāya with Śubhaśīla's Kathākośa
221 Ārādhanāsamuccaya by Ravicandra
222 Ārādhanākathākośa by brahma-Nemidatta
223 Ārādhanākathākośa by brahma-Nemidatta (incomplete)
224 [Kathākośa], anonymous (incomplete)
225 Puṇyâsravakathākosá by Rāmacandra mumukṣu (vs. 1 only)
226 Karpūraprakara by Hariṣeṇa with a commentary
227 Saṃvegaraṅgaśālā by Jinacandra
228 [Kathātraya]
229 [Kathāsaṃgraha] (incomplete)
230 [Dānakathāsaṅgraha]
231 [Pūjâṣṭakakathā]
232 Candanaṣaṣṭhīkathā by Śrutasāgara
233 Bharaṭaka-dvātriṃśikā
234 Śatruñjaya-kalpa by Dharmaghoṣa with Śubhaśīla's Śatruñjaya-kathākośa
235 Prabandhakośa by Rājaśekhara
236 Saṅghapaṭṭaka by Jinavallabha with Jinapati's commentary
237 Tapāgaccha-paṭṭâvalī-sūtra by Dharmasāgara with a commentary (incomplete)
238 Vijñaptimahālekha by Merunandana (incomplete)
239 Kharataragaccha-paṭṭâvalī
240 [Cāhamāna-vaṃśâvalī]
241 [Paṭṭana-rāja-paṭṭâvalī]
242 [Balātkāra-gaṇa-paṭṭâvalī]
243 Dūlīcanda-praśasti by Pannālāla
244 Dūlīcanda-praśasti by Pannālāla (19 verses)
245 [Bagarū-madhye]
246 [Yatyāvaśyakapustakadāna]

Section 5 Ritualistic Works and Hymns (Ser. Nos. 247-250: Vidhis; **Ser. Nos. 251-261**: Pūjās; **Ser. Nos. 262-293**: Hymns (Skt. and Pkt.); **Ser. Nos. 294-307**: Hymns (other Languages); **Ser. Nos. 308-310**: Mantras).

247 Upadhānavidhi

248 Biṃbapraveśavidhi
249 Jainavivāhapaddhati
250 Tripaṃcāśatkriyāvratôdyāpanavidhi by Devendrakīrti
251 Anantacaturdaśīpūjā
252 Arhatparameṣṭhipūjā by Śubhacandra (bhaṭṭāraka)
253 Ācāryaparameṣṭhipūjā by Śubhacandra
254 Upādhyāyaparameṣṭhipūjā by Śubhacandra
255 Kṣetrapālârcana
256 Caturviṃśatitīrthaṅkarapūjā
257 Deva-pūjā and Deva-jayamālā
258 Ratnatrayapūjā
259 Sādhuparameṣṭipūjā by Śubhacandra
260 Siddhaparameṣṭhipūjā by Śubhacandra
261 Siddhacakra-pūjā and -jayamālā by Padmanandin
262 Upasargaharastotra by Bhadrabāhu
263 Ajita-Śānti-stava by Nandiṣeṇa with an Avacūri
264 Kāyasṭhitistotra by Dharmaghoṣa with an Avacūri
265 Vītarāga-stotra by Hemacandra
266 Bhaktâmarastotra by Mānatuṅga
267 Bhaktâmarastotra by Mānatuṅga
268 Bhaktâmarastotra by Mānatuṅga
269 Bhaktâmarastotra by Mānatuṅga with a Sanskrit commentary and a Ḍhūḍhārī Vacanikā
270 Kalyāṇamandirastotra by Siddhasena divākara
271 Kalyāṇamandirastotra by Siddhasena divākara
272 Ekībhāvastotra by Vādirāja
273 Viṣâpahārastotra by Dhanañjaya
274 Bhūpāla-stotra by Bhūpāla
275 Bhūpāla-stotra by Bhūpāla with a Kannaḍa-commentary (incomplete)
276 Siddhipriyaiḥstotra by Devanandin (incomplete)
277 Svayaṃbhūstotra by Samantabhadra with an Avacūri
278 Jinadarśanastotra
279 Caturviṃśatitīrthakarajayamālā by Māghanandin
280 Pañcaparameṣṭhiguṇastotra (incomplete)
281 Pañcaparameṣṭhistotra
282A Suprabhātastotra
282B [mātā yasya prabhāte ...]
283 Jinasahasranāmastotra by Jinasena
284 Aṣṭottaraśatanāmagarbhita-Pārśvanātha-stotra
285 Cintāmaṇi-Pārśvanātha-stotra
286 Lakṣmī-stotra by Padmaprabha
287 Dṛṣṭâṣṭaka by Sakalacandra
288 Nandīśvara-stotra
289 Samavasaraṇastotra by Viṣṇusena
290 Samavasaraṇâṣṭaka
291 [Samavasaraṇanyāsa]
292 Paramānandastotra
293 [Padmāvatī-stuti]

294 Aṇatthamīpaddhaḍī by Raïdhū
295 Daśalakṣaṇajayamālā by Raïdhū
296 Dharmajayamālā
297 Pañcakalyāṇakyekādaśīstavana
298 [Daśalakṣaṇasamuccayajayamālā]
299 Tīrtha-jayamālā by Sumatisāgara
300 Maṅgalagīta by Rūpacanda
301 Brahmadīparāsa by Bhīmasena
302 Jogīrāsa by Jinadāsa
303 Mālīrāsa by Jinadāsa
304 Neminātha-lāvaṇi by Caturakuśala
305 [sarovara pāṇī sīalā̃ ...] by [Sevaka]
306 Ratnākarâdhīśvara-sapādaśataka (Kannaḍa) by Ratnākara (incomplete)
307 Maṅgalā-ārati (Kannaḍa)
308 [Ekadantamantra]
309 Ghaṇṭākarṇa-stotra and Ghaṇṭākarṇa-mantra
310 Ghaṇṭākarṇa-stotra

Section 6 Miscellaneous (**Ser. Nos. 311-316**: Unidentified Verses; **Ser. Nos. 317-320**: Floating Verses; **Ser. Nos. 321-329**: Non-Jaina Works; **Ser. Nos. 330-334**: Addenda).

311 [sacittâcittavibhāga], 2 Prakrit verses
312 [ṣaḍvidhâhāra], 2 Prakrit verses
313 [nāṇe daṃsaṇa-caraṇe ...], 9 Prakrit verses
314 [pukkhara addhe dīve ...], 7 Prakrit verses
315 [acalâtmakasaṃjñaka]
316 Caityastuti by Dharma sūri, vs. 13 (mutilated)
317 [sajjanasya hṛdaye navanītaṃ ...], 1 Sanskrit verse
318 [kīrtisthānāni] and [yaṣṭiguṇāḥ], 2 Sanskrit verses
319 [kaḥ śūro vijitêndriyaḥ ...], 5 Sanskrit verses
320 [udyamena vinā rājan ...], 5 Sanskrit verses
321 [dhātûpadhātavaḥ], 2 Sanskrit verses
322 Īśvaravāda
323 Nirvikalpavāda
324 Mīmāṃsāślokavārttika by Kumārila bhaṭṭa (2 verses)
325 Ekâkṣaranāmamālā, 19 Sanskrit verses
326 Kriyākalāpa by Jayānanda (Grammar)
327 Ratnamañjūṣā, Adhyāya 1-12
328 Ratnamañjūṣā, Adhyāya 1.1-2.15 only
329 Ratnamañjūṣā-bhāṣya, Adhyāya 1-8 (incomplete)
330 [pathikasya punaḥ pāthe], some stray verses
331 [pratiśruti sanmati kṣemaṅkara ...] (Kannaḍa)
332 [arahantā asarīrā ...], one Prakrit verse, etc.
333 Cattāri-daṇḍaka (Pkt.). With Skt.-commentary by Prabhācandra
334 [ṣaḍ ripavaḥ] (Skt. Pkt.), stray notes and verses

PART TWO

THE ENTRIES

1. ŚVETÂMBARA ĀGAMA ETC.

1.1 CANONICAL TEXTS

Serial No. 1

Leumann: S 397. (Max-Müller-Stiftung, 97) Wickersheimer: 4482.

Description. Indian paper (very thin). Folios: 105. Size: 34 × 13.2 cm. Lines: 21 (30 × 11 cm). ◇ Devanāgarī, pṛṣṭhamātrā. Tolerable condition. Edges repaired. Fol. 105 damaged, thereby text (in **Ser. No. 10**) mutilated. No date (see 'Notes').

A composite Ms. (called "Pañcâṅga") with ten Texts (Aṅgas 7-11 followed by Abhayadeva's commentaries on Aṅgas 7-11).

«Text 1» **Upāsakadaśāḥ** (Pkt.).

«Begins (1) B:» §O oṃ namaḥ sarvvajñāya.
teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ Campā nayarī hutthā, vannao. Punnabhadde ceie, vannao. ... jaï ṇaṃ bhante samaṇeṇaṃ jāva saṃpatteṇaṃ chaṭṭhassa aṅgassa Nāyā= dhamma-kahāṇaṃ ayam aṭṭhe pannate, sattamassa ṇaṃ bhante aṅgassa Uvāsagadasāṇaṃ samaṇeṇaṃ jāva saṃpatteṇaṃ ke aṭṭhe pannatte? *etc*.

«Ends (8) B^{22}:» evaṃ khalu Jaṃbū samaṇeṇaṃ jāva saṃpatteṇaṃ sattamassa aṅgassa Uvāsagadasāṇaṃ dasamassa ajjhayaṇassa ayam aṭṭhe paṇṇatte (8)

Uvāsagadasāṇaṃ sattamassa aṅgassa ego suyakkhandho, dasa ajjhayaṇā ekkārasagā, dasasu cêva divasesu uddisanti, tao suyakkhandho samuddisanti aṇuṇṇavijjaï dosu vi divasesu aṅgaṃ tahêva.

cha. granthâgraṃ 812. cha. śrīḥ. cha.

References. LEUMANN, Übersicht, p. III[a]. WEBER, Verzeichnis, Nos. 1798-1800; Ind. Stud. 16, pp. 315-6. KAPADIA, Cat. BhORI 17.1, Nos. 135-7. SCHUBRING, Jaina-Hss. No. 20. VELANKAR, JRK, pp. 55-6. — For editions see SCHUBRING.

Notes. LEUMANN's date (Übersicht, p. III[a]: 14th cent.) may be correct. — Our Ms. has no colophon to the Aṅga-texts. The 7th Aṅga is also called: Upāsaka-daśā, -daśâṅga, -daśâṅgasūtra; Uvāsaga-dasā, -dasāo. — Many more editions have been mentioned by SCHUBRING, Doctrine, p. 93. See also JSBI 1, pp. 227-30. On the contents cf. also J. C. JAIN, PSI, pp. 85-8.

The other Texts are:

«Text 2»	(Foll. 9A-16A:)	Antakṛddaśāḥ	(see **Ser. No. 3**)
«Text 3»	(Foll. 16A-18A:)	Anuttaropapātikadaśāḥ	(see **Ser. No. 5**)
«Text 4»	(Foll. 18A-29B:)	Praśnavyākaraṇāni	(see **Ser. No. 7**)
«Text 5»	(Foll. 30A-41A:)	Vipākaśruta	(see **Ser. No. 9**)
«Text 6»	(Foll. 41A-50A:)	Upāsakadaśā-vivaraṇa by Abhayadeva	(see **Ser. No. 2**)
«Text 7«	(Foll. 50A-53A:)	Antakṛddaśā-vivaraṇa by A.	(see **Ser. No. 4**)
«Text 8»	(Foll. 53A-54A:)	Anuttaropapātikadaśā-vivaraṇa by A.	(see **Ser. No. 6**)
«Text 9»	(Foll. 54A-96A:)	Praśnavyākaraṇa-vivaraṇa by A.	(see **Ser. No. 8**)
«Text 10»	(Foll. 97A-105B:)	Vipākaśruta-vivaraṇa by A.	(see **Ser. No. 10**)

Serial No. 2

Leumann: S 397. (Max-Müller-Stiftung, 97) Wickersheimer: 4482.

For description of this composite Ms. see **Ser. No. 1** (with a list of Texts 1-10).

«Text 6» **Upāsakadaśā-vivaraṇa** by ABHAYADEVA.

«Begins (41) A[18]:» śrī-Varddhamānam ānamya vyākhyā kācid vidhīyate
Upāsakadaśâdīnāṃ prāyo granthântarêkṣitā [1]
tatrÔpāsakadaśāḥ saptamam aṅgam. iha câyam abhidhānârtha(ḥ): upāsakānāṃ śramaṇôpāsakānāṃ saṃbandhenânuṣṭhānasya pratipādikā daśāḥ daśâdhyayana-rūpā upāsaka-daśāh. bahu-vacanântam etat grantha-nāma. *etc.*

«Ends (50) A[8]:» vyākaraṇair vacana-viśeṣair iti. aṣṭamam adhyayanam Upāsakadaśānāṃ vivaraṇataḥ samāptaṃ, cha. navama-daśame ca kaṇṭhye evêti. ... yad iha na vyākhyātaṃ tat sarvaṃ Jñātādharmakathā-vyākhyānam upayuktena nirūpyâvaseyam iti, cha.

sarvasyâpi svakīyaṃ vacanam abhimataṃ prāya(ś)aḥ syāj janasya
yat tu svasyâpi samyag na hi vihita-ruciḥ syāt kathaṃ tat pareṣāṃ
cittôllāsāt kutaścit tad api nigaditaṃ kiñcid evam mayâitat
yuktaṃ yac câtra tasya graham amala-dhiyaḥ kurvatāṃ prītaye me. cha

«Colophon:» samāptaṃ Upāsadaśā-vivaraṇaṃ. cha.

References. LEUMANN, Übersicht, p. III[a]. WEBER, Verzeichnis, Nos. 1802-4. KAPADIA, Cat. BhORI 17.1, Nos. 139-42. SCHUBRING, Jaina Hss. PrStB, Nos. 23-5. VELANKAR, JRK, pp. 55-6. — For editions see **Ser. No. 1.**

Notes. Upāsakadaśâdīnāṃ in the opening vs. refers probably to Abhayadeva's commentaries on the Aṅgas 7-9; see also the closing vs. in **Ser. No. 6**. The vivaraṇa mentions his commentary on the 6th Aṅga too. Compare also WEBER (Verzeichnis 2, p. 491, fn. 1 and 3). The first line of the Maṅgala-vs. [1] recurs in **Ser. No. 8.** — A marginal title on Fol. 41A (secunda manu): Upāsakadaśāvṛtti. It is also called Upāsakadaśâṅgasūtra-vyākhyā (Kapadia). — On the commentator Abhayadeva, the "navâṅga-vṛttikāra", and his works see J. KLATT, Specimen, pp. 1-2; or, Bh. SĀṆḌESARĀ, JĀS-Guj., pp. 10-13; New Cat. Cat. 1, pp. 275ff. Abhayadeva died in saṃ. 1135 (or saṃ. 1139) at Kappaḍavaṇija-nagara. This is modern Kapadvanj in Gujarat, see for example Jñānâñjali III, p. 88 (U. P. SHAH).

Serial No. 3

Leumann: S 397. (Max-Müller-Stiftung, 97) Wickersheimer: 4482.

For description of this composite Ms. see **Ser. No. 1** (with a list of Texts 1-10).

«Text 2» **Antakṛddaśāḥ** (Pkt.).

«Begins (9) A:» §O teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ Caṃpā nāma nagarī, Puṇṇabhadde cetie vanasaṇḍe. t.k.t.s. ajja-Sudhamme samosarite, parisā niggatā jāva paḍigatā. t.k.t.s. ajja-Sudhamma-antevāsī ajja-Jaṃbū jāva pajjuvasati, evaṃ vadāsi: jaï ṇaṃ bhante ādikareṇaṃ jāva saṃpatteṇaṃ ... aṭṭhamassa ṇaṃ bhante Antagaḍa=dasāṇaṃ samaṇeṇam jāva saṃpatteṇaṃ ke aṭṭhe paṇṇatte? *etc.*

«Ends (16) A[16]:» Antagaḍadasāṇaṃ ayam aṭṭhe paṇṇatte cha. aṭṭhamaṃ aṅgaṃ sammattaṃ cha, cha.

Antagaḍadasāṇaṃ aṅgassa suyakkhandho aṭṭha vaggā aṭṭhasu cêva divasesu uddisanti.

tattha paṭhama-viya-vaggo dasa2 uddesagā, taïya-vvagge terasa uddesagā, caüttha-pañcama-vagge dasa2 uddesagā, chaṭṭha-vagge solasa uddesagā, sattama-vagge terasa uddesagā, aṭṭhama-va[gge] dasa u[dde]sa[gā]. sesaṃ jahā Nāyādhammakahāṇaṃ. cha. graṃthâgraṃtha 790 cha. śubhaṃ bhavatu, kalyāṇam astu cha.

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 785, No. 4482. WEBER, Verzeichnis, Nos. 1806-08. Ind. Stud. 16, pp. 319-23. KĀPAḌIĀ, Cat. BhORI, 17.1, No. 143. SCHUBRING, Jaina-Hss. No. 28. VELANKAR, JRK, pp. 10-11. — Ed. ĀgS 23. 1920. For further editions see e.g. JSBI 1, p. 233.

Notes. On the absence of a colophon see **Ser. No. 1**.—The 8th Aṅga is also called: Antakṛddaśā, Antakṛddaśâṅga, °daśâṅgasūtra; Antagaḍadasā, °dasāo, etc. On the contents etc. see SCHUBRING, Doctrine, pp. 93-94 and J.C. JAIN, PSI, pp. 88-90 also.

Serial No. 4

Leumann : S 397. (Max-Müller-Stiftung, 97) Wickersheimer : 4482.

For description of this composite Ms. see **Ser. No. 1** (with a list of Texts 1-10).

«Text 7» **Antakṛddaśā-vivaraṇa** by ABHAYADEVA.

«Begins (50) A[8] :» athÂntakṛtadaśāsu kim api vivriyate. tatrânto bhavântaḥ kṛto vihito yais te '[n]takṛtās tad-vaktavyatā-pratibaddhā daśāḥ daśâdhyayana-rūpāḥ grantha-paddhataya iti Antakṛtadaśāḥ. iha câṣṭau varggā bhavanti. *etc.*

«Ends (53) A[7] :» aṭṭha ya-gāhā. aṣṭa ca varṣāṇy ādiṃ kṛtvā ekôttarikayā krameṇa yāvat saptadaśa tāvac Chreṇika-bhāryāṇāṃ paryāya iti. yad iha na vyākhyātaṃ tat Jñātādharmmakathā-vivaraṇād avaseyam, evaṃ ca samāptam Antakṛtadaśā-vivara=ṇam iti cha.

ananta-gama-pary(a)ye jinavarôdite śāsane
yakêha samayânugā gamanikā kila procyate
gamântaram upaiti sā tad api sadbhir asyāṃ kṛtāv
arūḍha-gama-śodhanaṃ na(n)u vidhīyatāṃ sarvathā, iti cha.

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 785, No. 4482. WEBER, Verzeichnis, No. 1809. KĀPAḌIĀ, Cat. BhORI, 17.1, Nos. 145-49. VELANKAR, JRK, p. 11. — For editions see **Ser. No. 3**.

Notes. The commentary is called "Antakṛddaśâṅgasūtra-vivaraṇa" by KĀPAḌIĀ. For Abhayadeva see **Ser. No. 2.**

Serial No. 5

Leumann : S 397. (Max-Müller-Stiftung, 97.) Wickersheimer : 4482.

For description of this composite Ms. see **Ser. No. 1** (with a list of Texts 1-10).

«Text 3» **Anuttarôpapātikadaśāḥ** (Pkt.).

«Begins (16) A[17] :» teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ Rāyagihe ṇagare ajja-Suh(a)massa samosaraṇaṃ, parisā niggayā ... navamassa ṇaṃ bhante aṅgassa Aṇuttaro=vavāiyadasāṇaṃ jāva saṃpatteṇaṃ ke aṭṭhe paṇṇatte? *etc.*

«Ends (18) A^{10} :» Aṇuttarovavāiyāṇaṃ dasāṇaṃ taccassa vaggassa ayam aṭṭhe pannate, cha. Aṇuttarovavāiyadasāo samattāo, cha. navamaṃ aṅgaṃ samattaṃ, cha.

Aṇuttarovavāiyadasāṇaṃ ego suyakkhandho, tinni vaggā, tisu cêva divasesu uddisij= janti. tattha paḍhama-vagge dasa uddesagā, viya-vagge terasa uddesagā, tatiya-vagge dasa uddesagā. sesaṃ jahā [Nāyā]dhammakahāṇaṃ tahā ṇeyavvaṃ, cha. graṃthâ= graṃ 192.

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 785, No. 4482. WEBER, Verzeichnis, Nos. 1897-1900. Ind. Stud. 16, pp. 323-26. KĀPAḌIĀ, Cat. BhORI, 17.1, Nos. 150-53. SCHUBRING, Jaina-Hss. Nos. 29-30. VELANKAR, JRK, p. 8. — Ed. ĀgS 23. 1920. For further editions see e.g. JSBI 1, p. 241.

Notes. On the absence of a colophon see **Ser. No. 1.** — Other titles of the 9th Aṅga are: Anuttaropapātika-daśā, -daśâṅga, -daśâṅgasūtra; Anuttaraupapātika-daśā, -sūtra; Aṇuttarovavāiya, Aṇuttarovavāiya-dasā, -dasāo, etc. For contents etc. see SCHUBRING, Doctrine, p. 94; and J.C. JAIN, PSI, pp. 90-91.

Serial No. 6

Leumann : S 397. (Max-Müller-Stiftung, 97) Wickersheimer : 4482.

For description of this composite Ms. see **Ser. No. 1** (with a list of Texts 1-10).

«Text 8» **Anuttaropapātikadaśā-vivaraṇa** by ABHAYADEVA.

«Begins (53) A^{7} :» athÂnuttaropapātikadaśāsu kiñcit vyākhyāyate. tatrânut= tareṣu sarvôttameṣu vimāna-viśeṣeṣûpapāto janmânuttarôpapātaḥ, sa vidyate yeṣāṃ te 'nuttarôpapātikās, tat-pratipādikā daśāḥ daśâdhyayana-pratibaddha-prathama-vargga-yogād daśā granthaviśeṣo 'nuttarôpapātikadaśāḥ. *etc.*

«Ends (54) A^{8} :» śeṣam Antakṛddaśâṅga-vad iti, cha.

«Colophon :» Anuttarôpapātikâkhya-navamâṅga-deśavivaraṇaṃ samāptam iti, cha.

śabdāḥ kecana nârthato 'tra viditāḥ kecit tu paryāyataḥ
sūtrârthânugataiḥ samūhya bhaṇito yaj jātam āgaḥ padaṃ
vṛttāv atra taka[t] jinêśvara-vaco-bhāṣā-vidhau kovidaiḥ
saṃśodhyaṃ vihitâdarair jina-matôpekṣā yato na kṣamā (1)
pratyakṣaraṃ nirūpyâsya granthamānaṃ viniścitaṃ
vṛttīnāṃ tisṛṇāṃ śloka-sahasraṃ triṃśatâdhikaṃ (2)
graṃ[thâgra] 1300.

kṛtir iyaṃ śrīmaj-Jineśvarâcārya-pādôpajīvi-śrīmad-Abhayadevâcāryāṇām iti, cha.

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 785, No. 4482. WEBER, Verzeichnis, Nos. 1810-12. KĀPAḌIĀ, Cat. BhORI, 17.1, Nos. 154-58. VELANKAR, JRK, p. 8. — Ed. ĀgS 23. 1920.

Notes. The graṃ[thâgra] figure "1300" refers to the extent of Abhayadeva's three commentaries (on the Aṅgas 7-8-9, i.e. **Ser. Nos. 2, 4,** and **6**) taken together, cf. vṛttīṇāṃ tisṛṇāṃ in vs. 2 preceding this remark. — See **Ser. No. 2** for Abhayadeva, **Ser. No. 5** for the mūla and editions. On Jineśvarasūri mentioned in the last sentence of the colophon see KLATT, Specimen, pp. 46-47; and Muni JINAVIJAYA's Intr. to the Kathākoṣa-prakaraṇa by Jineśvara (SJS 11. 1949).

Serial No. 7

Leumann : S 397. (Max-Müller-Stiftung, 97) Wickersheimer : 4482.

For description of this composite Ms. see **Ser. No. 1** (with a list of Texts 1-10).

«Text 4» **Praśnavyākaraṇāni** (Pkt.)

«Begins (18) A^{10} :» namaḥ sarvajñāya. ṇamo arahantāṇaṃ.
Jaṃbū iṇamo aṇhaya saṃvaraṇa viṇiṭṭhiyaṃ pavayaṇa-nissandaṃ
voccāmi ṇicchay'-atthaṃ suhāsiy'-atthaṃ mahesīhiṃ [1] *etc.*

«Ends (29) B^{7} :» pasatthaṃ pañcamaṃ saṃvara-dāraṃ samattaṃ bemi, cha. eyāi[ṃ] v(a)yāiṃ pañca vi suvvaya-mahavvayāiṃ... carima-sarīra-dhare bhavissantîti.

«Colophon :» iti Praśnavyākaraṇāni samāptāni, cha.
Paṇhāvāgaraṇāṇaṃ ego suyakkhandho, dasa ajjhayaṇā, ekkarasago caüdasasu cêva divasesu uddisijanti. ekkantaraesu āyaṃbilesu niruddhesu āutta-pāṇaeṇaṃ aṅgaṃ jahā Āyārassa, cha.
śrī śubhaṃ bhavatu, kalyāṇam astu, cha śrīḥ.

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 785, No. 4482. WEBER, Verzeichnis, Nos. 1815-17. Ind. Stud. 16, pp. 326-35. KĀPAḌIĀ, Cat. BhORI, 17.1, Nos. 159-61. VELANKAR, JRK, pp. 274-75. — Ed. ĀgS 26. 1919.

Notes. Other titles given to the 10th Aṅga are: Praśnavyākaraṇa, Praśna-vyākaraṇâṅga, -vyākaraṇâṅgasūtra, -vyākaraṇasūtra; Paṇhā-vāgaraṇa, -vāgaraṇāiṃ, -vāgaraṇ'aṅga, -vāgaraṇasutta. For the contents, further editions etc. see SCHUBRING, Doctrine, pp. 94-95; JSBI 1, pp. 247-52; and J. C. JAIN, PSI, pp. 92-94. See also AMULYACHANDRA SEN, A critical introduction to the P. (Thesis), Hamburg 1936.

Serial No. 8

Leumann : S 397. (Max-Müller-Stiftung, 97) Wickersheimer : 4482.

For description of this composite Ms. see **Ser. No. 1** (with a list of Texts 1-10).

«Text 9» **Praśnavyākaraṇa-vṛtti** by ABHAYADEVA.

«Begins (54) A^{8} :» namaḥ sarvajñāya.
śrī-Varddhamānam ānamya vyākhyā kācid vidhīyate
Praśnavyākaraṇâṅgasya vṛddha-nyāyânusārataḥ (1)
ajñā vayaṃ śāstram idaṃ gabhīraṃ
prāyo 'sya kūṭāṇi ca pustakāni
sūtraṃ vyavasthyāpyam ato vimṛśya
vyākhyāna-kalpād ita eva (c)âiva (2)
atha Praśnavyākaraṇâkhyaṃ daśam[am] aṅgaṃ vyākhyāyate. atha ko 'syâbhidhānasyâr=thaḥ ? ucyate, aṅguṣṭhâdi-praśna-vidyās, tā vyākriyante 'bhidhīyante 'sminn iti Praśna-vyākaraṇaṃ. kvacit Praśnavyākaraṇadaśā iti dṛśyante. *etc.*

«Ends (96) B^{16} :» pañcâpi saṃvara-dvārāṇi samāptānîti bravīmîti.
«Colophon :» samāptā Praśnavyākaraṇâṅga-ṭīkā, cha.
«Praśasti :» namaḥ śrī-Varddhamānāya, śrī-Pārśva-prabhave namaḥ
namaḥ śrīmat-Sarasvatyai, sahāyebhyo namo-namaḥ (1) ... (6)

tasyâcārya-Jineśvarasya madavad-vādi-pratispardhine
tad-bandhor api Buddhisāgara-iti-khyātasya sūrer bhuvi
chando-bandha-nibaddha-bandhura-vacaḥ-śabdâdi-sallakṣaṇaḥ
śrī-Saṃvigna-vihāriṇaḥ śruta-nidheś cāritra-cūḍāmaṇeḥ (7)
śiṣyeṇÂbhayadevâkhya-sūriṇā vivṛtiḥ kṛtā
Praśnavyākaraṇâṅgasya śruta-bhaktyā samāsataḥ (8)
Nirvṛtaka-kula-nabhas-tala-candra-Droṇâkhya-sūri-mukhyena
paṇḍita-gaṇena guṇavat priyeṇa saṃśodhitā cêyaṃ (9)
graṃthâgraṃ 7600.

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 785, No. 4482. WEBER, Verzeichnis, No. 1815, No. 1817. SCHUBRING, Jaina-Hss. No. 31. KĀPAḌIĀ, Cat. BhORI, 17.1, Nos. 162-69. VELANKAR, JRK, p. 274. — Ed. ĀgS 26. 1919.

Notes. The commentary is also called: Praśnavyākaraṇa-vṛtti, -ṭīkā; Praśnavyākaraṇâṅga-ṭīkā, °vyākaraṇâṅga-vṛtti, -vivṛtti, etc. In the Praśasti-vs. 7 Abhayadeva mentions his teachers: Jineśvara (cf. **Ser. No. 6**) and his brother Buddhisāgara. For these persons see e.g. Paṭṭâvalī Samuccaya, 1 (ed. Muni DARŚANAVIJAYA, Vīramgām 1933), pp. 168-9. On the term saṃvigna see ibid, p. 231[b]. For Abhayadeva's connection with Droṇâcārya see A. METTE, Piṇḍ'esaṇā (cf. **Ser. No. 28**), p. 8, fn. 23; also Bh. SĀṆḌESARĀ, JĀS-Guj., p. 86.

Serial No. 9

Leumann: S 397. (Max-Müller-Stiftung, 97) Wickersheimer: 4482.

For description of this composite Ms. see **Ser. No. 1** (with a list of Texts 1-10).

«Text 5» **Vipākaśruta** (Pkt.).

«Begins (30) A^1:» §O arhaṃ.
teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ Caṃpā nāmaṃ nagarī hotthā, vaṇṇatto. Puṇṇabhadde ceie. t.k.t.s. samaṇassa bhagavao antevāsī ajja-Suhamme nāmaṃ aṇagāre ... ekkārasa=massa ṇaṃ bhante aṅgassa Vivāgasuyassa samaṇeṇaṃ jāva saṃpatteṇaṃ ke aṭṭhe paṇṇatte? *etc.*

«Ends (41) A^{17}:» evaṃ khalu Jaṃbū samaṇeṇaṃ jāva saṃpatteṇaṃ suha-=vivāgāṇaṃ dasamassa ajjhayaṇassa aṭṭhe paṇṇatte. se ṇaṃ bhante suha-vivāgāṇaṃ ekkārasamaṃ aṅgaṃ saṃmattaṃ.
Vivāgasuyassa do suyakkhandhā: [suha-vivāgo ya] duha-vivāgo ya. tattha duha-vivāge dasa ajjhayaṇā ekūrasagā, dasasu cêva divasesu udisijjanti, evaṃ suha-vivāge vi. sesaṃ jahā Āyārassa. cha 1270 cha.

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 785, No. 4482. WEBER, Verzeichnis, Nos. 1818-21. Ind. Stud. 16, pp. 335-41. KĀPAḌIĀ, Cat. BhORI, 17.1, Nos, 173-foll. VELANKAR, JRK, p. 357. — Ed. ĀgS 23. 1920.

Notes. On the absence of a colophon see **Ser. No. 1**. "1270" between the two cha is the granthâgra figure, cf. Cat. BhORI, 17, No. 174. — Other titles of the 11th Aṅga are: Vipākasūtra, Vipākaśrutasūtra; Vivāga-suya, -suy'aṅga. For contents and further editions etc. see SCHUBRING, Doctrine, pp. 95-96; JSBI 1, pp. 255-63; and J. C. JAIN, PSI, pp. 94-95.

Serial No. 10

Leumann: S 397. (Max-Müller-Stiftung, 97) Wickersheimer: 4482.

For description of this composite Ms. see **Ser. No. 1** (with a list of Texts 1-10).

«Text 10» **Vipākaśruta-vivaraṇa** by ABHAYADEVA.

«Begins (97) A[1] :» namaḥ śruta-devatāyai.
natvā śrī-Varddhamānāya varddhamāna-śrutâdhvane
Vipākaśruta-śāstrasya vṛttikêyaṃ vidhāsyate (1)
atha Vipākaśrutam iti kaḥ śabdârthaḥ ? ucyate, vipākaḥ puṇya-pāpa-rūpa-karmma-phalaṃ tat-pratipādanaparaṃ śrutam āgamo Vipākaśrutaṃ. idaṃ ca dvādaśâṅgasya pravacana-puruṣasyâikādaśam aṅgam. iha ca śiṣya-samaya-paripālanârthaṃ maṅgala-śabdâbhidheya-prayojanāni kila vācyāni bhavanti. *etc.*

«Ends (105) B :» evam uttarāṇi navâpy anugantavyānîti, cha.
«Colophon :» sa[mā]ptaṃ Vipākaśru[tâkhyâi]kādaśâṅga-pradeśavivaraṇaṃ, cha.
ihânuyoge yad ayuktam uktaṃ
tad vī(kṣ)aṇāt prāk pariśodhayantu
nô[pekṣaṇaṃ] yuktimad atra yena
jinâgame bhakti-parāyaṇānāṃ [1]
kṛti[r iyaṃ saṃvi]gna-muni-jana-pradhāna-śrī-Jineśvarâcārya-caraṇa-kamala-cañcarika-kalpa-śrīmad-Abhayadevâcāryasyêti, cha.

«Scribal Remarks :» ṣaḍaṃgī-pustakaṃ sūtra-vṛtti-sama[nvitaṃ lekha]yāṃ cakre, cha.
paṃcâṃga-pustakam idaṃ kumudôpamānaṃ
[patrâvalī-ka]litam ujvala-varṇṇa-ramyaṃ
yat sādhubhir mmadhukaraiḥ paricuṃbyamānaṃ
jīyāc cir(aṃ) suguru-rāja-vivācyamānaṃ (1)
akṣara-mātra-pada-svara-hīna[ṃ
vyaṃjana]-saṃdhi-vivarjita-rephaṃ
sādhubhir eṣa mama kṣamitavyaṃ
[ko 'tra na] muhyati śāstra-samudre [2] cha cha.

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 785, No. 4482. KĀPAḌIĀ, Cat. BhORI, 17.1, Nos. 177-81. VELANKAR, JRK, p. 357. — Ed. Pt. HARGOVINDADĀS (Pālitāṇā, Muktikamala Ser. 10. saṃ. 1976).

Notes. The edition mentioned above was reprinted in the same Series as no. 38 in saṃ. 1992 from Baroda. — The last folio of the Ms. is considerably damaged and hence the text is mutilated, see above. (Cf. also **Ser. No. 1**.) We have supplemented the gaps using Cat. BhORI, 17.1, pp. 162-3. — On the term "paṃcâṃga-pustakam" in the scribal vs. (1) see Introduction, § 2.2 and § 3.5.2. The same scribal remark is to be found in Cat. BhORI, 17, No. 177 (cf. No. 178). Have the scribes copied "ṣaḍaṃgī-(pustakaṃ)" from their original (a palm-leaf Ms.)? — The commentary is also called Vipāka-śruta-(or, -sūtra-)pradeśa-vivaraṇa, or -pradeśa-vyākhyā. For further editions etc. see e.g. JSBI 3, p. 412.

Serial No. 11

Leumann : S 420[b]. (Max-Müller-Stiftung, 120) Wickersheimer : 4506.

For description of the Ms. see **Ser. No. 47** (with a list of Texts 1-5).

«Text 2» **Mahāniśītha-sūtra** (Pkt.), III. 26.1-27.2.

(Fol. 6 A-B[5]) [26.1] se bhayavaṃ evaṃ jah'-utta-viṇaôvahāṇeṇaṃ Pañcamaṅgala-mahāsuyakhandham ahijjittāṇaṃ puvvâṇupuvvīe pacchâṇupuvvīe aṇāṇupuvvīe, sara-

vañjaṇa-mattā-bindu-pay'-akkhara-visuddhaṃ thira-pariciyaṃ kāūṇaṃ mahayā paban=dheṇaṃ sutt'-atthaṃ ca vinnāya tao ya ṇa[ṃ] kim ahijje ? [2] Goyamā iriyāvahiyaṃ. ...

[27.1] se bhayavaṃ kayarāe vihīe etam iriyāvahiyam ahie ? [2] Goyamā jahā ṇaṃ Pañcamaṅgala-mahāsuyakkhandhaṃ. cha.

«Colophon :» iti Mahāniśītha-tṛtīyâdhyayane.

References. Neither LEUMANN (Übersicht, p. III[b]) nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 788) notices this Text. For Mss. of the complete work see WEBER, Verzeichnis, No. 1876; SCHUBRING, Jaina-Hss. No. 92; and KĀPAḌIĀ, Cat. BhORI, 17.2, Nos. 457-461. VELANKAR, JRK, p. 304. — For publications containing an edition of the text, translations as well as notes, and for the study by SCHUBRING, see Doctrine, p. 113.

Notes. The colophon is inserted on the upper margin. This piece of the Mahāniśīthasūtra (or, Mahānisīha, Mahānisīhasutta) appears in "Studien zum Mahānisīha, Kapitel 1-5" (ANIS 10. 1963), p. 63.

Serial No. 12

Leumann : S 426 (Max-Müller-Stiftung, 126) Wickersheimer : 4512.

Description. Indian paper. Folios : 35 (numbered : 2-14 and 17-38). Size : 26 × 11.2 cm. Lines : 15 (20.5 × 8 cm). ◇. Devanāgarī. Tolerable condition. Date : saṃvat 1703.

Kalpa-sūtra (Pkt.). An anonymous **Kalpântarvācya**. Incomplete.

«Begins (2) A :» ///

[evam eso kappo dosâbhāve pi kajjamā]ṇo a
sundara-bhāvāo khalu cāritta-rasāyaṇaṃ hoi (2)

yathā, kenâpi rājñā sva-sutasya anāgata-ci[ki]tsāyāṃ kāryamāṇāyāṃ <kāryamāṇāyāṃ> trayo vaidyāḥ ākāritāḥ. teṣv ādyaḥ prāha : mad-auṣadhaṃ sad-bhāve vyādhim apanayati, abhāve tu pratyuta navyaṃ karoti. rājñôktaṃ : supta-siṃhôtthāpana-kalpenânenâlaṃ. dvitīyaḥ prāha : sad-bhāve vyādhim apanayati, abhāve na ca doṣaṃ karoti. rājñôce : bhasma-nihuta-kalpenânenâpy alam iti. tṛtīyaḥ prāha : rājan, mad-auṣadhaṃ sad-bhāve vyādhim apanayati, abhāve 'pi saubhāgya-tuṣṭi-puṣṭy-ādy-aneka-guṇakṛt. tato rājñā tat kārayitvā sa sanmā<ṃ>nitaḥ. evam eṣa Kalpo 'pi tṛtīyâuṣadhavat jñeyaḥ.

ujju-jaḍā purimā khalu naḍāi nāyāo hunti nāyavvā
vakka-jaḍā puṇa carimā uju-pannā majjhimā bhaṇiyā (1)

ṛju-jaḍā yathā narttaka-narttakī-nṛtyâvalokakaḥ sādhuḥ ... ṛju-prājñāḥ Kuṅkaṇa-sādhuvat, tat-saṃbandhaś câyaṃ ... śrī-Vīratīrthe vakra-jaḍāḥ yathā kaścit śreṣṭi-putro du[r]vinītaḥ ... *etc.*

«Ends (38) A :» kālagae vaīkkan<t>te tti
svāmino mokṣa-samayaṃ vijñāyâsana-kaṃpit(ā)ḥ
surāḥ surendrās tatrêyuḥ sarve 'pi sa-paricchadāḥ [1] ... (2) ...
pūyanti tāṇaṃ niccaṃ jaï tesiṃ kāi para-bhavaṃ kujjā
to taṃ ṇhavaṇa-jaleṇaṃ karanti te appaṇo rakkhaṃ (17)
Aṭṭhāvayaṃmi Usaho siddh(i)-gao Vāsupujja Caṃpāe
Pāvāe Vaddhamāṇo Ariṭṭhanemi Ūjjante (1)
avasesā titthayarā jāī-jarā-maraṇa-bandhaṇa-vimukkā
Sammeya-sela-s(i)hare vīsaṃ parinivvue vande (2)

«Colophon :» iti śrī-Vīravarddhamānajina-caritraṃ.

«Scribal Remarks :» saṃvat 17<//>03 varṣe śrī-Vījāpura-Sāhapura-madhye [liṣataṃ muni-Suṣacaṃdreṇa] caitra sudi 13 dine guruvāre. śrīr astu. kalyāṇam astu.

References. LEUMANN (?). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 789, No. 4512. WEBER, Verzeichnis, No. 1886, Nos. 1891-92. Cat. IO, Nos. 7478-80. VELANKAR, Cat. BBRAS, Nos. 1445-51. SCHUBRING, Jaina-Hss. No. 85. KĀPAḌIĀ, Cat. BhORI, 17.2, Nos. 549-562. VELANKAR, JRK, pp. 78-79. NCC, 3, p. 247. — Kalpasūtra, ed. H. JACOBI (Leipzig AKM 7.1881 (A Kalpântarvācya, called "Kalpa-samarthana", anonymous, publ. Ratlām RKŚS, 1939, differs 1939, differs considerably from our Text).

Notes. The present Ms. and hence its Text are incomplete. Fol. 1 and Foll. 15-16 are missing. Fol. 9 A is written only partly. Fol. 38 A ends with the Scribal Remarks. The words in [ ] are covered over with black paste, they are legible only partly; our reading of the name Suṣacaṃdra is uncertain. Fol. 38 B is blank. — The Kalpasūtra (ed. JACOBI) is the 8th section of the Dasāsuyakkhandha or Dasāo (or, Daśāśrutaskandha), a Chedasūtra ascribed to Bhadrabāhu; it has, however, acquired an independent character since long. (Cf. Bhagavadgītā and Mahābhārata, or Rāmagītā and Adhyātmarāmāyaṇa). See, for instance, an edition by Muni PUṆYAVIJAYA (containing relevant portions of the Dasāsuyakkhandha-nijjutti and -cuṇṇi, Pṛthvīcandra's Skt.-ṭippaṇa, etc.) publ. by S. M. Nawab (Ahmedabad 1952). This Kalpasūtra is traditionally read and recited during the paryuṣaṇā festival and is therefore generally called Paryuṣaṇā-kalpasūtra. Through this designation it is distinguished from the other Kalpasūtra (ed. SCHUBRING) — again [reprinted 1966]). (A Kalpântarvācya, called "Kalpa-samarthana", anonymous, publ. Ratlām RKŚS, Paryuṣaṇā-kalpasūtra has been often commented upon, see JRK, pp. 75-79. Among these commentaries there are many works named "Kalpântarvācya" (see References). They consist of diffuse explanations and stories and quotations taken from different sources; their language varies from passage to passage, we meet with Skt., Pkt. and Gujarati. (For a case of "Kalpântarvācya" purely in Gujarati see BLUMHARDT, Cat. Guj. Raj. Mss. IO, p. 31, No. 32). A typical example of a Kalpântarvācya has been cited by WEBER, Verzeichnis, No. 1891(-92) in details. The Text in the Strasbourg Ms. runs nearly parallel to that in Weber's Mss. For Fol. 2 A of our Ms. see Verzeichnis, 2.2, p. 656, l. 28; for Fol. 38 A see ibid. p. 662, ll. 18-19 (§ 131). Weber's §§ 154-ff. are not available in the present Ms., which stops with the Mahāvīra biography. Hence WICKERSHEIMER's title: "Mahāvīra-caritra". (In the Lists of LEUMANN there is no reference to the Ms. S 426). — The concluding Pkt. verses (1-2) of our Text could be detected in the "Sarvatīrthamaharṣikulaka" (= JRK, p. 303 : Maharṣikulaka) ascribed to Jineśvarasūri (cf. KLATT, Specimen, pp. 46-47), as published in an anthology called "Siripayaraṇasandoha" (Ratlām RKŚS, 1929), p. 16. Also see **Ser. No. 148**. For a Digambara version see **Ser. No. 65**.

Serial No. 13

Leumann : S 315. (Max-Müller-Stiftung, 15) Wickersheimer : 4398.

Description. Indian paper. Folios : 328. Size : 25.5 × 10.5 cm. Lines : 14 (20.5 × 8 cm.). ◇. Devanāgarī. Good condition. Date : saṃvat 1535. The Ms. contains two Texts.

«Text 1» **Uttarādhyayana-sūtra** (Pkt.). With the Sukhabodhā of DEVENDRA.

«Begins (1) B :» §O śrī-Vītarāgāya namaḥ.

praṇamya vighna-saṅghāta-ghātinas tīrtha-nāyakān
siddhāṃś ca sarva-sādhū[ṃ]ś ca, stutvā ca śruta-devatāṃ (1)
ātma-smṛtaye vakṣ[y]e jaḍa-mati-saṅkṣepa-ruci-hitârthāya
ekâikârtha-nibaddhāṃ vṛttiṃ sūtrasya Sukhabodhāṃ (2) ... (4)

tāni ca ṣaṭtriṃśad bhavanti. tatra vinaya-mūlatvād dharmmasya prathamaṃ Vinayâdhya=yanaṃ, tasya cêdam ādima-sūtraṃ :

saṃjogā vippamukkassa aṇagārassa bhikkhūṇo
viṇayaṃ pāukarissāmi, āṇupuvviṃ suṇeha me (1)

vyākhyā: saṃyogāt saṃbandhād bāhyâbhyantara-bheda-bhinnāt kaṣāyâdi-viṣayād bāh= yâbhyāntarāt kaṣāyâdi-viṣayā vividhaiḥ prakārair jñāna-bhāvanâdibhiḥ prakarṣeṇa muktās *etc.*

«Ends (328) A:» saṃpraty upasaṃhāra-dvāreṇa śāstrasya māhātmyam āha: ī-sūtraṃ.

ity etān anantaram upavarṇitān upākare tti prāduḥkṛtya kāṃścid arthataḥ kāṃścana sūtrato 'pi prakā(ś)ya buddho kevala-jñānâvagata-sakala-vastu-tattvo Jñāta-jo Jñāta-kula-samudbhavaḥ ... bravīmīti pūrvavad evêti sūtrârthaḥ. [«Text 2» *see* **Ser. No. 34**].

«Colophon:» ity Uttarādhyayana-ṭīkāyāṃ Sukhabodhāyāṃ ṣaṭtriṃśam adhya= yanaṃ samāptaṃm iti, cha.

«Praśasti:»

asti vistāravān urvyāṃ uru-śākhā-samanvitaḥ
āsevyo bhavya-sārthānāṃ śrīmat-Koṭigaṇa-drumaḥ [1]
tad-uttha-Vaira-śākhāyām ... [*cf.* **Ser. No. 31**] ... [3]
tasyā[ḥ] samuddhṛtā câiṣā sūtra-mātrasya vṛttikā
eka-pāṭha-gatā manda-buddhīnāṃ hita-kāmyayā [4]
ātma-saṃsmaraṇârthāya ... (1 [= 5]) ... (6 [=10])
Devendragaṇiś cêmām uddhṛtavān vṛttikāṃ tad-vineyaḥ
guru-sau<ṃ>darya-śrīman-Municandrâcārya-vacanena (7 [=11])
śodhayatu vṛhad-anugraha-buddhiṃ mama saṃvidhāya vijña-janāḥ
tatra ca mithyā-duṣkṛtam astu kṛtam asangataṃ yadi ha (8 [= 12])

«Scribal Remarks:» śubhaṃ bhavatu lekhaka-pāṭhakayoḥ.
saṃvat 1535 caitra śukla 13.
arthaḥ[!] yādṛśaṃ pustakaṃ dṛṣṭaṃ ... na dīyatāṃ (1)

References. LEUMANN, Übersicht, p. III[a]; and ZDMG 47, p. 309 (L 112). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 776, No. 4398. KĀPAḌIĀ, Cat. BhORI, 17.3, Nos. 653-63. SCHUBRING, Jaina-Hss. No. 103. Muni PUṆYAVIJAYA, Cat. ŚBh. Cambay, Nos. 84-86. VELANKAR, JRK, p. 43. NCC 2, pp. 310-13 (esp. pp. 312-3).—(Publ. Bhāvnagar, Ātmānanda Ser. 32. saṃ. 1974.)

Notes. The vss. of the mūla are numbered by LEUMANN on the right-hand margin. Folios 325-328 are a later addition, thus this is a "compound" Ms. (cf. Introduction, § 3.5.1). The date in the Scribal Remark refers most probably to the older portion (i.e. Foll. 1-324) of the Ms. The vss. 13-16 of the Praśasti are left out in the present Ms.; for these vss. see for instance Cat. SBh. Cambay, p. 114. The vss. 1-3 of the Praśasti were taken over from the Śiṣyahitā, cf. **Ser. No. 31**. According to vs. 13 of tbe Praśasti, the Sukhabodhā was in its entirety adapted from Śāntisūri's Śiṣyahitā at Aṇahilapāṭaka-nagara (= modern Pāṭaṇ in Gujarat) in saṃ. 1129. The date given by H. JACOBI in SBE 45. 1895, Intr. p. xl: "saṃ. 1179" is incorrect. — The commentator Devendra was named Nemicandrasūri after he became an ācārya (see e.g. Muni PUṆYAVIJAYAJI's Intr. to Devendra's Ākhyānamaṇikośa [PTS 5. 1962], pp. 6-8; and J.C. JAIN, PSI, p. 164). On Devendra see also H. JACOBI (Erzählungen in Mâh., Vorwort, p. vii) and BH. SĀNDESARĀ (JĀS-Guj. pp. 95-96).

It was no doubt Devendra alias Nemicandra who started the custom of citing towards the end of an Uttarādhyayanasūtra-commentary the concluding vss. of the Uttarādhyayana-niryukti (see Text 2), perhaps because he was indebted to Śāntisūri's Śiṣyahitā (**Ser. No. 31**), a commentary on the Utt.-sūtra and Utt.-niryukti. This custom has been maintained by many later commentators of the Utt.-sūtra. We have in our Catalogue the cases of Bhāvavijaya (Utt.-sūtra-comm.: **Ser. No. 14**; Utt.-niryukti-vss.: **Ser. No. 33**), of Kamalasaṃyama (Utt.-sūtra-comm.: **Ser. No. 15**; Utt.-niryukti-vss.: **Ser. No. 35**), and in a Ms. containing an anonymous Skt.-akṣarârtha (Utt.-sūtra-comm.:

Ser. No. 16; Utt.-niryukti-vss. **Ser. No. 32**). Even in a Ms. of the Uttarādhyayana only, we find the concluding verses of the Utt.-nirykti quoted, see e.g. Cat. IO, No. 7485. For a similar custom of citing the concluding Daśavaikālika-niryukti-verses at the end of a Daśavaikālika-sūtra-commentary, see LEUMANN's observation in ZDMG 46. 1892, p. 585 (ll. 20-24).

The other Text in the Ms. is:
«Text 2» (Fol. 327 B): Uttarādhyayana-niryukti, vss. 604-606 (see **Ser. No. 34**).

Serial No. 14

Leumann: S 416. (Max-Müller-Stiftung, 116) Wickersheimer: 4502.

Description. Indian paper. Folios: 480 (numbered: 1-146-[one Fol.: 147+148]-149-481). Size: 24 × 11 cm. Lines: 15 (19.2 × 8.5 cm). [illegible]. Devanāgarī. Good condition, on script see Notes. Date: saṃ. 1749. —— The Ms. contains two Texts.

«Text 1» **Uttarādhyayana-sūtra** (Pkt.). With the Sugamā by BHĀVAVIJAYA.

«Begins (1) B:»
§O aiṁ namaḥ. śrī-Śaṅkheśvara-Pārśvanāthāya namaḥ.
oṃ namaḥ siddhi-sāmrājya-saukhya-santāna-dāyine
trailokya-pūjitāya śrī-Pārśvanāthāya tāyine (1)
śrī-Varddhamāna-jinarājam ananta-kīrtiṃ
vāgvādinīṃ ca sudhiyāṃ jananīṃ praṇamya
śrī-Uttarādhyayana-saṃjñaka-vāṅmayasya
vyākhyāṃ likhāmi Sugamāṃ sa-kathāṃ ca kāñcit (2)
Niryukty-arthaḥ pāṭhântarāṇi cârthântarāṇi ca prāyaḥ
śrī-Śāntisūri-viracita-vṛtter jñeyāni tattvajñaiḥ (3) ... (4)
ihÔttarrādhyayanānîti kaḥ śabdârtha ucyate ? uttarāṇi śrī-Daśavaikālika-niṣpatteḥ ... uttarāṇi vā pradhānāny adhyayanāni Uttarādhyayanāni, tāni ca ṣaṭtriṃśat. tatra ... śrī-Sudharmā-svāmī Vinayâdhyayanam āha, tasya cêdam ādisūtraṃ:
saṃjogā vippamukkassa ... [cf. **Ser. No. 13**] ... suṇeha me (1) *etc.*

«Ends (480) B:» śāstrasya māhātmyam āha:
ii pāukare buddhe nāyae parinivvue
chattīsaṃ Uttarajjhāe bhava-siddhiaṃ samae tti bemi.
iti etān antarôktān pāukare tti prāduṣkṛtya ... śrī-Varddhamāna-svāmī parinirvṛto nirvāṇaṃ gataḥ. ... iti parisamāptau, bravīmîti prāgvad, iti sūtrârthaḥ (266)

«Colophon:» iti śrī-Tapāgacchīya-mahôpādhyāya-śrī-Vimalaharṣagaṇi—mahô=pādhyāya-śrī-Munivimalagaṇi-śiṣya-śr(u)tôpādhyāya-śrī-Bhāvavijayagaṇi-samarthi=tāyāṃ śrī-Uttarādhyayanasūtra-vṛttau ṣaṭtriṃśam adhyayanaṃ saṃpūrṇṇaṃ (36)
[«Text 2» *see* **Ser. No. 33**.] iti saṃpūrṇā śrī-Uttarādhyayanasūtra-vṛttiḥ.

«Praśasti:» arhaṃ
ananta-kalyāṇa-niketanaṃ taṃ
namāmi Śaṅkheśvara-Pārśvanāthaṃ ... (1) ... (18)
teṣāṃ śiṣyâṇur imāṃ Bhāvavijaya-vācako 'likhad vṛttiṃ
svaparâvabodha-vidhaye svalpa-dhiyām api sukhâvagamāṃ (19)
nidhi-vasu-rasa-vasudhā(1689)-mite varṣe śrī-Rohiṇī-mahāpuryāṃ
so 'syāḥ prathamâdarśaṃ svayam eva prāpayat siddhiṃ (20) ...

śrī-Vijayaharṣa-kṛtibhir vidadhe sāhāyyam iha samyak (21) ... (24)
iti praśasti.
sa-sūtrāyām iha śloka-saṅkhyā saṅkhyāya nirmitā
pañca pañcāśe śate dve sahasrāṇi ca ṣoḍaśa (25)
sūtra-granthâgraṃ 12000, vṛtti-granthâgraṃ 14255, ubhayaṃ 16255 śrī.

«Scribal Remark :» lipikṛtikarmīkṛtā cêyaṃ pratiḥ saṃvat 1749 hāyane maghāmāsâvadāta-pakṣe oṣadhīkāṃtâdhitiṣṭhitâṣṭamī karmmavātyām. ajarjjara-gaurjjara-maṃḍalâcalā-lalanā-lalāṭa-sthalâlola-tilaka-kale 'timātra-śobhāvaṃge śrīmad-Ahammadāvāda-draṃge śrimat-Tapāgacchīya-sakala-vācaka-kadaṃbaka-mauli-maulīyamāna—nikhila-durmata-tamoṃtara-sahasra-kiraṇāyamāna—svapara-śāsana-kaliṃdikā-kamalinī-līlā-rājamarālāyamāna—guṇa-gaṇa-raṃjitâneka-vasudhâdhirāja-datta-māna—kovida-kula-manohāri-rasâbhirāmâbhinava-gadya-padyâtmaka-vāṅmaya-sṛṣṭi-nirmāṇâṣṭaṃ[!]-śravaṇāyamānâida[ṃ]yugīna-sakala-suvihita-sādhu-śirôttaṃsāyamāna—mahôpādhyāya-śrī19-śrī-Bhāvavijayagaṇi-paṭṭa-prācīnâcala-cūlā-citrabhānūyamāna—sakala-vācaka-maṃḍala-maṃḍalêśvarasārvabhaumāyamāna—mahôpādhyāya-śrī3śrī-Bhānu<ṃ>vijayagaṇi-caraṇa-paricaraṇa-prāpta-vidyā-vibhavena sakala-vineya-mukhyeṇa kovida-śrī-Ratnavijayagaṇinā sva-vineya-dhurya-muni-Lābhavijaya-paṭhanârtham, sva-jñānâbhyudayāya ca śrī-Śaṃkheśvara-Pārśvanātha-prabala-prabhāvād, vācyamānā ācaṃdrârkaṃ naṃdatāt. sadâbhyudayo 'stu. śrīr astu.

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 787, No. 4502. KĀPAḌIĀ, Cat. BhORI, 17.3, No. 670. VELANKAR, Cat. BBRAS, Nos. 1414-15. VELANKAR, JRK, p. 44[b]. New Cat. Cat. 2, p. 313[a]. — (Publ. Bhāvnagar, Ātmānanda Ser. 32. saṃ. 1974).

Notes. At many places the script is rubbed off and has become illegible. The Ms. was copied at Ahmedabad by Ratnavijaya, who has copied other Mss., too, e.g. A. M. Shāh, PrSgr [1937], II, p. 289, no. 1117 in saṃ. 1773 and p. 320, no. 1253 in saṃ. 1796. His pupil Gulālavijaya copied ibid. p. 304, no. 1182 in saṃ. 1785; his other pupil Lābhavijaya ibid. p. 272, no. 1038 in saṃ. 1760; on Lābhavijaya see also Cat. BhORI, 19.2, p. 120, vs. 7. — Cat. BhORI, 17.3, pp. 47-50 reproduces the complete text of the commentator's Praśasti, which mentions: Āṇandavimala, Vijayadāna, Hīravijaya, (King Akbar), Vijayasena, Vijayatilaka, Vijayāṇanda, Vimalaharṣa (see vs. 21), and Munivimala (teacher of Bhāvavijaya). For Bhāvavijaya's other activities see Cat. BBRAS, p. 383[b]. The commentary was composed in saṃ. 1689 (see vs. 20). Cat. BBRAS, No. 1414 is dated saṃ. 1697. On the commentary see also J. CHARPENTIER in JAs, 1911, pp. 201-55. — In our Ms. the 1st chapter ends on Fol. 18B, 2nd: 65A, 3rd: 114A, 4th: 137A, 5th: 146A, 6th: 152A, 7th: 161A, 8th: 169A, 9th: 198B, 10th: 210A, 11th: 216B, 12th: 229A, 13th: 250B, 14th: 260A, 15th: 263B, 16th: 268B, 17th: 271B, 18th: 324B, 19th: 333A, 20th: 339B, 21st: 342B, 22nd: 360B, 23rd: 379A, 24th: 382B, 25th: 387A, 26th: 394B, 27th: 397A, 28th: 403B, 29th: 420A, 30th: 427A, 31st: 435A, 32nd: 447B, 33rd: 451A, 34th: 457A, 35th: 459B-460A, and 36th on 479A.

The other Text in the Ms. is:
«Text 2» (Fol. 479A-B): Uttarādhyayana-niryukti, vss. 604-7 (see **Ser. No. 33**).

Serial No. 15

Leumann: S 455. Wickersheimer: 4552.

Description. Indian paper. Folios: 241. Size: 26 × 10.3 cm. Lines: 17 (21 × 8.5 cm). ◇. Devanāgarī. Good condition. Date: saṃ. 1754 (see Notes). — The Ms. contains two Texts.

«Text 1» **Uttarādhyayana-sūtra** (Pkt.). With the Sarvārthasiddhi by KAMALASAṂYAMA.

«Begins (1)B :» §O jināya namaḥ.
śrī-Varddhamāna-jinarāja-guru-kramâbjaṃ
vidvan-manaḥ-kumuda-bodhana-pārvvaṇâbjaṃ
prītyā praṇāma-viṣayaṃ prayato vidhāya
vāg(ī)śvarīṃ ca nija-cetasi saṃnidhāya (1) ... (2)
śrī-Uttarādhyayanasūtra-samāsa-vṛttiṃ
spaṣṭâika-pāṭha < ṃ > -vivṛti-praguṇāṃ prakurve
nānârtha-sārtha-mahatīr upajīvya ṭīkāḥ
śrotârtha-līna-bhavikôpacikīrṣayâhaṃ (3) tribhiḥ kulakaṃ
iha khalu jagaj-jantu-jāta-jīvātu-samānaḥ saṃsār(a)-pārāvāra-pāra-prāpaṇa-potāyamā= na < ṃ > ḥ paramâkhila-puruṣārtha-pradhānaḥ ... ata eva sūtrakāraḥ ... [2A] ... ādyāṃ gāthām āha :
saṃjogā vippamukkassa ... [*cf.* **Ser. No. 13**]... suṇeha me (1) vyākhyā : saṃyogān mātrâdi-viṣayôdbādhyāt[!] kaṣāya-viṣayād ābhyantarāt saṃbandhā vividhair jñāna-bhāvanâdibhiḥ prakāraiḥ *etc.*

«Ends (241) B :» saṃpraty upasaṃhāreṇa śāstra-māhātmyam āha :
ii pāukare buddhe ... bhave-siddhī ya saṃmae tti vemi (65)
itîty anantaram upavarṇṇitān pāukare tti sūtratvāt prāduḥkṛtya kāṃścid arthataḥ kāṃścana sūtrato ... tatra parinirvṛtaḥ krodhâdy-upaśamataḥ svasthībhūtaḥ. [«Text 2» *see* **Ser. No. 35**.] iti parisamāptau bravīmīti gaṇadharôpadeśenêti, cha.

«Colophon :» iti śrī-Khartaragacchâdhirāja-śrī-Jinabhadrasūri-śiṣya-śrī-Kama= lasaṃyamôpādhyāya-viracitāyāṃ Sarvārthasiddhau nāmnyāṃ śrī-Uttarādhyayana-ṭīkā= yāṃ Jīvājīvavibhakti-nāmakaṃ ṣaḍtriṃśamādhyayanaṃ samāptaṃ. tat-samāptau graṃ= thaḥ saṃpūrṇaḥ. śubhaṃ bhavatu, kalyāṇam astu. cha. śrīr astu. cha. kalyāṇam astu. ~~~

«Scribal Remarks :» śrī śrī saṃvat. yu°bha°śrī-Jinarājasūrīṇāṃ śiṣya-śrī-Jñānaku= śalajī-gaṇivarāṇāṃ śiṣyôpādhyāya-śrī-Jñānasiṃhajīgaṇi, tac-chiṣya-sadupādhyāya-śrī-Dharmmaviśāla-gaṇibhiḥ svapuṇya-saṃcayârthaṃ śrī-Kṛṣṇadurge bhāṃḍâgārârthaṃ pustakam idaṃ kṛtaṃ. tac ca dhṛtaṃ svagurūṇām ādeśāt śiṣya-paṃ°-Udayalābhena, paṃ°-Udayasāgara, paṃ°-ciraṃ.-Mahimākuśala, ciraṃ.-Prāṇasuṣa, ciraṃ.-Naiṇasuṣa, ciraṃ.-Mayācaṃdra, ciraṃ.-Rughanātha-pramukha-śiṣya-praśiṣya-sahitena saṃvat 1754 varṣe caitra vadi 2 vudhe. śrīr astu.

«3rd scribe :» Uttaradhyayana-ṭīkā Kamalasaṃyamôpādhyāya.
«4th scribe :» yugapradhāna-bhaṭṭāraka-śrī-Jinaraṃgasūrijī-vijaya-rājye.

References. LEUMANN did not register this Ms. in his Lists. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 792, No. 4552. Muni PUṆYAVIJAYA, Cat. Jesalmer, p. 262, No. 960. Velankar, JRK, p. 44[a] (8). — Published: see JRK, p. 42[b] (Bhāvnagar YJG 46.1927) and EMENEAU, Union List, No. 3954 (ed. JAYANTAVIJAYA Agra 1923-33).

Notes. The 4th scribe added his remark on the left-hand margin. On Jina-raṅga-sūri see KLATT, Specimen, p. 31; and A. M. Shāh, PrSgr [1937], II, p. 223, No. 820 (saṃ. 1714). In the Scribal Remark only the words "śrī śrī saṃvat" are by the 1st scribe. The further portion of his wording was covered over with white powder so that the 2nd scribe could write his note about the accession of the Ms. into the collection of Dharmaviśāla at Kṛṣṇadurga (= Kisanagaḍha?) in saṃ. 1754, the Ms. must therefore belong to a date earlier than this event. The text added by the 2nd scribe appears also in A. M. SHĀH, PrSgr [1937], II, p. 66, No. 249 (a Ms. copied in saṃ. 1566); and in Jaina-Hss. No. 24 (undated). "ciraṃ." is an abbrevation for "ciraṃjīvi", a term used even presently for younger persons, especially sons and disciples. For its use in saṃ. 1633 see Jaina-Hss. No. 69. — The commentary was composed in saṃ. 1554 at Jesalmer (see JRK). At Jesalmer there are two Mss. copied

by Munimeru, a disciple of Kamalasaṃyama, see PUṆYAVIJAYA, Cat. Jesalmer, p. 24, No. 68/2 (saṃ. 1549) and p. 261, No. 944 (saṃ. 1525).

The other Text in the Ms. is:
«Text 2» (Fol. 241 B): Uttarādhyayana-niryukti, vss. 604-6 (see **Ser. No. 35**).

Serial No. 16

Leumann: S 302. (Max-Müller-Stiftung, 2) Wickersheimer: 4385.

Description. Indian paper. Folios: 97. Size: 25.5 × 11 cm. Lines: 4-8 (of mūla) plus 7 + 7 (of commentary) (21.5 × 10 cm). Tripāṭha. In mūla: ○ (on backsides thrice), in comm.: ।।. Devanāgarī. Good condition. Thirty-six miniatures. Date: saṃvat 1529. — The Ms. contains two Texts.

«Text 1» **Uttarādhyayana-sūtra** (Pkt.). With an anonymous Skt.-akṣarârtha.

«Begins (1) A:» §O
saṃjogā vippamukkassa aṇagārassa bhikkhuṇo
viṇayaṃ pāukarissāmi āṇupuvviṃ suṇeha me (1) *etc.*

«Akṣarârtha:» §O oṃ namo Vītarāgāya.
arhan-siddhâcār[y]ôpādhyāya-munīn praṇamya vivṛṇomi
smṛty-artham Uttarādhyayanānāṃ gāthâkṣarârtha-kathāṃ (1)
saṃjo°. saṃyogān mātrâdi-kaṣāyâdi-bāhyâbhyantara-bhedāt vividhaiḥ prakārair jñānâdi-bhāvanābhiḥ avidyamānaṃ drāg-abhāva-bheda-bhinna agāram asyêty anagāras, tasya bhikṣate ityevaṃ-śīlo bhikṣuḥ "san bhikṣâsaṃśerur" iti tācchīlik(a) u-pratyayas, tasya ... āṇupuvviṃ tṛtīyârthe dvitīyā. *etc.*

«Ends (97) B:»
ia pāukare buddhe nāyae parinivvue
chattīsaṃ Uttar'-ajjhāe bhava-siddhia-sammaī
tti bemi ([2]67)

«Colophon:» Jīvâjīvavibhatti nāma ajjhayaṇaṃ, cha. Uttarajjhayaṇa-suyak= khandho sammatto.

[«Text 2» *see* **Ser. No. 32**.]
cha hrīṃ oṃ cha śrīḥ.

«Akṣarârtha:» ia pāukare buddhe°. saṃpraty upasaṃhāra-dvāreṇa śāstra-mā= hātmyam āha: itīty etān sūtratvāt prādu[ṣ]kṛtya, kāṃścid arthataḥ kāṃścana sūtrato 'pi prākāśya prajñapyêty arthaḥ. kim ity āha: parinirvṛto nirvāṇaṃ gata iti saṃbandhaḥ. ... iti parisamāptau ev(ā)rthe vā. brav(ī)mi iti gaṇadharâdy-upadeśena, cha (267).

«Colophon:» iti Jīvâjīvavibhaktyadhyayanâvacūriḥ samāptā cha.
ṣaṭtriṃśadadhyayanâvacūriḥ samāptā. śrī cha-cha śrīḥ. śubhaṃ bhavatu.
cha oṃ śrīḥ hrīṃ.

«Scribal Remarks:» saṃvat 1529 varṣe phālguna vadi ṣaṣṭī gurau śrī-Pattana-madhye Moḍha-jñātīya-paṃ°-Goviṃda-sutānāṃ paṃ°-Janārdana-likhitaṃ. kalyāṇam astu. iti śrīmad-Abhayadeva-sūri-viracitāyāṃ Bṛhadavacūribhiḥ Laghuṭīkā samāptā. graṃthâgraṃthâvacūriḥ 9500, sūtra-graṃtha 2200, ubhaya-graṃtha 11700 giṇamiyā.

References. LEUMANN, Übersicht, p. III[a]; and ZDMG 47, p. 309 (L 112). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 775, No. 4385. (W. NORMAN BROWN, Mss. Ill. Utt. [AOS 21.1931], Intr. p. 2.) KĀPAḌIĀ, Cat. BhORI, 17.3, No. 666. VELANKAR, JRK, pp. 42-45. — (Published? Cf. Notes).

Notes. A scribe vipra-Govinda (saṃ. 151 ×) of Jaina-Hss. No. 168 might be identical with the father of the present scribe Janārdana. — The 36 miniatures, marginally numbered as 1 to 36, are on Fol. 1A, 4A, 9A, 10B, 12B, 15A, 16B, 18B, 20B, 24A, 26A, 28A, 31B, 34B, 38A, 40A, 42A, 43B, 46B, 51A, 54B, 56A, 58A, 61B, 63A, 65A, 68A, 69A, 71A, 77A, 79A, 80A, 84A, 85B, 88A, 89A. Frontispiece — A marginal title on Fol. 97B: "uttarādhyenasūtra ṭīkā Abhayadevasūrī", cf. also the last colophon. — VELANKAR (JRK, pp. 42-45) records no commentary by Abhayadeva, he mentions a ṭīkā by Ajitadevasūri (is he meant in the scribal remarks?). — H. JACOBI utilised the present Ms. for his English translation of the Uttarādhyayanasūtra (see SBE 45, Intr. pp. xl-xli), he opined that "the Avacūri ... is apparently an abstract from the Vṛtti of Śāntyācārya". Seemingly our text is based on Devendra's Sukhabodhā (cf. **Ser. No. 13**). It partly agrees with an anonymous Avacūrṇi (or, Laghuvṛtti) edited by Muni KAÑCANAVIJAYA (DLJP 104.1960). — On the following Text see Notes in **Ser. No. 13**.

The other Text in the Ms. is:
«Text 2» (Fol. 97A-B): Uttarādhyayana-niryukti, vss. 604-8 (see **Ser. No. 32**).

Serial No. 17

Leumann: S 200. Wickersheimer: 4377.

Description. Indian paper. Folios: 75. Size: 26.5 × 10.8 cm. Lines: 15 (21.5 × 8.8 cm). ◇ Devanāgarī. Good condition. Date: saṃvat 1651. — The Ms. contains two Texts.

«Text 1» **Daśavaikālika-sūtra** (Pkt.). With the Skt.-commentary by SUMATISŪRI.

«Begins (1) B:» §O oṃ namo Vītarāgāya.
jayati vijitânya-tejāḥ surâsurâdhīśa-sevitaḥ śrīmān
vimalas trāsa-virahitas triloka-cintāmaṇir Vīraḥ (1)
ihârthatas tat-praṇītasya sūtrato gaṇadharôpanibaddha-pūrvagatôddhṛtasya śārīra-mā=nasâneka-duḥkha-santāpa-vināśa-hetor Daśavaikālikâbhidhānasya śāstrasyâtisūkṣma-mahârtha-gocarasya vyākhyā prastūyate. tatra ... bhagavān Śayyaṃbhavâcāryo bhāva-maṅgalam āha:
dhammo maṅgalam ukkaṭṭhaṃ ahiṃsā saṃjamo tavo
devā vi taṃ namaṃsanti jassa dhamme sayā maṇo (1)
vyākhyā: maṅgyate hitam anenêti maṅgalam. *etc.*

«Ends (75)A:» śāstram upasaṃharan āha, upadeśa-sarva-tattvam āha:
appā hu khalu sayayaṃ rakkhiya[v]vo
savv'-indiehiṃ susamāhiehiṃ
a-rakkhio jāi-pahaṃ uvei
su-rakkhio savva-duhāṇa muccaï tti bemi [16] cha.
ātmā khalv iti. khalu-śabdo viśeṣaṇârthaḥ. śaktau satyāṃ paro 'pi, satataṃ sarvaṃ kālaṃ, rakṣitavyaḥ pālanīyaḥ. ... mucyate vimucyata iti bravīmi pūrvavad

«Colophon:» iti samāptā Daśavaikāli[ka-laghuṭī]kā, cha.
«Praśasti:»
mahattarāyā Yākinyā dharmmaputreṇa cintitā
ācārya-Haribhadreṇa ṭīkêyaṃ Śiṣyabodhinī (1)
Daśavaikālika-ṭīkāṃ vidhāya ... (2) ... (3)

śrīmad-Bodhaka-śiṣyeṇa śrīmat-Sumatisūriṇā ... (4) ... (9)
ye punar jñāna-samyaktva-cāritra-vihitâdarāḥ
bhavâṃbhodhiṃ samullaṅghya te yānti padam avyayaṃ (10) śrīḥ.

«Scribal Remarks:» saṃvat 1651 pravarttamāne phāguṇa śudi 13 budhe Daśavaikālika-vṛtti-pustikā likhitā Rājapura-madhye. graṃthâgra-śloka-saṃkhyā sa=hasra 400 pramāṇā īyaṃ prattiḥ.

References. LEUMANN, Übersicht, p. III[a] and ZDMG 46. 1892, pp. 581-foll.: ("s"). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 774, No. 4377. PETERSON, 1st Report, Appx. p. 83, No. 129 (dated saṃ. 1200). C.D. DALĀL, Cat. Pāṭaṇ, pp. 11-12, No. 10/1 (dated saṃ. 1188). KEITH, Cat. IO, No. 7499. KĀPAḌIĀ, Cat. BhORI, 17.3, Nos. 716-19. SCHUBRING, Jaina-Hss. No. 128 (and No. 137). Muni PUṆYAVIJAYA, Cat. Jesalmer, p. 377[a] (specially p. 30, No. 88/2). VELANKAR, JRK, p. 170. — Ed. DLJP 103.1954.

Notes. The present Ms. was used by LEUMANN for his edition of the Daśavaikālika-sūtra in ZDMG 46. 1892, pp. 581-663. The date of the Ms. was calculated by KIELHORN to be Wednesday, the 12th Febr. 1595 (ibid, p. 585, footnote 1). — This commentary has been often ascribed to Haribhadra (e.g. by WICKERSHEIMER) and called "Laghuvṛtti" or "Laghuṭīkā" mainly to distinguish it from the "Bṛhadvṛtti" (see **Ser. No. 36**). LEUMANN (ZDMG 46, p. 583) has demonstrated beyond doubt that the work of shortening was done not by Haribhadra himself but, after a considerable lapse of time, by Sumatisūri (a pupil of Bodhaka) as clearly stated by Sumatisūri in the vss. 3-4 of the Praśasti. The vss. 1-2 of the Praśasti (as well as the maṅgala-vs. 1: jayati etc.) are surely by Haribhadra (cf. **Ser. No. 36**). The Praśasti is quoted fully by LEUMANN (ibid), also by KĀPAḌIĀ (Cat. BhORI, 17.3, p. 116) and by DALĀL (Cat. Pāṭaṇ, pp. 11-2, No. 10/1, which is, to our knowledge, the oldest Ms. of the work). (The 12th vs. in Ed. DLJP 103, p. 221, is a scribal verse praising Jinadevasūri; it is taken over by the editors from a Ms. dated saṃ. 1662. The same vs. recurs: Cat. BhORI, 17.3, p. 118). — Muni PUṆYAVIJAYA would like to identify Sumatisūri, a pupil of Kṣemarṣi, with the author of this commentary and he concludes that "Sumati Sādhu flourished in the eleventh century of the Vikrama Era" (see: Cat. ŚBh. Cambay, Part 2, Intr. p. x).

The other Text in the Ms. is:
«Text 2» (Fol. 75 A:) [kīrti-sthānāni] and [yaṣṭi-guṇāḥ] (see **Ser. No. 318**).

Serial No. 18

Leumann: S 312. (Max-Müller-Stiftung, 12) Wickersheimer: 4395.

Plate 7

Description. Indian paper. Folios: 13. Size: 26 × 11.2 cm. Lines: 12 (16.2 × 6.8 cm: mūla). Pañcapāṭha. ◇. Devanāgarī. Tolerable condition, right-hand edges mended. No date.

Daśavaikālika-sūtra (Pkt.). With an anonymous Skt.-avacūri. Incomplete.

«Begins (1) A:» §O dhammo maṅgalam ukkaṭṭhaṃ ...
[*cf.* **Ser. No. 17**]... jassa dhamme sayā maṇo (1) *etc.*

«Avacūri:» §O dharma utkṛṣṭaṃ maṅgalaṃ bhavatîti saṃbandhaḥ. sa ca dharmaḥ ahiṃsā saṃyama[s] tapo ... devā api taṃ p(u)ruṣaṃ namaṃsyanti yasya manaḥ sadā dharme syāt [1] *etc.*

«Ends (13) B:» bh(u)ñjiu bhogāiṃ pasa[j]ja ceasā
tahāvihaṃ ka[ṭ]ṭu asaṃjamaṃ bahuṃ
gaiṃ ca gacch(e) aṇahi[j]jiaṃ d(u)haṃ
b(o)hī a se no s(u)lahā puṇo pu[ṇo (14)] ///

«Avacūri :» asya tāva[j] jantor n(ai)rayikasya nāraka-bhave d(u)ḥkhôpanītasya sāmī= pye[na prāptaduḥ]khasya kleśa-[vṛ]tte[ḥ] kleśa-ceṣṭitasya sato narake palyopa(m)aṃ kṣīyate sāgaropamaṃ ca. kim aṅga punar ma[mê]da[ṃ] saṃyamârati-bhavaṃ manod(u)= [ḥ]khaṃ ca, ya[t] pariṇāme tad-apagamāt (15 la).
idam arati-rūpaṃ d(u)[ḥ]khaṃ cirantanaṃ bhaviṣyati bhoga-pipāsā bhoga-[tṛṣṇā] ///

References. LEUMANN, Übersicht, p. III[a] (Ms.: Σ). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 776, No. 4395. WEBER, Verzeichnis, Nos. 1919-21. Ind. Stud. 17, pp. 77-80. SCHUBRING, Jaina-Hss. Nos. 126-27. KĀPAḌIĀ, Cat. BhORI, 17.3, Nos. 704-foll. VELANKAR, JRK, pp. 169-71. — Ed. LEUMANN, ZDMG 46. 1892, pp. 613-43.

Notes. The last verse preserved in the Ms. is xi. 13 in Ed. LEUMANN (op. cit. p. 641), xi. 14 in Suttāgame II, p. 975, it is numbered 495 in Ed. DLJP 103. 1954, p. 205. The rest of the mūla (i.e. xi. 14-17 and Chap. xii in Ed. LEUMANN) along with the commentary is lost with Foll. 14ff. — As the right-hand edges are mended, the commentary is partly mutilated. For further editions and contents etc. of the Daśavaikālikasūtra see JSBI 2, pp. 179-91. It is often ascribed to Śayyaṃbhava.

Serial No. 19

Leumann : S 453. Wickersheimer : 4550.

Description. Palm-leaf. Folios: 140 (numbered: 1-139-[Z]). Size: 33.5 × 4.5 cm. Lines: 4-5 (two columns, 11 + 12.7 × 3 cm). Devanāgarī. Good condition. Wooden covers. No date (but see Notes).

Nandīsūtra-vṛtti (Skt.) of HARIBHADRA.

«Begins (1) B :» §O namaḥ sarvajñāya.
jayati bhuvanâika-bhānuḥ sarvatrâvihata-kevalâlokaḥ
nityôditaḥ sthiras-tāpa-varjito Varddhamāna-jinaḥ [1]
iha sarveṇâiva saṃsāriṇā sattvena nāraka-tiryaṅ-narâmara-gati-nibandhanâneka-śārīra-mānasâ < a > titīvratara-dukkhâugha-saṃsthāna-pīḍitena ... sarvathā sva-parôpakārāya pravarttitavyam iti. *etc.*

«Ends (139) B :» se ttam ityādi, tat parokṣam iti nigamanam eva.
«Colophon :» Naṃdy-adhyayana-vivaraṇaṃ samāptaṃ cha.
yad ihôtsūtram ajñānāt vyākhyātaṃ tad bahuśrutaiḥ
kṣantavyaṃ kasya sa(m)moha[ś] chadmastha < sta > sya na jāyate [1]
Naṃdy-adhyayana-vivaraṇaṃ kṛtvā yad avāptam iha mayā puṇyaṃ
tena khalu jīva-loko labhatāṃ jina-śāsane naṃdīṃ [2]
kṛtiḥ Setāṃbarâcārryya-Jina < l > bhaṭṭa-pāda-sevakasya ācārya-Haribhadrasyêti.
graṃthâgraṃ 2336 cha. śubhaṃ bhavatu. cha śrī śrī śrī.

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 792, No. 4550. KĀPAḌIĀ, Cat. BhORI, 17.2, Nos. 615-16. Muni PUṆYAVIJAYA, Cat. Jesalmer, p. 379[a]. VELANKAR, JRK, p. 201. — Ed. PUṆYAVIJAYAJĪ PTS 10. 1966.

Notes. The folios are numbered also in the akṣarapallī system (cf. Introduction, § 5.3). On the wooden cover LEUMANN wrote: "copied about 1300 A.D." but the script does not appear to be so old. — The commentary is also called: Nandīsūtra-vivaraṇa, -laghuvṛtti, Nandy-adhyayana-vivaraṇa, -vṛtti, Nandi-ṭīkā, etc. For earlier editions see Puṇyavijayajī's Intr. p. 1.

The colophon up to Haribhadrasyêti (and perhaps the granthâgra figure 2336) is most probably from the pen of the commentator. On Haribhadra and his works see Pt. SUKHALĀLJI, "Samadarśī

Ācārya H." (Raj. Or. Ser. 68. 1963); for his date etc. see Muni JINAVIJAYA, "The Date of Haribhadrasuri" in Skt. (Poona, Jainasāhityasaṃśodhaka granthamālā, no date) and JSBI 3, pp. 359-77. — The maṅgala-vs [1] recurs in Malayagiri's commentary on the Nandīsūtra, see. e.g. Cat. ŚBh. Cambay, p. 64, No. 38/3.

Serial No. 20

Leumann : S 310. (Max-Müller-Stiftung, 10) Wickersheimer : 4393.

Description. Indian Paper. Folios : 4. Size : 26.3 × 11.2 cm. Lines : 9 (of mūla, 14.6 × 5.3 cm). Pañcapāṭha. ● in mūla, ।।। in commentary. Devanāgarī. Good condition. No date. — The Ms.
Plate 5 contains two Texts.

«Text 1» **Catuḥśaraṇa** (Pkt.). With the Skt. Avacūrṇi by SOMASUNDARA.

«Begins (1) A :» §O śrī-Gautamāya namaḥ.
sāvajja-joga-viraï ukkittaṇa-guṇavao a paḍivattī
khaliassa nindaṇā vaṇa-tigiccha guṇa-dhāraṇā cêva (1)

«Avacūrṇi :» §O idam adhyayanaṃ parama-pada-prāpti-bīja-bhūtatvāt śreyobhūtaṃ. atas tad-āraṃbhe granthakṛn maṅgala-rūpa-sāmāyik(â)dy-āvaśyakârthaka-ghanībhāva-maṅgala-kāraṇa-dravya-maṅgala-bhūta-gajâdi-14-svapnôccāra-vyāja-sarva-tīrthakṛd-gu=ṇa-smaraṇa<2>-varttamāna-tīrthâdhipati-śrī-Vīra-namaskaraṇa-rūpaṃ maṅgala-tra=yam āha : āvajjêti.
atha ṣaḍ-āvaśyaka-yutasyâiva prāyaś catuḥ<śa>śaraṇa-pratipatty-ādi-yogyatā syāt. *etc.*

«Ends (4) B :»
iya, jīva, pamāya-mahâri vīra, bhaddaṃtam eya ajjhayaṇaṃ
jjhāesu ti-sañjham avañjha-kāraṇaṃ nivvaï-suhāṇaṃ (63)

«Colophon :» iti Catuḥśaraṇa-prakīrṇakaṃ samāptaṃ.
likhitaṃ Śīlahemagaṇinā.

[«Text 2» *see* **Ser. No. 311**.]

«Avacūrṇi :» atha prastutâdhyayanôpasaṃhāram āha : ia jīva°. ity ukta-prakāreṇa jīya tti he jīvâtman [e]tad adhyayanaṃ dhyāya smara tri-sandhyaṃ sandhyā-traye iti saṃ=bandhaḥ. ... jia iti pāṭhe jita-pramāda-mahā-ripur yo 'sau Vīrabhadraḥ sādhuḥ śrī-Vīra-satka-caturdaśa-sahasra-sādhu-madhyavarttī tasyêdaṃ jitaṃ tad etad adhyayanaṃ dhyāyêtyādi. evaṃ śāstrakartuḥ samāsa-garbham (abh)idhānam uktam. asya câdhyaya=nasya Vīrabhadrasādhu-kṛtatva-jñāpanena yasya jinasya yāvantaḥ sādhavo vainayikâut=pattiky-ādi-buddhimantaḥ pratyeka-buddhā api tāvanta eva, prakīrṇakāny api tāvanti bhavantîtyādi jñāpitaṃ bhavatîti gāthârthaḥ (63)

«Colophon :» iti Catuḥśaraṇa-prakīrṇakÂvacūrṇiḥ Tapāgaccha-nāyaka-para=maguru-śrīśrīśrī-Somasuṃdarasūri-pādaiḥ praṇītā.

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 776, No. 4393. WEBER, Verzeichnis, Nos. 1861-64. Ind. Stud. 16, pp. 433-36. KĀPAḌIĀ, Cat. BhORI, 17.1, Nos. 277-78. SCHUBRING, Jaina-Hss. No. 53. VELANKAR, JRK, p. 117. — Published : DLJP 59. 1922 (Folios 57B-77A).

Notes. On Fol. 4 B, lower margin, a person other than the scribe noted : sā bhaṭakānī prati, "a Ms. of sā Bhaṭakā" ("sā" may stand for śā, a common name among the Jainas). — The mūla is also known as : Caüsaraṇa, Caüsaraṇapaïnna; or as Kuśalânubandhy-adhyayana (JRK), or

Catuḥśaraṇaprakīrṇaka. It is often ascribed to Vīrabhadra, see the Avacūrṇi (or, JSBI 2, pp. 345-6). The author of the commentary is sometimes not mentioned in the Mss. (e.g. Verzeichnis, No. 1861 and No. 1864; Cat. BhORI, 17, Nos. 277-78). On the commentator Somasundara see Paṭṭâvalī-samuccaya, 1, ed. Muni DARŚANAVIJAYA (Vīramgām 1933), p. 223[b], or Paṭṭâvalī-parāga-saṅgraha, ed. KALYĀṆAVIJAYA-gaṇi (Jālor 1966), pp. 150-51 (his janma in saṃ. 1430, dīkṣā in saṃ. 1437, vācaka-pada in saṃ. 1450, and sūri-pada in saṃ. 1457).

The other Text in the Ms. is:
«Text 2» (Fol. 4 B): [sacittâcitta-vibhāga] (see **Ser. No. 311**).

Serial No. 21

Leumann: S 419. (Max-Müller-Stiftung, 119) Wickersheimer: 4505.

Description. Indian paper. Folios: 4. Size 26 × 11 cm. Lines: 14 (22.2 × 8.5 cm). ◇. Devanāgarī. Good condition. No date.

Gacchācāra (Pkt.).

«Begins (1) A:» §O śrī-gurubhyo namaḥ.
namiūṇa Mahāvīraṃ tiyas'-inda-namaṃsiaṃ mahābhāgaṃ
Gacchāyāraṃ kiṃcī uddharimo sua-samuddāo (1)
atth' ege Goamā! pāṇī je ummagga-païṭṭhie
gacchaṃmi saṃvasittāṇaṃ bhamaī bhava-paraṃparaṃ (2) *etc.*

«Ends (4) A:» ... Gacchāyāraṃ samuḍḍhiaṃ (35)
paḍha<ma>ṃtu sāhuṇo eaṃ asajjhāya<ṃ>-vivajjiyaṃ
uttamaṃ suya-nissandaṃ Gacchāyāraṃ su(u)ttamaṃ (36)
Gacchāyāraṃ pa(ḍh)ittāṇaṃ suṇittā bhikkhu-bhikkhuṇī
kuṇantu jaṃ jahā-bhaṇīaṃ icchantā hiam appaṇo ([1]37)

«Colophon:» iti Gacchācāra-payannaṃ sammattaṃ, cha.

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 788, No. 4505. WEBER, Verzeichnis, No. 1871/7. KĀPAḌIĀ, Cat. BhORI, 17.1, Nos. 374-ff. VELANKAR, Cat. BBRAS, No. 1841. VELANKAR, JRK, p. 101. New Cat. Cat. 5, pp. 227-8. — Publ. ĀgS 46. 1927.

Notes. (Fol. 4B has remained free). In vs. 1[b] "tiasiṃdamanaṃ" of the Ms. is corrected according to Verzeichnis and Edition. For other publications see JRK; Cat. BhORI, 17.1, p. 331; and JSBI 2, p. 356. For contents see also J. C. JAIN, PSI, pp. 127-8. The text is also called: Gacchācāra-prakīrṇaka,-prakīrṇakasūtra, -sūtra; Gacchāyāra, Gacchāyāra-païnna, -payanna, -sutta, etc.

Serial No. 22

Leumann: S 377. (Max-Müller-Stiftung, 77) Wickersheimer: 4462.

Description. Indian paper. Folios: 21 (numbered: 1-13-13-20). Size: 28.5 × 13 cm. Lines: 16 (23.3 × 10.5 cm). Devanāgarī. Good condition. Date: saṃ. 1950.

Aṅgacūlikā (Pkt.).

«Begins (1) B:» §O namo suyadevayāe bhagavaïe.
namo arihantāṇaṃ, n. siddhāṇaṃ, n. āyariāṇaṃ, n. uvajjhāyāṇaṃ, namo loe savva-sāhūṇaṃ.

teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ Caṃpā ṇāmaṃ ṇayarī hotthā, vaṇṇao. Puṇṇabhadde cetie. teṇaṃ kālaṃ teṇaṃ samaeṇaṃ samaṇassa bhagavao Mahāvīrassa antevāsī ajja-Sohamme ṇāmaṃ aṇagāre jāi-saṃpanne kula-saṃpanne, jahā-uvavāīe, jāva caühiṃ ṇāṇa-saṃpanne paṇṇatt(e) *etc.*

«Ends [21] B:» evaṃ bhūissa purao būi. ārārisāe diṭṭhīe virahantāṇaṃ ṇo āṇā virāhaṇī sagaṇa paragaṇa paragaṇe saṃvigo sāhuṇaṃ hīllantā mamâvi hīlissanti sesaṃ Uvaṅga-c(ū)liyāto gaheyavvaṃ vijjā-manta-ppaog(e) tattha vasanti. s' evaṃ <b> bhante, s' evaṃ bhante tti.

tam eva sacca[ṃ]<ti> ṇissaṅkaṃ jaṃ jiṇehiṃ paveiyaṃ cha.

«Colophon:» Aṃgacūliyā sammattā.

«Scribal Remarks:» samat 1950 mītī jeṣṭe māsa sudī 5.

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 783, No. 4462. SCHUBRING, Jaina-Hss. No. 177. KĀPAḌIĀ, Cat. BhORI, 17.1, Nos. 360-63. VELANKAR, JRK, p. 1. New Cat. Cat. 1, p. 62[a]. — Published?

Notes. LEUMANN has corrected the wrong foliation with Roman numerals. The Ms. seems to be a copy prepared for LEUMANN. — On the text and its contents see SCHUBRING in OLZ 29. 1926, columns 910-13 ("Verfall und Erhaltung der Religion im Jaina-Kanon"); cf. also IHQ 17.4, pp. 472-91. For a citation from the beginning see also ARK, 1, pp. 37-8. Cat. BhORI, 17.1, No. 363 is dated saṃ. 1607; another Ms. dated saṃ. 1794 is recorded by A. M. SHĀH, PrSgr [1937], II, p. 315, no. 1229. Cat. LDI, No. 549 is assumed to be as old as saṃ. 1650. — Chapters 10-15 and 16-17 of this text recur in the Ācāravidhi (see **Ser. No. 53**), Chap. 11-16 and 9-10 respectively. In the Sthānâṅga (ed. Suttâgame 1, p. 311 in section 10), one Aṅgacūliyā is mentioned as the 3rd Ajjhayaṇa of the Saṅkheviya-dasā. — The text is also called Aṅgacūliyā.

Serial No. 23

Leumann: S 394. (Max-Müller-Stiftung, 94) Wickersheimer: 4479.

Description. Indian paper. Folios: 206. Size: 206. Size: 27.2 × 12.9 cm. Lines: 14 (22 × 10 cm). Devanāgarī. Good condition. No date.

Aṅgavidyā (Pkt.).

«Begins (1) B:» §O oṃ namaḥ.
ṇamo arihantāṇaṃ, ṇ. siddhāṇaṃ, ṇ. āyariyāṇaṃ, ṇ. uvajjhāyāṇaṃ, ṇamo loe savva-sāhūṇaṃ; ṇ. jiṇāṇaṃ, namo odhi-j., n. paramôdhi-j., ṇ. savvô[dhi]-j., ṇ. aṇantôhi-jiṇāṇaṃ. ṇamo bha[ga]vao arahao mahāpurisassa Mahāvīra-Vaḍḍhamāṇassa. ṇamo bhagavīya mahāpurisa-dinnāya <a°> aṅgavidyāya sahassa-parivārāya *etc.*

«Ends (206) B:» iti siddhôpapattī apuṇabbhavā viṇeyā iti. iti khalu bho mahāpurisa-dinnāya <m> aṅgavijjāya upapattī-vijayo ṇāmam ajjhāyo saṭṭhitimo sam= matto, cha.
ṇamo bhagavato arahato yasavato mahāpurisassa Mahāvīra-Vaddhamāṇassa ... ṇamo bhagavatīe sutadevatāe.
śrī-Thārāpadraja-gaccha-bhūṣaṇa-maṇeḥ śrī-Śāntisūri-prabhoḥ
Candra-kule etāo gādhāo saṃlāva-joṇī-paḍale ādi-ditikāo: —

«*verbatim:*» puḍhavī-gabhajā kāyī samāyuttā kadhā bhave
ādhārita-ṇisittaṭṭhe kadhettāṇa va pucchati [1]

pasatthā appasatthā vā acchā ṇiddhā subhâsubhā
ṇiguṇa guṇasutā vā saṃmuttā vā sasaṃmuttā [2]
puṃrā iti āsannā dīha hrassa dhuva velā
sapatāṇigatātītā uttamâdhama-majjhimā [3]
jārisī joṇamāṇeṇa puḍhavī saṃkadhā bhave
teṇova paḍīḍuvaṇa taṃ tadhā vaggam ādise [4] cha.

«Colophon :» śrī-Aṃgavijjā-pustakaṃ saṃpūrṇṇa samāptaṃ.

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 785, No. 4479. PETERSON, 3rd Report, pp. 231-34, No. 73. SCHUBRING, Jaina-Hss. No. 178. KĀPAḌIĀ, Cat. BhORI, 17.1, No. 364. Muni PUṆYAVIJAYA, Cat. Jesalmer, p. 366[a]. VELANKAR, JRK p. 2[a]. — Ed. Muni PUṆYAVIJAYA PTS 1. 1957.

Notes. On the contents of the text see W. SCHUBRING, Doctrine, pp. 122-25; and ZDMG 109. 1959, pp. 449-457. See also J.C. JAIN, PSI, pp. 671-73. — The edition by PUṆYAVIJAYAJI ends with "ṇamo bhagavatīe sutadevatāe" on p. 269. The post-script in Skt. and Pkt. is available in other Mss. of the text, see Munijī's Intr. pp. 2-3; Jaina-Hss. No. 178; and Cat. BhORI, 17, No. 364. The text is traditionally connected with Thārāpadra (= mod. Tharād) and Śāntisūri (cf. e.g. JRK). The Strasbourg Ms. seems to be a recent copy prepared — very carelessly — for the use of LEUMANN.

Serial No. 24

Leumann : S 433c. (Max-Müller-Stiftung, 133) Wickersheimer : 4523.

Description. Indian paper. Folios : 8. Size : 26 × 10.9 cm. Lines : 5 (Text) plus 5 (Ṭabo) (21.5 × 8.7 cm). Devanāgarī. Good condition. No date. — The Ms. contains two Texts.

«Text 1» **Paryantârādhanā** (Pkt.) by SOMASŪRI. With a Guj.-Ṭabo.

«Begins (1) B :» §O oṃ namo śrī-Pārśvanāthāya.
namiūṇa bhaṇaï evaṃ : bhayavaṃ samaô<c>ciyaṃ samāisasu
tatto vāgaraï gurū Pajjantârāhaṇaṃ eyaṃ (1) *etc.*

«Ṭabo :» §O oṃ namo śrī-jināya.
gurunaï namaskarīnaï gilāṇanaï īma bhagavana avasarôcita āśi diuo. tivāra pūchiï guru āśi diï chehalī ārādhanāe (1) ālocaü atīcāra[1], vrata ūcaraü[2], sarva jīva pratiï khamāvaū[3], vosirāvaü bhāviu chaï ātmā[4], aḍhāra pāpa sthānake karī (2) cyāri śaraṇa paḍivajaū[5], duṣkṛtanī niṃdā karū[6], sukṛtanī anumodanā karū[7], śubha bhāvanā bhāvu[8], aṇasaṇa ūcaru[9], paṃca parameṣṭinū samaravū karu[10] (3) *etc.*

«Ends (8) A :»
ta-pattī Rayaṇavaī tahêva ārāhiūṇa taṃ kappe
sāmāṇia tt(i) pattā tao cuā nivvuissanti (69)
siri-Somasūri-raīa[ṃ] Pajjantârāhaṇaṃ pasama-jaṇaṇaṃ
je aṇusaranti samaṃ lahanti te sāsayaṃ sukkhaṃ (70)

«Colophon :» iti Paryaṃtârādhanā samāptā, cha cha.

«Ṭabo :» paṃca parameṣṭi samaravā naï viṣaï tatpara hūtu pāminaï maraṇa e hutu pâcamaï deva loki Rājasiṃha kumara īṃdra-paṇaï (68) tehanī kalatra Ratnavatī tathā eva ārādhaneï tīṇaï ji deva lokiï iṃdra-sāmānikapaṇū pāmī tihāthī civī mokṣa jāsii (69) śrī-Somasūri-nī kīdhī chehalī ārādhanā upaśamanī ūpajāvaṇahārī je ādaraï samyaga prakāraï lahaï te śāsvatū sukha (70)

«Colophon :» iti Ārādhanā-akṣarârtha samāptaḥ. cha cha. graṃthâgraṃ 250 śrī.

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 790, No. 4523. SCHUBRING, Jaina-Hss. Nos. 873-76. KĀPAḌIĀ, Cat. BhORI, 17.1, Nos. 399-407. VELANKAR, JRK, p. 32[a]. — For editions see JRK.

Notes. The Ṭabo is inserted interlinear. Similar "Bālâvabodhas" are recorded in Cat. BhORI, 17, Nos. 405-7. — The vs. 70 of the mūla is missing in Jaina-Hss. No. 873. The text is also known as: Ārādhanā, Ārādhanā-prakaraṇa, -prakīrṇaka, -sūtra; Bṛhad-ārādhanā; Pajjantârāhaṇā; and Paryantârādhanā-prakaraṇa (JRK, p. 239[b]). On its contents see KĀPAḌIĀ, Cat. BhORI, 17.1, p. 360; and the dissertation of KURT VON KAMPTZ (Über die vom Sterbefasten handelnden älteren Paiṇṇa des Jaina-Kanons, Hamburg 1929).

The other Text in the Ms. is:
«Text 2» (Fol. 8 A-B): [nāṇe daṃsaṇa-caraṇe ...] (see **Ser. No. 313**).

Serial No. 25

Leumann: S 433d. (Max-Müller-Stiftung, 133) Wickersheimer: 4524.

For description of the Ms. see **Ser. No. 26** (with a list of Texts 1-2).

«Text 2» **Paryantârādhanā** (Pkt.) by SOMASŪRI. Verses 1-13 only.

«Begins (4) B[5] :»
namiūṇa bhaṇaī eva[ṃ]: bhayavaṃ samaôciyaṃ samāisasu
tatto vāgaraī gurū Pajjantârāhaṇaṃ eyaṃ (1) *etc.*

«Ends (4) B[13] :»
jaṃ pañcahiṃ samiīhiṃ tīhi guttīhi saṅgayaṃ sayayaṃ
paripāliaṃ na caraṇaṃ micchā me [dukkaḍaṃ tassa (13)] ///

References. Neither LEUMANN (Übersicht) nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 790) notices the presence of this Text.

Notes. See **Ser. No. 24.** — The 13th line of Fol. 4 ends with *me*.

Serial No. 26

Leumann: S 433[d]. (Max-Müller-Stiftung, 133) Wickersheimer: 4524.

Description. Indian paper. Folios: 4. Size: 26.5 × 10.8 cm. Lines: 13 (21.8 × 8 cm). ● enclosed by ◇. Devanāgarī. Good condition. No date. — The Ms. contains two Texts.

«Text 1» **Piṇḍaviśuddhi** (Pkt.) by JINAVALLABHA.

«Begins (1) B:» §O
devinda-vinda-vandiya-payâravinde 'bhivandiya jiṇ'-inde
bucchāmi suvihiya-hiyaṃ Piṇḍavisohiṃ samāseṇa (1) *etc.*

«Ends (4) B:»
icc-eyaṃ Jiṇavallaheṇa gaṇiṇā jaṃ Piṇḍanijjutīo
kiṃcī piṇḍa-vihāṇa-jāṇa[ṇa]-kae bhavvāṇa savvāṇa vi
buttaṃ sutta-niutta-muddha-maiṇā bhattī(i) [sattīi taṃ]
savvaṃ bhavvam amaccharā suyaharā bohintu <ya> sohintu ya (105)

«Colophon :» iti Piṃḍavisuddhi-prakaraṇaṃ samāptaṃ.
«Scribal Remark :» śrī-Aṃcalagacche -cha- śrī ṛ°-Raṃgamūrtti-paṭhanârthaṃ.

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 790, No. 4524. SCHUBRING, Jaina-Hss. No. 283. KĀPAḌIĀ, Cat. BhORI, 17.1, Nos. 408-421. VELANKAR, JRK, p. 250. — Published (with Candrasūri's commentary) Surat, Vijayadānasūri Ser. 11. 1939.

Notes. The last verse is corrected and supplemented according to the Surat-edition (p. [111], vs. 103); compare also Jaina-Hss. No. 283. The work is called: Piṇḍavisuddhi (SCHUBRING) or Piṇḍavisohi (cf. J.C. JAIN, PSI, p. 131). — On its author see KLATT, Specimen, pp. 24-36. WEBER, Verzeichnis, No. 1961 gives saṃ. 1167 as the date of his death. His other work is the Saṅghapaṭṭaka (**Ser. No. 236**).

The other Text in the Ms. is:
«Text 2» (Fol. 4 B): Paryantârādhanā by Somasūri, vss. 1-13 (see **Ser. No. 25**).

1.2 EARLY EXEGETICAL LITERATURE

Serial. No. 27

Leumann : S 305. (Max-Müller-Stiftung, 5) Wickersheimer : 4388.

Description. Indian paper. Folios : 6. Size : 26.4 × 11.4 cm. Lines : 15 (19.4 × 8 cm). Devanāgarī. Good condition. No date.

Sūtrakṛtâṅga-niryukti (Pkt.).

«Begins (1) A :» §O śrī-parama-guru-caraṇebhyo namaḥ.
titthakare jiṇavare suttakare gaṇahare ya ṇamiūṇaṃ
Sūagaḍassa bhagavao nijjuttiṃ kittaïssāmi (1)
Sūagaḍaṃ aṅgāṇaṃ bitiyaṃ tassa ya imāṇi nāmāiṃ
Sūagaḍaṃ Suttakaḍaṃ Sūyagaḍaṃ cêva goṇṇāiṃ (2) *etc.*

«Ends (6) B :»
Ṇālandāe samīve maṇohare bhāsi (I)ndabhūtiṇaṃ
ajjhayaṇaṃ Udagassa teṇaṃ Ṇālandaïjjaṃ ti (4)
Pāsāvaccijjo pucchiyāio ajja-Goyamaṃ Udago
sāvaga-<ghu>-pucchā dhammaṃ souṃ kahiyaṃmi uvasant(ā) ([20]5)

«Colophon :» Sūagaḍanijjuttī sammattā.
«Scribal Remark :» likhitêyaṃ Sūryapura-bandire.
«2nd scribe :» 252 graṃ 252; ḍā 5, pa 32.

References. LEUMANN, Übersicht, p. IV[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 775, No. 4388. SCHUBRING, Jaina-Hss. No. 7. KĀPAḌIĀ, Cat. BhORI, 17.1, Nos. 48-50. Muni PUṆYAVIJAYA, Cat. ŚBh. Cambay, p. 11, No. 6/2. VELANKAR, JRK, p. 450. — Ed.: (ĀgS 18. 1917).

Notes. In vs. [20]4 the Ms. has yaṃdabhūtīnaṃ, in vs. [20]5 uvasaṃto. The remark by the 2nd scribe is probably a registration number of some bhaṇḍāra (cf. such numberings in plates 1B and 3B of SJS 2.1936). — Sūryapura- in the scribal remark is modern Surat in Gujarat. — This and other Niryuktis are traditionally ascribed to Bhadrabāhu, see e.g. Übersicht (especially pp. 23-28)

and JSBI 3, pp. 63-70 (and p. 119). The work is also called: Sūtrakṛta-niryukti, Sūtrakṛtâṅgasūtra-niryukti; Sūyagaḍa-nijjutti, or Sūyagaḍ'aṅga-nijjutti. To our knowledge the text consists of 205 vss. (JRK: 208 Gāthās!). The ĀgS-edition is mentioned by VELANKAR; we could consult ed. CANDRASĀGARA (Bombay, Goḍijī Pārśvanātha Ser. 4 + 7. 1950 + 53); for other editions see Jaina-Hss. No. 6.

Serial No. 28

Leumann: S 309. (Max-Müller-Stiftung, 9) Wickersheimer: 4392.

Description. Indian paper, thin. Folios: 29 (numbered 2-30). Size: 26.5 × 11 cm. Lines: 21 (22.5 × 9 cm). ◇ (sometimes enclosing ◌̂; on backsides often thrice). Devanāgarī. Good condition. No date.

Ogha-niryukti (Pkt.). An anonymous Skt.-avacūri.

«Begins (2) A:» ///[tasmin gaṇitânuyoge gaṇitânuyoga-viṣaye tṛtīyo bhavati, sa ca] Sūryaprajñapty-ādi-rūpaḥ. ca-śabdaḥ pratyekam anuyoga-pada-samuccaye. kaḥ dravyânuyogaḥ? sad-asat-paryālocanā-rūpaḥ. sa ca Dṛṣṭivādaḥ Sammaty-ādi-rūpaś ca. yathākramaṃ [yathā]-paripāṭyā. maharddhikāḥ pradhānā iti. para āha: caraṇa-padaṃ bhinnayā vibhaktyā kim artham upanyastaṃ ? dharmma-gaṇitânuyog(au) tu ekayâiva vibhaktyêti. ucyate: caraṇa-padasya bhinnôpanyāse tat prayojanaṃ caraṇa-karaṇâ=nuyoga evâtrâdhikṛtaḥ prādhānya-khyāpanârthaṃ. dharma-gaṇitânuyog(au) ca bhinnāv upanyastāv atra prakrame 'pradhānau iti pradarśanârthaṃ. ... āha (7) savi°. ātmīyâtmīya-viṣaye sarveṣāṃ balavattvaṃ yujyate. ... āha (8) cara°. ākṣepaṇy-ādi-dharma-kathâkṣiptāḥ santo bhavya-prāṇinaś cāritraṃ prāpnuvanti. *etc.*

«Ends (30) B:» (60) ā°. ārādhanayā yuktaḥ prayatnaparaḥ samyak kṛtvā. utkṛṣṭato 'tiśayena samyag ārādhanāṃ kṛtvā. trīn bhavān gatvā mokṣam avaśyaṃ prāpnoti. āha paraḥ: utkṛṣṭato 'ṣṭa-bhavâbhyantare sāmāyikaṃ prāpya niyamāt sidhyati, jaghanyatas tv ekasminn eva bhave tad etan nâpy utkṛṣṭaṃ nâpi jaghanyaṃ, tataś ca virodhaḥ. ucyate: yad uktaṃ jaghanyata ekenâiva bhavena siddhyatîti tad ādya-saṃha=nanam āśritya. etac ca chevāṭikā-saṃhananam aṅgīkṛtyôcyate. utkṛṣṭa-śabdaś câtrâtiśa=yârthe, na tu bhavam āśritya. bhavâṅgīkaraṇe tv aṣṭabhir eva bhavair utkṛṣṭataḥ sevārtta-saṃhanano hi sidhyati. (61) gāthā-dvayaṃ spaṣṭaṃ (63).

«Colophon:» ity Oghaniryukty-avacūrir likhitā śrī-Droṇâcārya-kṛta-vṛtter iti śubhaṃ. cha śrī.

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, pp. 775-6, No. 4392. WEBER, Verzeichnis, Nos. 1922-25. KĀPAḌIĀ, Cat. BhORI, 17.3, Nos. 1134-39. VELANKAR, JRK, pp. 62-63. New Cat. Cat. 3, pp. 92-93. — Ed.: (ĀgS 17. 1919).

Notes. The commentary on the Niryukti-vss. 1-2 and Bhāṣya-vss. 1-4 is lost along with Fol. 1. The Ms. gives short pratīkas of the Prakrit-vss. The colophon is written on the right-hand margin. — The author of the Avacūri is not mentioned. Is he Jñānasāgara who composed in 1383 A.D. a similar abridgement based upon Droṇâcārya's commentary (see e.g. NCC 3, p. 93)? — For the beginning in our Ms. cf. Droṇâcārya's comm. (ed. Vijayadānasūri Ser. 56. 1957, p. 16). — The mūla is called: Oghasāmācārī; Oha-nijjutti, -sāmāyārī, etc.; A. METTE, Piṇḍ'esaṇā, *Das Kapitel der Oha-nijjutti über den Bettelgang* (Akad. Mainz 1974) gives a summary of the Niryukti (pp. 10-17) and analyses a considerable part of it.

Serial No. 29

Leumann : S 160. Wickersheimer : 4372.

Description. Indian paper. Folios : 119. Size : 30 × 11.5 cm. Lines : 15 (25 × 8.5 cm). ◇. Devanāgarī, pṛṣṭhamātrā. Tolerable condition. No date.

Piṇḍa-niryukti (Pkt.). With the Skt.-commentary by MALAYAGIRI.

«Begins (1) B :» §O oṃ namo Vītarāgāya.

jayati jina-Varddhamānaḥ para-hita-nirato vidhūta-karmma-rajāḥ
mukti-patha-caraṇa-poṣaka-niravadyâhāra-vidhi-deśī (1)
natvā guru-pada-kamalaṃ gurûpadeśena Piṇḍaniryuktiṃ
vivṛṇomi samāsena spaṣṭaṃ śiṣyâvabodhāya (2)

āha, niryuktayo na svatantra-śāstra-rūpāḥ kintu tattatsūtra-paratantrās tathā tad-vyut=pattyâśrayaṇāt. tathā hi, sūtrôpāttā arthāḥ svarūpeṇa sambaddhā api śiṣyān prati niyujyante niścitaṃ saṃbaddhā upadarśya vyākhyāyante (ca, ā)bhis tā niryuktayaḥ, bhavatâpi pratijñāyi : Piṇḍaniryuktim ahaṃ vivṛṇomi. tata eṣā Piṇḍaniryuktiḥ kasya sūtrasya pratibaddhêti ucyate : iha daśâdhyayana-parimāṇaś cūlikā-yugala-bhūṣito Daśa=vaikāliko nāma śrutaskandhas tatra ca pañcamam adhyayanaṃ Piṇḍaiṣaṇā-nāmakaṃ. Daśavaikālikasya ca niryuktiś caturdaśa-pūrva-vidā Bhadrabāhu-svāminā kṛtā, tatra Piṇḍaiṣaṇâbhidha-pañcamâdhyayana-niryuktir atiprabhūta-granthatvāt pṛthak śāstrân-taram iva vyavasthāpitā, tasyāś ca Piṇḍaniryuktir iti nāma kṛtaṃ, ... śeṣa tu niryuktir Daśavaikālikaniryuktir iti sthāpitā. asyāś ca Piṇḍaniryukter ādāv iyam adhikāra-saṅgraha-gāthā, cha :

piṇḍe uggama-uppāyaṇ'-eṣaṇā saṃjoyaṇā pamāṇaṃ ca
iṅgāla-dhūma-kāraṇa aṭṭhavihā piṇḍanijjuttī [1]

vyākhyā : piṇḍi-saṅghāte piṇḍanaṃ piṇḍaḥ saṅghāto bahūnām ekatra samudāya ity arthaḥ. *etc.*

«Ends (119) B :» enām eva gāthāṃ vivṛṇvann āha :

āyaṅko jara-m-āī rāyā saṇṇā ya gāi uvasaggo
baṃbhavaya pālaṇ'-aṭṭhā pāṇa-dayā vāsa mahiyāī

ātaṅko jvarâdis tasminn utpanne sati na bhuñjīta. yata uktaṃ :

velâvarodhi-nidiṣṭaṃ jvarâdau laṅghanaṃ hitaṃ
hṛte 'nila-śrama-krodha-śoka-kāma-kṛta-jvarān.

rāja-svajanâdi-kṛta upasarge yad vā deva-manuṣya-tiryak-kṛte upasarge jāte sati tad-upaśamanârthaṃ nâśnīyāt. tathā mohôdaye sati vrahmavrata-pālanârthaṃ na bhuñjīta, bhojana-niṣedhe hi prāyo mohâdayo vinivartta(n)te. tathā côktaṃ :

viṣayā vinivarttante nir-āhārasya dehinaḥ
rasavarjyaṃ raso 'py evaṃ paraṃ dṛṣṭvā nivarttate [BhGītā 2.59].

tathā varṣe varṣati mahikāyāṃ vā nipatantyāṃ prāṇi-dayârthaṃ nâśnīyād ādi-śabdāt sū ///

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 773, No. 4372. WEBER, Ind. Stud. 17, pp. 80-81. (KĀPADIĀ, Cat. BhORI, 17.3, No. 1115.) C.D. DALĀL, Cat. Pattan, p. 428[a]. PUṆYAVIJAYA, Cat. Jesalmer, p. 381[b]. VELANKAR, JRK, p. 249. — Ed. with Malayagiri's comm. : DLJP 44. 1918; with Kṣamāratna's Avacūri : DLJP 105. 1958.

Notes. Some Folios are damaged and the text has suffered at times. Fol. 119 B ends abruptly in the commentary on the vs. āyaṅko jara-m-āī (numbered [704] by LEUMANN). This is vs. 667 [Ni] in

the edition mentioned above, see fol. 177 B (which helped completing the sentence); cf. also an edition with Kṣamāratna's Avacūri (DLJP 105. 1958), fol. 119B. It seems therefore that the Ms. has lost only one Folio (numbered 120) which contained the last four (668-671) verses along with their commentary and colophon etc. — The present commentary is by Malayagiri as already recorded by LEUMANN (Übersicht). (On the back of the volume is printed: "Piṇḍaniryukti mit Comm. von Vīragaṇi", hence WICKERSHEIMER's misleading title). On Malayagiri and his works see for instance BH. SĀṆḌESARĀ, JĀS-Guj. pp. 127-31. Cf. also JSBI 3, pp. 415-39. He was a contemporary of Kumārapāla and Hemacandra (kalikālasarvajña) and hence can be dated in the 2nd half of the 12th Cent. A.D. — The Ms. cites the vss. of the mūla in full wording. The Piṇḍaniryukti is also called Piṇḍanijjutti and is considered to be a part of the Daśavaikālikaniryukti (or, Dasaveyāliyanijjutti). On Piṇḍa- and Ogha-niryukti see A. METTE, Piṇḍ'esaṇā (cf. **Ser. No. 28**), pp. 17ff.

Serial No. 30

Leumann: S 373. (Max-Müller-Stiftung, 73) Wickersheimer: 4458.

Description. Indian paper. Folios: 14. Size: 32 × 12.8 cm. Lines: 15 (26.5 × 9.5 cm). ◇. Devanāgarī. Good condition. No date.

Uttarādhyayana-niryukti (Pkt.).

«Begins (1) B:» §O oṃ namo Vītarāgāya.
ṇāmaṃ ṭhavaṇā davie khette disā tāva khetta paṇṇavae
pai kāla saṃcaya pahāṇa ṇāṇa kama gaṇaṇāto bhave [1]
jahaṇṇaṃ sa-uttaraṃ khalu ukkosaṃ vā aṇuttaraṃ hoi
sesāṇi uttarāiṃ aṇutta[rā]iṃ ca ṇeyāiṃ [2] *etc.*

«Ends (14):»
je kira bhava-siddhiyā paritta-saṃsāriyā ya bhaviyā ya
te kira paṭhanti dhīrā chattīsaṃ Uttar'-ajjhāe [607]
je hunti abhava-siddhā ... ([60]8)
tamhā jiṇa-paṇṇatte aṇanta-gama-pajjavehiṃ saṃjutte
(a)jjhāya jahā-joge guru-ppas(ā)yā ahijjanti ([60]9)

«Colophon:» Uttarajjhayaṇāṇaṃ Ṇijjuttīto samattāo.
«Scribal Remarks:» graṃthataḥ 708, cha. śubhaṃ bhavatu.
paṃ°-Jayahaṃsena lipīkṛtā. ~~~

References. LEUMANN, Übersicht, p. III[a] (and ZDMG 45. 1891, p. 459: L 32, L 41). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 782, No. 4458. KĀPAḌIĀ, Cat. BhORI 17.3, No. 681. PUṆYAVIJAYA, Cat. Jesalmer, p. 367[b]. VELANKAR, JRK, p. 43. NCC 2, p. 311. — Publ. with the Śiṣyahitā of Śāntisūri: DLJP 33, 36, 41. 1916. Now being reprinted by Lālan B.H. Surat Sarasvati mudraṇālaya, 1950-

Notes. Perhaps the same scribe has copied **Ser. No. 135**. The Ms. has no numbering of the vss. except 8 and 9 for 608 and 609 respectively. LEUMANN has now numbered the vss. on the right-hand upper corner (and interlinear on Foll. 1B-7B and 11B-13A only). — The text is also called: Uttarādhyayanasūtraniryukti; Uttarajjhayaṇa-nijjutti, -suttanijjutti, etc. Some of its concluding vss. are quoted at the end of the commentaries on the Uttarâdhyayanasūtra, see **Ser. No. 13** and **Ser. Nos. 32**ff. The vs. 1 (kaya-pavayaṇa-ppaṇāmo ...) in Cat. BhORI 17, No. 681 is missing in our Ms., also compare Lālan's edition, p. 4, fn. 2. — Like other Niryuktis, the Utt.-niryukti is ascribed to Bhadrabāhu, see e.g. JSBI 3, pp. 63-68. He is called Bhadrabāhu, the second, by LEUMANN (Übersicht, pp. 23-9) and Muni PUṆYAVIJAYA (Jñānâñjali II, pp. 22-4). For details about the text, see KĀPAḌIĀ, Jaina Comm. (ABhORI 16. 1934, pp. 295-6); J.C. JAIN, PSI, pp. 203-4; and J. CARPENTIER, Uttarādhyayanasūtra (Uppsala 1922), Intr. pp. 48 ff.

Serial No. 31

Leumann : S 202. Wickersheimer : 4379.

Description. Indian paper. Folios : 353. Size : 29 × 12.5 cm. Lines : 17 (22 × 9.5 cm). ◇. Devanāgarī. Good condition. (Bound; "Beim Einbinden sind leider vom zweiten Blatt an alle Blätter umgedreht"). No date.

Uttarādhyayana-niryukti (Pkt.). With the Śiṣyahitā of ŚĀNTISŪRI.

«Begins (1) B :» §O namo 'rhate.

śivadāḥ santu tīrthêśā vighna-saṃghāta-ghātinaḥ
bhava-kūpôddhṛtau yeṣāṃ vāg varatrāyate nṛṇām (1)
samasta-vastu-vistāre ... (2) ... (3) ... (4) ...
tad api pravacana-bhaktis tvarayati mām atra vṛtti-vidhau (5)

iha khalu kalyāṇa-nibandhanaṃ jinâgamam avāpya vivekinâivaṃ vivecanīyaṃ : yad uta mahârtho 'yaṃ ... mayâdhigataḥ. *etc.*

«Ends (353) A :» yataś câivam atimāhātmyavanta eva Uttarâdhyāyās tato yad vidheyaṃ tad āha tamhā gāhā. tasmāj jinaḥ śruta-jinâdibhiḥ prajñaptas ... guravaḥ prasādanīyās tad-adhīnatvāt tasyêti. khyāpanârtha[m i]ti gāthârthaḥ. iti parisamāptau, bravīmîti pūrvavad ukto 'nugamaḥ saṃprati nayās, te 'pi prāgvad eva, cha.

«Colophon :» iti Uttarâdhyayana-ṭīkāyāṃ śrī-Śāntyācārya-viracitāyāṃ Śiṣya= hitāyāṃ Jīvâjīvavibhakti-nāmakaṃ ṣaṭtriṃśam adhyayanaṃ samāptam iti, cha.

«Praśasti :»

asti vistāravān urvyāṃ guru-śākhā-samanvitaḥ
āsevyo bhavya-sārthānāṃ śrī-Koṭika-gaṇa-drumaḥ (1)
tad-uttha-Vaira-śākhāyām abhūd āyataśālinī
viśālā pratiśākhêva śrī-Candrakula-santatiḥ (2)
tasyām āsīd amāna-cchada-nicaya-sadṛk-Kāṭhakarṇânvayôttha-
śrī-Thārāpadragaccha-prasava-bharala-saddharmma-kiñjalka-pānāt
śrī-Śāntyācārya-bhṛṅgā yad idam udagirad vāṅ-madhu śrotra-peyaṃ
tad bho bhavyās tridoṣa-praśamakaram ato gṛhyatāṃ lihyatāṃ ca (3)

«Scribal Remarks :» cha, graṃthâgraṃ 18000. śubhaṃ bhavatu, kalyāṇaṃ bhūyāt. cha śrīḥ cha.

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 774, No. 4379. WEBER, Verzeichnis, No. 1907-10. KĀPAḌIĀ, Cat. BhORI 17.3, No. 683. PUṆYAVIJAYA, Cat. Jesalmer, p. 33, Nos. 96-7 and p. 187, No. 55. Cat. ŚBh. Cambay, pp. 109-112, No. 82. VELANKAR, JRK, p. 43. NCC 2, p. 313. — Publ. DLJP 33, 36, 41. 1916.

Notes. For the mūla see the preceding Entry. — The commentary is also called Bṛhad-vṛtti (NCC) or Bṛhaṭ-ṭīkā; KĀPAḌIĀ and PUṆYAVIJAYA call it also Pāiya-ṭīkā because it contains many narratives in Prakrit. — The commentator Śānti-sūri or Śānty-ācārya was a pupil of Sarvadevasūri of the Thārāpadra-gaccha, which had got the name because of its association with the place now called Tharād. — Śāntisūri is reported to have died in saṃ. 1096 (KĀPAḌIĀ). He has appended a praśasti of *nine* verses. All the nine verses are available in the Cambay Ms. (Cat. ŚBh. pp. 110-111). In the Poona Ms., saṃ. 1667, described by KĀPAḌIĀ (Cat. BhORI 17, No. 683) we find vss. 1-7 (numbered as 1-3 and 5-8) only, in the Strasbourg Ms. the first three vss. only; and in the Berlin Ms., saṃ. 1307, (Verzeichnis, No. 1907-10 : one Ms.) the whole praśasti is dropped. For details about Śāntisūri also compare J. CARPENTIER, Uttarādhyayanasūtra (Uppsala 1922), Intr. pp. 53-55.

— The praśasti-vss. 1-3 have been taken over by Devendra (alias Nemicandra) in his Sukhabodhā on the Uttarâdhyayanasūtra (cf. **Ser. No. 13**). — For LEUMANN's studies in the mūla and the commentary see ZDMG 45. 1891, pp. 459-61 (L 36, L 41, and L 48) and ZDMG 47. 1893, p. 309 (L 112).

Serial No. 32

Leumann : S 302. (Max-Müller-Stiftung, 2) Wickersheimer : 4385.

For description of the Ms. see **Ser. No. 16** (with a list of Texts 1-2).

«Text 2» **Uttarādhyayana-niryukti** (Pkt.), vss. 604-608 only. With an anonymous Skt.-commentary.

(Fol. 97 A-B :)

je kira bhava-siddhīyā paritta-saṃsāriā ya bhaviyā ya
te kira paḍhanti dhīrā chattīsaṃ Uttarajjhāe (1)
je hunti abhava-siddhī gaṇṭhia-sattā aṇanta-saṃsārā
te saṃkiliṭṭha-kammā abhavviā Uttarajjhāe (2)
tamhā jiṇa-pannatte aṇanta-gama-pajjavehiṃ saṃjutte
ajjhāe jaha-jogaṃ guru-ppasāyā ahijjijjā (3)
joga-vihīi vihittā ee jo lihaī sutta-atthaṃ vā
bhāsei abhavia-jaṇo so pāvaī nijjaraṃ viulaṃ (4)
jass' āḍhattā ee kaha vi samappanti viggha-rahiassa
so lakkhijjaī bhavvo puvva-risī eva bhāsanti (5)

«Scribal Remarks :»

śubhaṃ bhavatu. graṃthâgraṃ 2240 pramitaṃ. [x x x]
yādṛśaṃ pustake dṛṣṭvā ... na dīyate (1) cha.
kalyāṇam astu. hrīṃ.

«Commentary :» §O saṃprati niryuktikāro 'py etan māhātmya-khyāpanāyâha : [je] ity anirdiṣṭa-nirdeśe. kilêti saṃbhāvane. bhava-siddhikāḥ bhavyāḥ. ... adhīyeta paṭhen na tu pramādaṃ kuryād iti bhāvaḥ. guru-prasādād iti adhyayanârthinâvaśyaṃ guravas toṣyās tad-adhīnatvāt tasyêti (3-4-5).

śivam astu naḥ. cha graṃthâgraṃ nirṇīya likhitaṃ 9050.

References. Neither LEUMANN nor WICKERSHEIMER (loc. cit.) notices the presence of this Text. See **Ser. No. 16**. SCHUBRING, Jaina-Hss. Nos. 107-113.

Notes. The granthâgra-figures (2240 and 9050) refer to the complete Ms. [x x x] represents here a whole line in the Ms., which is now covered over with white powder. — On the custom of appending all or some of these Niryukti-verses at the end of an Uttarādhyayana-commentary see **Ser. No. 13**. (Cf. also **Ser. Nos. 33-35**).

Serial No. 33

Leumann : S 416. (Max-Müller-Stiftung, 116) Wickersheimer : 4502.

For description of this Ms. see **Ser. No. 14** (with a list of Texts 1-2).

«Text 2» **Uttarādhyayana-niryukti**, vss. 604-7. With BHĀVAVIJAYA's Skt.-commentary.

(Fol. 479 A-B :) dharma-kalpa-skandhasyâsya śruta-skandhasya niryuktikāro 'py evaṃ māhātmyam āha :

je kira bhava-siddhīā paritta-saṃsāriā ya je bhavvā
te kira paḍhanti ee chattīsaṃ Uttarajjhāe [1]

atra bhavva tti bhavyā ... (1)

je hunti abhava-siddhī ... Uttarajjhāe [2]

... Uttarādhyayana-paṭhane (2)

tataḥ kiṃ kāryam ity āha :

tamhā jiṇa-paṇṇatte ... hijjijjā [3]

tasmāj ... gāthā-trayârthaḥ (3)

jassâḍhattā ee [479B] ... bhāsanti [4] spaṣṭā (4)

References. Neither LEUMANN (Übersicht, p. III) nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 787) notices the presence of these verses in this Ms. SCHUBRING, Jaina-Hss. Nos. 107-113.

Notes. On the presence of these verses cf. our Notes in **Ser. No. 13** and **Ser. No. 32**.

Serial No. 34

Leumann : S 315. (Max-Müller-Stiftung, 15) Wickersheimer : 4398.

For description of the Ms. see **Ser. No. 13** (with a list of Texts 1-2).

«Text 2» **Uttarādhyayana-niryukti** (Pkt.), vss. 604-606. With the Sukhabodhā of DEVENDRA.

(Fol. 327B-328A :) niryuktikāra etan-māhātmyâdy āha :

je kira bhava-siddhiyā ... [*cf.* **Ser. No. 32**]... [1]
je hunti abhava-siddhī ... [2]
tamhā jiṇa-paṇṇatte aṇanta-gama-pajjavehiṃ saṃjutte
ajjhāe jaha-jogaṃ guru-ppasāyā hijjijjā [3] cha

«Commentary :» yoga upādhānâdi-vyāpāras tad-anatikrameṇa yathāyogyam.

References. Neither LEUMANN nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 776) noticed the presence of this Text. For a complete text of the mūla cf. **Ser. No. 30**. See also SCHUBRING, Jaina-Hss. Nos. 107-113.

Notes. DEVENDRA explains the word jaha-jogaṃ in vs. [3] only. On the motivation of his quoting the Niryukti-vss. see our Notes in **Ser. No. 13**.

Serial No. 35

Leumann : S 455. Wickersheimer : 4552.

For description of the Ms. see **Ser. No. 15** (with a list of Texts 1-2).

«Text 2» **Uttarādhyayana-niryukti** (Pkt.), verses 604-605.

(Fol. 241B :) niryuktikāro 'py etan māhātmyam āha :

je kira bhava-siddhīyā paritta saṃsāriyā ya je bhavvā
... [*cf.* **Ser. No. 32**] ... (1)

ye ity anirdiṣṭa-nirdeśe ... etāni ṣaḍtriṃśad-Uttarādhyayanāni Vinayâkhyâdīni, cha. tato yad vidheyaṃ tad āha :

tamhā jiṇa-pannatte ... (2)
tasmāj jinaiḥ śruta-jinâdibhiḥ prajñaptāḥ ...

References. Neither LEUMANN nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 792, No. 4552) notices the presence of this Text. See **Ser. No. 15**.

Notes. The Skt.-explanations may be from the pen of Kamalasaṃyama, the author of Text 1.

Serial No. 36

Leumann : S 201. Wickersheimer : 4378.

Description. Indian paper. Folios : 144 (numbered : 1-143-[144]). Size : 31 × 10.7 cm. Lines : 13 (26 × 8.3-9 cm). Mostly ◇, sometimes □. Devanāgarī. Good condition, some Foll. have worm-holes. Date : saṃvat 1486.

Daśavaikālika-sūtra and **-Niryukti** (Pkt.). With the Śiṣyabodhinī by HARIBHADRA.

«Begins (1) B :» §O oṃ namaḥ śrutadevatāyai.
jayati vijitânya-tejāḥ ...[*cf.* **Ser. No. 17**]... Vīraḥ (1)
ihârthatas tat-praṇītasya ... Daśakā[likâ]bhidhānasya śāstrasyâtisūkṣma-mahârtha-goca=rasya vyākhyā prastūyate. tatra ... parama-maṅgalâlayām imāṃ pratijñā-gāthām āha ni[r]yuktikāraḥ :
siddha-gaīm uvagayāṇaṃ kamma-visuddhāṇa savva-siddhāṇaṃ
namiūṇa Dasakāliya-ṇijjuttiṃ kittayissāmi [1]
vyā° : siddha-gatim upagatebhyo natvā Daśakālika-niryuktiṃ kīrttayiṣyāmīti kriyā. tatra siddhyanti niṣṭhitârthā bhavanty asyām iti siddhir, lokântakṣetra-lakṣaṇā. ... [(2)A] ... adhunā sūtra-vibhāgena nidarśyate, tatra câdi-mangalaṃ dhammo maṅgalam ity-ādi-sūtraṃ *etc.*

«Ends [144] A :» uktaḥ kriyā-nayaḥ, itthaṃ jñāna-kriyā-naya-svarūpaṃ śrutvâ=vidita-tad-abhiprāyo vineyaḥ saṃśayâpannaḥ sann āha : kim atra tattvaṃ, pakṣa-dvaye 'pi yukti-saṃbhavāt. ācāryaḥ punar āha : -cha- savvesiṃ-gāhā. <vyākhyā> athavā, jñāna-kriyā-naya-mataṃ pratyekam abhidhāyâdhunā sthita-pakṣam upadarśayann āha : savvesiṃ-gāhā.
vyākhyā : sarvveṣām api mūla-nayānāṃ api-śabdāt tad-bhedānāṃ ca nayānāṃ dravyâsti=kâdīnāṃ bahuvidha-vaktavyatāṃ sāmānyam eva viśeṣā [eva] <m> ubhayam eva vā anapekṣyam ityādi-rūpāṃ athavā nāmâdīnāṃ nayānāṃ kaḥ kaṃ sādhum icchatîtyādi-rūpāṃ niśamya śrutvā tat-sarva-naya-viśuddhaṃ sarvva-nay(a)-saṃmataṃ vacanaṃ yac caraṇa-guṇa-sthitaḥ sādhur yasmāt sarvva-nayā eva bhāva-viṣaya-nikṣepam icchantîti gāthârthaḥ. namo Varddhamānāya bhagavate. vyākhyātaṃ cūḍâdhyayanaṃ, tad-vyākhyānāc ca samāptā Daśavaikālika-ṭīkā, cha.

«Colophon :» Daśavaikālikaṃ samāptaṃ, cha.
«Praśasti :»
mahattarāyā (Y)ākinyā dharmmaputreṇa cintitā
ācārya-Haribhadreṇa ṭīkêyaṃ Śiṣyabodhinī (1)
iti Daśavaikālika-ṭīkā samāptā, cha śrīḥ.

«Scribal Remark :» saṃ. 1486 āṣāḍha vadi 10 śanau likhitā, cha.

References. LEUMANN, Übersicht, p. III[a] and ZDGM 46. 1892, pp. 581-foll. (Ms. : "S"). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 774, No. 4378. WEBER, Verzeichnis, No. 1919. Ind.

Stud. 17, p. 80. PETERSON, 3rd Report, p. 165, No. 314 ("Cambay"). SCHUBRING, Jaina-Hss. No. 140. KĀPAḌIĀ, Cat. BhORI, 17.3, No. 709. PUṆYAVIJAYA, Cat. ŚBh. Cambay, pp. 103-4, No. 79/2; Cat. Jesalmer, p. 377[a]. VELANKAR, JRK, p. 170. — The Daśavaikālika-sūtra and -niryukti were critically edited by LEUMANN in ZDMG 46. 1892, pp. 581-663. Both with Haribhadra's commentary in DLJP 47. 1918.

Notes. The present Ms. was used by LEUMANN in his above-mentioned edition. For this Ms. in particular see ibid., pp. 581-85. The date of the Ms. was calculated by KIELHORN to be Saturday, the 15th July 1430. — The concluding portion of Haribhadra's Śiṣyabodhinī (uktaḥ ... gāthârthaḥ) recurs in his Śiṣyahitā on the Āvaśyaka-niryukti (see for instance **Ser. No. 39**). In the Strasbourg and Cambay Mss. the 2nd verse of his Praśasti is missing, see LEUMANN, op. cit. p. 583, footnote 2. This verse is available in Cat. BhORI, 17.3, p. 107 (and Ed. DLJP 47, fol. 286B). The vss. 1-2 of the Praśasti as well as the maṅgala-vs. 1 of the Śiṣyabodhinī (called "Bṛhadvṛtti") are taken over by Sumatisūri in his abbreviation of the commentary, see **Ser. No. 17**. — The Daśavaikālikasūtra is ascribed to Śayyaṃbhava (see **Ser. No. 18**) and the Daśavaikālikaniryukti to Bhadrabāhu (see for instance KĀPAḌIĀ, op. cit., pp. 103-4), cf. also **Ser. No. 27**. For an analysis of this Niryukti see LEUMANN, op. cit., and W. SCHUBRING in "Studia Indologica" (Festschrift Kirfel, Bonn 1955, p. 297-319); for its contents JSBI 3, pp. 97-104.

Serial No. 37

Leumann : S 203. Wickersheimer : 4380.

Description : Indian paper. Folios : 47. Size : 26.5 × 11.2 cm. Lines : 17 (22 × 9.5 cm). ⌖. Devanāgarī (small and clear). Good condition, some water-spots. No date.

Āvaśyaka-niryukti (Pkt.). With prefixed Therâvali.

«Begins (1) A :» §O arhaṃ.
jayaï jaga-jīva-joṇī-viyāṇao jaga-gurū jagâṇando
jaga-nāho jaga-bandhū jayaï jaga-piyāmaho bhayavaṃ (1) ... (50)
Th(e)rāvaliyā sammattā cha.
ābhiṇibohiya-nāṇaṃ sua-nāṇaṃ c' eva ohi-nāṇaṃ ca
taha maṇa-pajjava-nāṇaṃ kevala-nāṇaṃ ca pañcamayaṃ (1) *etc.*

«Ends (47) A :»
savvesiṃ pi nayāṇaṃ bahuviha vattavvayaṃ nisāmittā
taṃ savva-naya-visuddhaṃ jaṃ caraṇa-guṇa-ṭṭhio sāhū (90)

«Colophons :» Paccakkhāṇa-nijjuttī sammattā cha.
samāptaṃ ca śrīmad-Āvaśyaka-sūtraṃ cha cha.

nakṣatrâkṣata-pūritaṃ marakata-sthā(n)aṃ viśālaṃ nabha[ḥ]
pīyūṣa-dyuti-nālikera-kalitaṃ candra-prabhā-candanaṃ
yāvan meru-kare gabhasti-kaṭake dhatte dharitrī-vadhū[s]
tāvan nandatu dharmma-karmma-nirata[ḥ] śrī-saṅgha-bhaṭṭāraka[ḥ(1)] cha.
nama śrī-Gautamāya cha.

«Scribal Maxim :»
yādṛśaṃ pustakaṃ dṛṣṭaṃ tādṛśaṃ likhitaṃ mayā
yadi śuddham aśuddhaṃ vā mama doṣo na dīyate (2) cha cha.
śubhaṃ bhavatu śrī-saṃghasya cha cha. nama śrī-sarvajñāya cha cha.

References. LEUMANN, Übersicht, p. III[a] (Ms. "S") : and ZDMG 45, p. 459 (L 39, 40, 41). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 774, No. 4380. WEBER, Verzeichnis, Nos. 1912-14.

KĀPADIĀ, Cat. BhORI, 17.3, Nos. 1002-10. SCHUBRING, Jaina-Hss. PrStB, Nos. 144-5. PUṆYAVIJAYA, Cat. Jesalmer, p. 367[a]. VELANKAR, JRK, p. 36. — An edition of the text (with a Skt. chāyā) was prepared long ago by Pt. BECARDĀS DOŚI, this was printed but unfortunately was never published. Through the courtesy of Prof. MĀLVAṆIĀ we received the now available portion of the proof-sheets, pp. 1-228 only, ending with Chap. 12, vs. 160 of the text.

Notes. The post-colophon vs. [1] appears (with some change in pāda d) in a Ms. dated saṃvat 1384, see PUṆYAVIJAYA, Cat. Jesalmer, p. 283, No. 1279, vs. 17. It recurs: Cat. BhORI, 17.2, pp. 110, 121, 194, 203, 209, 212 and Cat. LDI, Appx. p. 60 (No. 693). — Fol. 47B is blank. On Foll. 4A, 20B and 26A there are some later additions. LEUMANN (Übersicht) dated the Ms. in the 15th century. — The verses are numbered chapter-wise. In some cases, LEUMANN has corrected this numbering, [his corrections are cited below]. On the recensions etc. of the text see LEUMANN, Übersicht, especially pp. 29-31. The Therāvalī, which is acribed to Devavācaka and recurs in the Nandīsūtra (cf. **Ser. No. 44**), has 50 vss. (see citations). Chapter 1 of the Āvaśyaka-niryukti (called peḍhiyā) has 80 vss. and ends on Fol. 3A; Chap. 2 (paḍhamā varavariyā), 177 [LEUMANN: 174] vss., ends on Fol. 6B; Chap. 3 (biiyā varavariyā), 348 [L.: 340] vss., ends on Fol. 12B; Chap. 4 (upasarggāḥ), 70 [L.: 69] vss., ends on Fol. 14A; Chap. 5 (gaṇadhara-vāda), 130 [L.: V, 1-69, VI, 1-67] vss. ends on Fol. 16A; Chap. 6 (gaṇadhara-vaktavyatā), 25 vss., ends on Fol. 16B; Chap. 7 (sāmāyārī), 64 vss., ends on Fol. 18A; Chap. 8 (upodghāta-niryukti), 210 vss., ends on Fol. 21B; Chap. 9 (namaskāra-niry.), 139 vss., ends on Fol. 24A; Chap. 10 (sāmāiya-nijjutti), 100 [L.: 84] vss., ends on Fol. 26A; Chap. 11 (caüvīsatthaya-nijj.), 62 vss., ends on Fol. 27A; Chap. 12 (vandaṇa-nijj.), 189 vss., ends on Fol. 30B; Chap. 13 (paḍikkamaṇa-nijj.), 51 vss., ends on Fol. 31B; Chap. 14 (jhāṇa-sayaya [ascribed to Jinabhadra]), 108 vss., ends on Fol. 33B; Chap. 15 (pāriṭṭhāvaṇiyā-nijj.), 153 vss., ends on Fol. 36B; Chap. 16 (paḍikamaṇa-saṃghayaṇī), 80 vss., ends on Fol. 38A; Chap. 17 (āsāyaṇā [L.: joga-saṃgaha]), 64 vss. ends on Fol. 39A; Chap. 18 (asajjhāiya-nijj.), 111 vss., ends on Fol. 41A; Chap. 19 (kāusagga-nijj.), 172 vss., ends on Fol. 44B; and Chap. 20 (paccakkhāṇa-nijj.), 90 vss., ends on Fol. 47A (see citations). — See also **Ser. Nos. 39ff.**

Serial No. 38

Leumann: S 162. Wickersheimer: 4374.

Description. Indian paper. Folios: 127 (original foliation: 1-36, 38-128). Size: 26.5 × 12.5 cm. Lines: 10 (20.5 × 9.3 cm). Devanāgarī. Good condition. Date: saṃvat 1931.

Āvaśyaka-niryukti (Pkt.). With prefixed Therâvali.

«Begins (1) B:» §O
jayaī jaga-jīva-joṇī-viyāṇao jaga-gur(ū) jagâṇando
jaga-nāho jaga-bandhū jayaī jaga-ppiyāmaho bhayavaṃ (1) ... (50)
Therâvaliyā sammattā cha.
ābhiṇibohiya-nāṇaṃ suya-nāṇaṃ c' eva ohi-nāṇaṃ ca
taha maṇa-pajjava-nāṇaṃ kevala-nāṇaṃ ca pañcamayaṃ (1) *etc.*

«Ends (128) B:»
savvesiṃ pi nayāṇaṃ bahuviha-vattavvayaṃ nisāmittā
taṃ savva-naya-visuddhaṃ jaṃ caraṇa-guṇa-ṭṭhio sāhū (94)

«Colophons:» Paccakkhāṇa-nijjuttī saṃmattā cha.
iti śrī-Āvaśyakaṃ samāptaṃ cha.

«Scribal Remarks:» granthâgrantha 3500. la° paṃ°-Dolatavijaya, saṃ 1931 rā kātī suda 1 vāraśanī, śrī-Behaḍānagare, ācārya-śrī-Vijayaguṇaratnasūri ātmârthe lipikṛtā.

References. LEUMANN, Übersicht, p. III[a] (Ms. "s"). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 774, No. 4374. See also **Ser. No. 37**.

Notes. In spite of the break in the original foliation the text is complete. LEUMANN has supplied the missing vss. 11-12 of the Therâvalī on the lower margin of Fol. 2A. He has also recorded the numbers of vss. on each Fol. The Ms. has the vss. numbered chapter-wise. — Bahedānagare in A. M. SHĀH, PrSgr [1937] II, p. 238, No. 889 (saṃ. 1725) is no doubt identical with the place in the Scribal Remark.

Serial No. 39

Leumann : S 398. (Max-Müller-Stiftung, 98) Wickersheimer : 4483.

Description. Indian paper. Folios : 305 (originally numbered : [I] 1-177 and [II] 1-126). Size : 26 × 11 cm. Lines : 17 (21.8 × 9 cm). ◇. Devanāgarī. Tolerable condition. Many Foll. are damaged because of worm-holes. No date.

Āvaśyaka-niryukti (Pkt.). Śiṣyahitā of HARIBHADRA.

«Begins (1) B :» §O oṃ namaḥ śrī-sarvajñāya.

praṇipatya jina-varêndraṃ Vīraṃ śruta-devatāṃ gurūn sādhūn
Āvaśyakasya vivṛtiṃ gurûpadeśād ahaṃ vakṣye (1)
yady api mayā tathânyaiḥ kṛtâsya vivṛttis tathâpi saṅkṣepāt
tad-ruci-sattvânugraha-hetoḥ kriyate prayāso 'yaṃ (2)

ihÂvaśyaka-prāraṃbha-prayāso 'yuktaḥ prayojanâdi-rahitatvāt kaṇṭaka-śākhā-mardda= navad ity-evam-ādy-āśaṅkâpanodāya prayojanâdi pūrvaṃ pradarśyata iti. uktaṃ ca, prekṣāvatāṃ pravṛtty-arthaṃ ... [3B] ... tathā bhāva-nandy api dvidhā, āgamato noāgamataś ca. āgamato jñātā upayuktaḥ, noāgamataḥ pañca-prakāraṃ jñānaṃ, tac cêdaṃ : ābhiṇibohiya-gāhā (1)

vyākhyā : arthâbhimukho niyato bodho abhinibodhaḥ, *etc.*

«Ends (126) A :» punar āha : savvesiṃ pi-gāhā.

[a]thavā jñāna-kriyā-naya-mataṃ pratyekam abhidhāyâdhunā sthiti-pakṣam upadarśa= yann āha : savvesiṃ pi.

vyākhyā : sarveṣām iti mūla-nayānāṃ, api-śabdāt tad-bhedānāṃ ca. nayānāṃ dravyâsti-kāyâdīnāṃ bahuvidha-vaktavyatāṃ, sāmānyam eva viśeṣā eva ubhayam eva vânapekṣam ity-ādi-rūpaṃ. athavā nāmâdīnāṃ nayānāṃ kaḥ kaṃ sādhum icchatîti-ādi-rūpaṃ niśamya śrutvā tat sarvva-naya-viśuddhaṃ sarva-naya-sammataṃ vacanaṃ yac caraṇa-guṇa-sthitaḥ sādhur yasmāt sarv(e) nayā eva bhava-nikṣepam icchantîti gāthârthaḥ cha.

«Colophon :»

i[ti] Śiṣya < yāṃ > hitā[yāṃ] pratyākhyāna-vivaraṇaṃ samāptaṃ, cha.

vyākhyāyâdhyayanam idaṃ nyāyād yad avāptam iha mayā kuśalaṃ
śuddhaṃ pratyākhyānaṃ labhatāṃ bhavyo janas tena (1)

samāptā cêyaṃ Śiṣyahitā-nāmÂvaśyaka-ṭīkā.

kṛti Sitāṃbarâcārya-Jinabhadra-ni < bhaṃ > gadânusāriṇo Vidhyādhara-kula-tilakâcārya-Jinadatta- < śi > śiṣyasya dharmato Yākinī-mahattarā-sūnor alpa-mater ācā= rya-Haribhadrasya.

«Praśasti :»

yad ihôtsūtram ajñānād vyākhyātaṃ tad ba[hu]śrutaiḥ
[kṣan]tavyaṃ (k)asya sa[ṃ]moha[ḥ] chadmasthasya na jāyate (1)

yad arjitaṃ viracayatā subodhyāṃ
puṇyaṃ mayÂvaśyakaśāstra-ṭīkā[ṃ]
bhave-bhave tena mamâivam eva[ṃ]
bhūyāj jinôktânumate prayāsaḥ (2)
anyac ca saṃtyajya samasta-sattvā
mātsarya-duḥkhaṃ bhava-bīja-bhūtaṃ
sukhâtmakaṃ mukti-padâvahaṃ ca
sarvatra mādhyastham avāpnuvantu (3)
dvāviṃśati-sahasrāṇi tathā pañca śatāni [ca]
anuṣṭup-chandasā mānam asyā uddeśataḥ kṛtaṃ [4]

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 785, No. 4483. WEBER, Verzeichnis, No. 1914. Muni PUṆYAVIJAYA, Cat. ŚBh. Cambay, p. 468[b]; Cat. Jesalmer, p. 367[a]; and Cat. LDI, Nos. 752-4 (1, p. 98). VELANKAR, JRK, pp. 35ff. (especially p. 36). NCC 2, pp. 187ff. (pp. 190-91). — Publ. Āgamôdaya Samiti, Siddhāntasaṅgraha 1. 1916-17.

Notes. In his Übersicht, LEUMANN calls this Ms. "σ". — Former "Library numbers" are recorded on Fol. [I] 177B and [II] 126B: "ḍā 2 pra° 3" and "ḍā 2 pra° 4" respectively. — On Fol. [II] 125B, the sentence "[a]thavā jñāna-... savvesiṃ pi" is inserted on the lower margin. — Also compare the next Entries.

Serial No. 40

Leumann: S 317. (Max-Müller-Stiftung, 17) Wickersheimer: 4400.

Description. Indian paper. Folios: 585. Size: 25.8 × 11 cm. Lines: 15 (ca. 20 × 8.4 cm). ◇. Devanāgarī. Good condition. No date.

Āvaśyaka-niryukti (Pkt.). Śiṣyahitā of HARIBHADRA.

«Begins (1) B:» §O namaḥ sarvajñāya.
praṇipatya jina-varêndraṃ ... [*cf.* **Ser. No. 39**]... (1) ... (2)
ihÂvaśyaka-prāraṃbha-prayāso 'yuktaḥ prayojanâdi-rahitatvāt *etc.*

«Ends (585) B:» yasmāt sa[r]v(e) nayā eva bhāva-nayam icchantîti gāthârthaḥ, cha.

«Colophon:»
Śiṣyahitāyā[ṃ] pratyākhyāna-vivaraṇaṃ samāptaṃ, cha.
vyākhyāyâdhyayanam idaṃ ... (1)
samāptā cêyaṃ Śiṣyahitā nāmÂvaśyaka-ṭīkā.
kṛti[ḥ] ... alpa-mater ācārya-Haribhadrasya.

«Praśasti:»
yad ihôtsūtram ... (1) ... (2) ... (3)
dvāviṃśatiḥ sahasrāṇi tathā pañca śatāni ca
anuṣṭup-chandasāṃ mānam asyā uddeśata[ḥ] kṛtaṃ [4] cha
cha cha śubhaṃ bhavatu cha 1.

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 776, No. 4400. See the preceding Entry for further References and the ĀgS-edition.

Notes. LEUMANN refers to this Ms. as "Σ". On Fol. 585B: "po-1 pā-3; śrīāvaśyaka nīrajūgati bāvīsa hajārī patra 485 [sic]; parata 33, 585". These are notices of a keeper of some Bhaṇḍāra in Gujarat. — In this Ms., the Niryukti-verses are cited in full. It is copied probably by different scribes.

Serial No. 41

Leumann : S 163. Wickersheimer : 4375.

For description of the collective Ms. see **Ser. No. 43** (with a list of Texts 1-2).

«Text 2» **Āvaśyaka-niryukti** (Pkt.). Śiṣyahitā of HARIBHADRA. Chapters 1-10.

«Begins (2) A :» /// [tat-kāraṇa]tvāt tad-avāptes tad-avāptau ca p(ā)raṃpa=ryeṇa mukti-siddh(e)r ity ataḥ prayojanavān āvaśyaka-prāraṃbha-prayāsa iti. abhi=dheyaṃ tu Sām(ā)yikâdi, *etc.*

«Ends (346 [= 348])A :» ācāryaḥ punar āha savvesiṃ pi gāhā. athavā jñāna-(kri)yā-naya-mataṃ pratyekam abhidhāyâdhunā sthita-pakṣam upadarśayann āha sav=vesiṃ pi gāhā. vyākhyā : sarveṣām iti mūla-nayānāṃ, api-śabdāt tad-bhedānāṃ [ca] ... yasmāt sarvva-nayā eva bhāva-nikṣepam iccha(n)tîti gāthârthaḥ, cha.

«Colophon :»
ācārya-Haribhadra-kṛtau Śiṣyahitāyām Āvaśyaka-ṭīkāyāṃ
Sāmāyikâdhyayanaṃ samāptaṃ cha.

«Praśasti :»
Sāmāyikasya vṛttiṃ kṛtvā yad avāptam iha mayā kuśalaṃ
tena khalu sarvva-[lo]ko labhatāṃ sāmāyikaṃ paramaṃ (1)
yasmāj jagāda bhagavān Sāmāyikam eva nirupamôpāyam
ś(ā)rīra-mānasâneka-duḥkha-nāśasya mokṣasya (2)

«Scribal Remarks :» graṃthâgraṃ 12384. cha. śubhaṃ bhavatu.

References. LEUMANN, Übersicht, p. III[a] and ZDMG 45. 1891, p. 459 (L 40). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 774, No. 4375. WEBER, Verzeichnis, No. 1914. Muni PUṆYAVIJAYA, Cat. ŚBh. Cambay, p. 468[b]; Cat. Jesalmer, p. 367[a]; and Cat. LDI, Nos. 752-4 (1, p. 98). VELANKAR, JRK, pp. 35ff. (especially p. 36). NCC 2, pp. 187ff. (pp. 190-91). — Publ.: Āgamôdaya Samiti, Siddhāntasaṅgraha 1. 1916-17.

Notes. This section of the collective Ms. starts with Fol. 2. For its actual beginning see the ĀgS-edition, fol. 2A, l. 5. The text on foll. 1A-2A[5] of the edition is missing as Fol. 1 of this section is lost. (For Fol. 1 now prefixed in S 163, see **Ser. No. 43**). — In his Übersicht, LEUMANN used this Ms. as "S". On the right-hand margins, he has written the numbers of the Niryukti-verses which are cited in the Ms. in their pratīka-form. — On the commentary see also JSBI 3, pp. 359ff., where Haribhadra is dated in 700-770 A.D. This Haribhadra is mostly known as "Yākinī-mahattarā-sūnu". — For the mūla see **Ser. No. 37**.

Serial No. 42

Leumann : S 378. (Max-Müller-Stiftung, 78) Wickersheimer : 4463.

Description. Indian paper. Folios : 224 (originally numbered : 46-269). Size : 26.2 × ca. 11 cm. Lines : 15 (21.5 × 8 cm). ◇. Devanāgarī (pṛṣṭhamātrā). Tolerable condition. Brittle paper, Fol. 269 fragmentary. No date.

Āvaśyaka-niryukti (Pkt.). Śiṣyahitā of HARIBHADRA. Chapters 2 (vs. 29) to 10.

«Begins (46) A :» /// [u]paśamanâdi-kramaḥ. kasyêty amum artham abhidhitsur āha paḍhamillu gāthā. uttara-gāthā a(p)i prāyaḥ kiyatyo 'py uktasa[ṃ]bandhā evêti. *etc.*

«Ends (269) B :» savvesiṃ pi gāhā. vyā[khyā :] athavā jñāna-kriyā-naya-mataṃ pratyekam abhidhāyâdhunā ... [*cf.* **Ser. No. 41**]... icchantîti gāthârthaḥ cha.

«Colophon :»
ācārya-Haribhadra-kṛtau [Śiṣyahitā]yām Āvaśyaka-ṭīkāyāṃ
Sāmāyikâdhyayanaṃ samāptaṃ cha.

«Praśasti :» Sāmāyikasya vṛttiṃ kṛtvā yad avāptam iha mayā ///

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 783, No. 4463. For further References see **Ser. No. 39**.

Notes. WICKERSHEIMER, op. cit. gives a wrong total of Folios despite Leumann's calculation on Fol. 46A (lower margin). — The Ms. begins in the commentary on vs. 108 (= LEUMANN 2.29) in the ĀgS-edition, fol. 77A, l. 9. — On Fol. 269B, the rest of the praśasti-vss. 1-2 is very fragmentary. For the full wording see **Ser. No. 41**. — LEUMANN refers to this Ms. as "**s**".

Serial No. 43

Leumann : S 163. Wickersheimer : 4375.

Description. Indian paper. Folios : 348 (originally numbered : 1, 2-148[1]-148[2]-149-155[1]-155[2]-156-346). Size : 26 × 11.3 cm. Lines : 13 (21 × 8.5 cm). ◇. Devanāgarī. Good condition. No date. — A collective Ms. containing two Texts.

«Text 1» **Āvaśyaka-niryukti** (Pkt.). Śiṣyahitā of HARIBHADRA. A Fragment.

(Fol. 1A-B :) §O namaḥ sarvajñāya.
sāṃprataṃ Sāmāyikâdhyayanântaraṃ Caturviṃśatistavâdhyayanam ārabhyate. iha câdhyayanôddeśa-sūtrâraṃbheṣu sarveṣv evâdau kāraṇâbhisaṃbandh(au) vācyāv iti vṛddha-vādaḥ. *etc.*

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 774, No. 4375. For further References to the text see **Ser. No. 39**.

Notes. Neither LEUMANN nor WICKERSHEIMER mentions the collective character of the Ms. — This Folio, numbered 1, is copied by a scribe other than that of Foll. 2ff., to which it is prefixed only because of its number. It contains the beginning of Haribhadra's Śiṣyahitā on the 11th chapter, called Caturviṃśatistavâdhyayana, of the Āvaśyakaniryukti; for its beginning see the ĀgS-edition, fol. 491A. Hence, the present Folio should rather follow Fol. 346A (of the Text 2), which ends with the 10th chapter of the same text (compare **Ser. No. 39**).

The other Text in the Ms. is :
«Text 2» (Foll. 2A-346A :) Āvaśyaka-niryukti, Śiṣyahitā of Haribhadra, Chapters 1-10 (see **Ser. No. 41**).

Serial No. 44

Leumann : S 161. Wickersheimer : 4373.

Plate 1 Description. Indian paper. Folios : 224. Size : 26 × 10.5 cm. Lines : 15 (21.5 × 8.5 cm). ○, on reverses thrice (often ◇). Devanāgarī. Good condition. No date.

Āvaśyaka-niryukti (Pkt.). An anonymous Skt.-avacūri.

«Begins (1) B:» §O jaya°
jayatîti bhāva-śatru-parābhavān sarvān api atiś(e)te. sa ca viduṣām avaśyaṃ namasya iti. taṃ prati praṇato 'smîty uktaṃ bhavati. ... tato jagat-pitām(a)haḥ (1) jayaṃ śrutānāṃ svadarśanaṃ ... [5A] ...
iti śrī-Devavācakasūri-vinirmita-Nandisūtre Sthavirâvalika-gāthayÂvacūriḥ samā=ptaḥ, cha śrīḥ.
§O prārabhyate śrī-[Ā]vaśyakânuyogo *etc.*

«Ends (224) B:» pakṣa-dvaye 'pi yukti-saṃbhavāt [74]. ucyate <74> savve° sarveṣāṃ mūla-nayānāṃ, api-śabdāt tad-bhedānāṃ ca d(r)avyâstikâdīnāṃ bahuvidha-vaktavyatāṃ sāmānyam eva viśeṣā eva ubhayam evânapekṣam ity-ādi-rūpā, niśamya śrutvā, tat sarvaṃ śuddhaṃ sarva-naya-saṃmataṃ vacanaṃ yac caraṇa-guṇa-sthitaḥ sādhur yasmāt sarv(e) nayā bhāva-nikṣepam icchanti (76)

«Colophon:» iti Pratyākhyānâdhyayana-ni[r]yukty-avacūrṇṇiḥ.
samāptā cêyaṃ śrī-Āvaśyaka-śrutaskaṃdha-niryukty-avacūrṇiḥ samāptaḥ, cha.

«Scribal Remark:» graṃthâgraṃ 9700 akṣara 12, cha.

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 774, No. 4373. VELANKAR, JRK, p. 37. Also compare **Ser. No. 37**.

Notes. On Fol. 1B and 2A there are pictures depicting Tirthaṅkaras. — The scribe has often left blank space for missing akṣaras. The Niryukti-verses are cited in their pratīka-form. — This Avacūri is adapted from the Śiṣyahitā of Haribhadra (**Ser. Nos. 39ff**). LEUMANN (Übersicht, p. 15[a]) calls it "Anonyme Āvaśyaka-Avacūrṇi". VELANKAR registers many Avacūris, composed by Jñānasāgara (saṃ. 1440), by Somasundara, by Dhīrasundara (saṃ. 1500), by Śubhavardhana (saṃ. 1540), etc.

Serial No. 45

Leumann: S 164. Wickersheimer: 4376.

Description. Indian paper. Folios: 63. Size: 33 × 12.8 cm. Lines: 17 (27 × 9.8 cm). ● (thrice on the reverses). Devanāgarī. Good condition. Date: saṃvat 1524.

Viśeṣâvaśyaka-bhāṣya (Pkt.) by JINABHADRA gaṇi kṣamāśramaṇa.

«Begins (1) B:» §O oṃ namaḥ śrī-Jinabhadragaṇi-kṣamāśramaṇebhyaḥ.
kaya-pavayaṇa-ppaṇāmo v(o)ccham caraṇa-yuga-saṅgahaṃ sayala[ṃ]
Āvassayâṇuogaṃ gur'-uvaesânusāreṇaṃ (1) *etc.*

«Ends (63) B:»
savvâṇuoga-[mūlaṃ] bhāsaṃ Sāmāiyassa soūṇa
hoi parikaṃmaya-maī juggo sesâṇuogassa (99) (799) [800]

«Colophon:» iti samāptaṃ śrī-Viśeṣâvaśyakasūtraṃ samāptam iti ~~~.

«Scribal Remarks, 1:» saṃvat 1524 varṣe dvitīya-bhādrapada-māse kṛṣṇa-pakṣe 9 anaṃtari 10 buddhe Bhāṭa Paṃcāyaṇa lakhitârthaṃ ~~~. śubhaṃ bhavatu, kalyāṇam astu ~~~.

«2nd scribe:» saṃvat 1528 varṣe kārttika-māse śrī-Maṃḍapadurgga-citkośe śrī-Kharataragacche śrī-Jinabhadrasūri-paṭṭa-pūrvâcalâlaṃkaraṇa-taruṇatara-taraṇi-sāṃ=dra-śrī-Jinacandrasūri-vijayarājye vācanâcārya-cakra-cūḍāmaṇi-śrī-Ratnamūrttigaṇi-śiṣ=ya-vā°-Merusuṃdaragaṇīnāṃ sāhyāt Śrīmāla-jñātīya-Ṭhakkura-gotre Saṃ°-Jayatā-bhā=ryā-Hīmī-sutena śrī-jinaprāsāda-pratimā-ācāryâdi-pada-pratiṣṭhā-śrītīrthayātrā-satrâ=gārâdy-agaṇya-puṇya-paraṃparā-pavitrīkriyamāṇa-svajanmanā nija-bhujârjjita-śulka-dravya-vyūha-lekhita-sakala-siddhāṃtena suśrāvaka-Saṃ°-Māṃḍaṇena putra-Saṃ°-Khī=marājâdi-sakala-kuṭuṃba-parivāra-parivṛttena śrī-Viśeṣâvaśyakasūtraṃ lekhitaṃ ~~~.

«3rd scribe:»
śrīmat-Tapagaṇa-gaganâṃgaṇa-ganana-maṇi-prabhaiḥ svapuṇyârthaṃ
Vijayāṇaṃda-munîṃdraiś citkośe 'sau pratir mumuce (1).

«4th scribe:» Vijayaāṇaṃdasurajī.

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 774, No. 4376. KĀPAḌIĀ, Cat. BhORI 17.3, Nos. 1103-05; HCLJ, pp. 187-88. PUṆYAVIJAYA, Cat. Jesalmer, p. 389[b]. VELANKAR, JRK, p. 431, s.v. Sāmāyikādhyayana (2). See also Ind. Ant. 11, p. 247. — Editions: YJS (Benares, 1911-14); Ahmedabad, vīrasaṃ. 2489; cf. the next Entry. (The mūla with Jinabhadra's auto-commentary: ed. Pt. DALSUKH MĀLVAṆIĀ, Ahmedabad, Lal. Dalpat. Ser. 10, 14, 21. 1966-1968).

Notes. LEUMANN wrote the verse-numbers on the upper left-hand margin (e.g. Fol. 22B: "I, 1171-1198"). In the Mss. the verses are numbered chapter-wise, hence LEUMANN prefixed such a numbering in a copy of the YJS Edition: I, 1-1548 (= *1-1548* in Ahmedabad Edition), II, 1-476 (= *1549-2024*), III, 1-602 (= *2025-2609*), IV, 1-195 (= *2610-2804*), and V, 1-800 (= *2805-3603*). The work (also called Viśeṣâvaśyaka-mahābhāṣya) has been discussed in detail by LEUMANN, Übersicht, pp. 31ff. He made extensive use of this Ms. (referred to by him as "s") and characterized the text as "Hemacandra's recension", i.e. as identical with the recension connected with Hemacandra's Śiṣyahitā (cf. the next Entry), where it has 3603 verses (see above). The other, "bigger", recension with 4360 vss. of this work is also available, see (1) Ratlām (ṚKŚS 1936-37) Edition of Koṭyācārya's commentary, (2) Pt. MĀLVAṆIĀ's Edition of the svopajña commentary. For a detailed account of the contents of this version see also JSBI 3, pp. 138-201. — On Jinabhadra see also SĀṆḌESARĀ, JĀS-mā Guj. pp. 75-76. Two bronzes, installed by Jinabhadra, are dated ca. 500-550 A.D. and 550-600 A.D. respectively, see U.P. SHAH, Studies in Jaina Art (Banaras 1955), p. 19 (and p. 28 etc.). — The Ms.-praśasti by the 2nd scribe appears also in A.M. SHĀH, PrSgr [1937] II, Nos. 150 and 152 (both dated saṃ. 1532). On Māṇḍana, son of Jayatā, see CH. KRAUSE in Jaina Satya Prakāśa, Vol. 19.2-3, p. 42. In his religious activities, Māṇḍana was prompted by Merusundara-gaṇi (the author of a Śīlopadeśamālā-bālâvabodha, see DESĀI, JGK, Vol. 3.2, p. 1583). — The verse of the 3rd scribe recurs in the following: Cat. BhORI 17.1, p. 24 and 17.3, p. 471; the Ahmedabad Edition, Vol. II, p. 378, l. 1. It refers to the Mss.-collection of Vijayānandasūri (saṃ. 1642-1711: see KALYĀṆAVIJAYA, Paṭṭâvalī Parāga Saṅgraha, p. 205).

Serial No. 46

Leumann: S 301. (Max-Müller-Stiftung, 1) Wickersheimer: 4383-84.

Description. Indian paper. Foll.: 562 (original foliation: 1-296[1]-296[2]-561). Size: 30 × 12.7 cm. Lines: 15 (24.7 × 10.5 cm). Devanāgarī. Bound in two volumes. Good condition. Date: saṃvat 1818.

Viśeṣâvaśyaka-bhāṣya (Pkt.) of JINABHADRA gaṇi kṣamāśramaṇa. With the Śiṣyahitā by HEMACANDRA maladhārin.

«Begins (1) B:» §O oṃ namaḥ śrī-Gauḍīpārśvanāthāya. pravacanāya namaḥ. śrī-Siddhārtha-narêndra-viśruta-kula-vyoma-pravṛttôdayaḥ, ...

jīyād askhalita-pratāpa-taraṇiḥ śrī-Varddhamāno jinaḥ (1) ...
so 'yaṃ gaṇir vijayate Jinabhadra-nāmā (3) ... (4)

iha caraṇa-karaṇa-kriyā-kalāpa-taru-mūla-kalpaṃ Sāmāyikâdi-ṣaḍ-adhyayanâtmakaṃ śrutaskandha-rūpam Āvaśyakaṃ ..., asya ... śrīmad-Bhadrabāhu-svāminā etad-vyākhy=āna-rūpā ... niryuktiḥ kṛtā. tan-madhye ca Sāmāyikâdhyayana-niryuktiṃ ... câvagamya ... śrīmaj-Jinabhadra-gaṇi-kṣamāśramaṇa-pūjyais tad-artha-vyākhyâtmakam eva ... bhāṣyam akāri. tasya ca yady api śrī-Jinabhadra-gaṇi-kṣ.-pūjyaiḥ śrī-Koṭyācāryaiś ca vṛttir vihitā varttate ... vṛttir iyam ārabhyate. tatra câdau ... bhāṣyakāraḥ:

kaya-pavayaṇa-ppaṇāmo ... [*cf.* **Ser. No. 45**] ... *etc.*

«Ends (561) B:» athâitad bhāṣyaṃ śrutvā vineyānāṃ ihâiva phalaṃ bhavati, tad upadarśayitum āha:

savvâṇuoga-mūlaṃ bhāsaṃ Sāmāiyassa soūṇa
hoi parikammiya-maī jogo sesâṇuogassa.

idaṃ ca sarvânuyoga-mūlaṃ ... catvāriṃśad-gāthârthaḥ (799).
pūrvaṃ câdhyavasāna-paryanta-vyākhyāta-gāthānāṃ 2883, ubhayaṃ vyākhyāta-gā=thānāṃ 3682. śeṣāṇi tu caturddaśâdhika-sapta-śatāni atideśenâiva gatāni, na tu vyākhyā=tāni, ato nêha gaṇitāny

«Colophon:» ity eṣā Śiṣyahitā-nāma-Viśeṣâvaśyaka-vṛttiḥ samāptā.
namaḥ śrīmad-arhadbhyaḥ. iha gaṃbhīrâpāra-janma-jarā-maraṇa-(s)alila-sañcaya-saṃ=pūrṇe ... tad yāna-pātram iti.

kva śrī-Jinabhadra-gaṇeḥ pūjyasyâitāni bhāṣya-vacanāni ... (1) ... (1) ... (2) ... jina-mate prīty-avicchedaḥ (6)

granthâgraṃ pratyakṣara-gaṇanayā sahasrāṇi 28000.

«Author-praśasti:» śrī-Praśnavāhana-kulâṃbu-nidhi-prasūtaḥ ... (1) ... (10)
śaradāṃ ca pañca-sapt(a)[ty-a]dhikâikādaśa-śateṣv atīteṣu
kārttika-sita-pañcamyāṃ śrīmaj-Jayasiṃha-nṛpa-rājye (11)
śreṣṭhi-Vīraka-satputra-śreṣṭhi-Vallaka-saṃjñayoḥ
śayyātarayor gehe 'sau vṛttir niṣpattim āgatā (12)

«Scribal Remarks:» śrīmac-chāgara-gacche sakala-bhaṭṭāraka-cuḍāmiṇī-bhāla-sthila-stilakāyamāna-bha.-108-śrī-Pu(ṇ)yasāgarasūrībhir vacanāt śrīmad-Gurjjara-deśe śrīmac-chūrati-biṃdare śrī-samasta-saṃghena lakhāvitaṃ. śrīmat-Tapāgacche sakala-paṃṇḍita-pravara-paṃḍitôttama-paṃḍita-śrī5śrī-paṃ-Sumativijayaga.-tat-śiṣya-caraṇa-reṇu-samāṃna-paṃ°-Rājeṃdravijayaga° lapīkṛtaṃ saṃ. 1818 varṣe māsôttama-māse śukla-pakṣe madhumāse tṛtīyā-divase caṃdra-vāsare śrī-Śāṃtinātha-jina-prasādāt. śu=bhaṃ bhavatu, kalyāṇam astu.

«Maxims:» maṃgalaṃ lekhatānāṃ ca pāṭhakānāṃ ca maṃgalaṃ
maṃgalaṃ sarva-lokānāṃ bhumir bhupati maṃgalyaṃ (1) śrī
yādṛśaṃ pūstakaṃ dṛṣṭvā tādṛśaṃ lakhitaṃ mayā
yadi śuddham aśuddhaṃ vā mama doṣo na dīyate (1) [2]
śrī-caturvidha-saṃghasya śāṃtir bhavatu. cha śrī.

References. LEUMANN, Übersicht, p. III[b] and p. 34[a] ff. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 775, No. 4383-4384. WEBER, Verzeichnis, No. 1915. KĀPADIĀ, Cat. BhORI 17.3, Nos. 1107-12. SCHUBRING, Jaina-Hss. PrStB, No. 149. VELANKAR, JRK, p. 431 (Sāmāyikādhyayana). — Published: (1) ed. Pt. HARAGOVINDADĀSA in the Yaśovijaya Jaina Granthamālā (YJS) 25, 27, 28, 31, 33, 35, 37, 39; Benares 1911-14. (2) ed. RĀJENDRAVIJAYA, Amadāvād (= Ahmedabad), Divyadarśana Kāryâlaya, vīra-saṃ. 2489, Vol. I. 1, I. 2, and II.

Notes. Three miniatures (Fol. 1B : two, Fol. 2A : one). In some places, the writing has been washed off and is, therefore, illegible. On the left-hand corner of Foll. 507ff. there are signs of burns. — In the Scribal Remarks (cited *verbatim*), read śrīmat-Sāgara-gacche, -cūḍāmaṇi-bhāla-sthala-tilakāyamāna-, and śrīmat-Sūrata-bandare. The two scribal maxims (vss. 1-[2]) recur for instance in Cat. Mss. Ind. Coll. (New Delhi 1964), p. 18 [No. 26]. — The transmission of the Author-praśasti is not uniform. It is missing in toto in the five complete Mss. described in Cat. BhORI. Its last, i.e. the 12th vs., is omitted in Verzeichnis, No. 1915 and in the YJS Edition. In the Ahmedabad Edition (where it is not numbered), this vs. has the reading -Vellaka-. On this praśasti see also Jaina-Hss. No. 149. (Here the vss. 8ff. are lost as the last Folio of the Ms. is not preserved). Hemacandra uses many of the verses in his other works also, see for example Cat. BhORI 17.3, p. 460 and Peterson, 4th Report, pp. cxl-cxli and p. 8. The present commentary is composed in saṃ 1175 (see vs. 11). For his other works etc. see Tripuṭi mahārāj, Jaina Paramparāno Itihāsa 2, pp. 326-332 and Sāṇḍesarā, JĀS-mā Guj. pp. 219-20. (PUṆYAVIJAYA, Cat. ŚBh. Cambay, pp. 233-34, No. 142 is an autograph of Hemacandra dated saṃ. 1165).

Serial No. 47

Leumann : S 420[b]. (Max-Müller-Stiftung, 120) Wickersheimer : 4506.

Description. Indian paper. Folios : 2 (numbered 6-7). Size : 25.5 × 10.5 cm. Lines : 15 (21.8 × 8.7 cm). ◇. Devanāgarī. Good condition. Bound together with S 420[a] (see **Ser. No. 237**). No date (but see Notes). — A composite Ms. containing five Texts.

«Text 1» **Kalpa-bhāṣya** (Pkt.), verse 6005, with KṢEMAKĪRTI's Skt.-commentary.

(Fol. [1] A :) §O yad āgamaḥ :

micchatt(â)saṃcaie virāhaṇā tattha pāṇa-jāio
saṃmucchaṇā ya takkaṇa dave a dosā ime hunti (11)

iti śrī-Kalpabhāṣye, tad-v(ṛ)ttir yathā :

aśanâdikaṃ rajanyāṃ parivāsyamānaṃ dṛṣṭvā śaikṣo 'nyo vā mithyātvaṃ gacchet, uḍḍāhaṃ vā kuryāt : aho amī[a]sañcayikā iti. tathā parivāsite saṃyamâtma-virādhanā bhavati. tatra saṃyama-virādhanā bhāvyate. saktukâdiṣu dhāryamāṇeṣu ūraṇikâdayaḥ prāṇa-jātayaḥ sa[ṃ]mūrcchanti, pūpalikâdiṣu lālā-sa[ṃ]mūrchanā ca bhavati. ... ete vakṣyamāṇā doṣā bhavantîti śrī Kalpa-vṛttau.

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 788, No. 4506. Muni PUṆYAVIJAYA, Cat. Jesalmer, p. 384[a]. (SCHUBRING, Jaina-Hss. No. 87). VELANKAR, JRK, p. 284[a]. — Ed. Muni CATURAVIJAYA and PUṆYAVIJAYA (Bhāvnagar, Ātmānanda Ser. 82-foll. 1933-42).

Notes. Both LEUMANN and WICKERSHEIMER record only the 4th Text (see below). On the contents of these two Folios see Übersicht, p. III[b]. — The verse and its commentary occur on p. 1585 of the Bhāvnagar-edition. Jaina-Hss. No. 87 contains Kalpabhāṣya, vss. 241-44 (with Avacūri). The text is known also as : Bṛhatkalpabhāṣya, or Bṛhatkalpalaghubhāṣya, or Kalpalaghubhāṣya. It is ascribed to Saṅghadāsa gaṇi. — The Ms. is perhaps to be dated circa saṃ. 1580 because in Text 4 Jinahaṃsa-sūri is mentioned as living, who died in saṃ. 1582, see KLATT, Specimen, p. 43; and Paṭṭâvalī-parāga-saṅgraha by KALYĀṆAVIJAYA-gaṇi (Jālor 1966), p. 372. KALYĀṆAVIJAYA (op. cit. p. 181) dates Kṣemakīrti's commentary in saṃ. 1332.

The other Texts in the Ms. are :

«Text 2»	(Fol. 6B) :	Mahāniśīthasūtra, III.26.1-27.1	(see **Ser. No. 11**)
«Text 3»	(Fol. 6B) :	Paṭṭana-rāja-paṭṭâvalī	(see **Ser. No. 241**)
«Text 4»	(Fol. 6B-7A) :	Kharatara-paṭṭâvalī	(see **Ser. No. 239**)
«Text 5»	(Fol. 7A) :	Pañcāśaka by Haribhadra (vs. 493) with Abhayadeva's explanation (on Pañcāśaka, vs. 40)	(see **Ser. No. 145**)

Serial No. 48

Leumann : S 308. (Max-Müller-Stiftung, 8) Wickersheimer : 4391.

Description. Indian paper. Folios : 98 (numbered : 2-99). Size : 29 × 12.7 cm. Lines : 19 (23.6 × 9.7 cm). ◇. Devanāgarī. Good condition. No date.

Niśītha-bhāṣya (Pkt.).

«Begins (2) A :» ///
[vijjā-rāyā-gaṇa-]saṃmatā ya titthaṃ pabhāventi [33] dā.
diṭṭhī-moh(e) apasaṃsaṇe ya thirīyakaraṇe ya lahuā(o)
vacchalla-pabhāvaṇāṇa ya akaraṇe saṭṭhāṇa-pacchittaṃ [34]
paṇidhāṇa-joga-jutto pañcahiṃ samitīhiṃ tihi[ṃ] guttīhiṃ
esa carittâyāro aṭṭhavidho hoti ṇāyavvo [35] *etc.*

«Ends (99) B :»
aïrahassa-dhārae pārae ya asaḍhakaraṇe tulovame samite
kappâṇupālaṇā dīvaṇā ya ārāhaṇa chiṇṇa-saṃsāre [6703]
iti cha.
etaṃ pakappa-ṇāmaṃ ajjhayaṇaṃ jo parāe bhattīe
suṇihiti vakkhāṇehiti tassa suhaṃ dei suta-devī.

«Colophon :» iti Niśīthabhāṣye viṃśatitamôddeśakaḥ parisamāptaḥ. [namo Su]= yadevayāe bhayavatīe. cha. Niśīthabhāṣyaṃ samāptaṃ. cha. gra[ṃ]thâgraṃ 7400.

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 775, No. 4391. WEBER, Verzeichnis, No. 1875. Ind. Stud. 16, p. 455. KĀPAḌIĀ, Cat. BhORI, 17.2, Nos. 440-442. Muni PUṆYAVIJAYA, Cat. Jesalmer, p. 379[b]. VELANKAR, JRK, p. 215. — Ed. Up. AMARAMUNI and Muni KANHAIYĀLĀLA (Āgrā, Sanmati Jñānapīṭha), Vol. 1-4. 1957-60.

Notes. Verses 1-32 are lost with Fol. 1. The Ms. does not number the vss., our figures are those of the Agra-edition. LEUMANN wrote the numbers of chapters (1-20) on the right-hand upper corners (e.g. on Fol. 75B : xvi). The last vs. of our Ms. recurs to our knowledge only in Cat. BhORI, 17, No. 441. For vs. [6703], line one, we have adopted the text of the edition (the Ms. reads : arahassa dhārahassa dhārae pārae rae ya asaḍhakaraṇa tulovame samite). — The text is also called : Niśīthasūtrabhāṣya or Nisīhasuttabhāsa (KĀPAḌIĀ), or Nisīhabhāsa (SCHUBRING, Doctrine, p. 112). The work is thought to be by Saṅghadāsa gaṇi, see for instance Pt. DALSUKH MĀLVAṆIĀ's study, p. 39 (prefixed to Vol. 4 of the Agra-edition). — (For the namaskāra in the beginning of Verzeichnis, No. 1875, see **Ser. No. 50**).

Serial No. 49

Leumann : S 452. Wickersheimer : 4549.

Description. Palm-leaf. Folios : 97 (numbered : 1-95-[Y]-[Z]). Size : 34 × 4.3 cm. Lines : 5 (two columns, 10.7 + 12.3 × 2.6 cm). Devanāgarī. Good condition. No date (but see Notes). — The Ms. contains two Texts.

«Text 1» **Nandī-cūrṇi** (Pkt.) by JINADĀSA gaṇi mahattara.

«Begins (1) B :» §O oṃ namo Vītarāgāya.
savva-suta-kkhandhaṃ tādīṇaṃ maṅgalâdhikāre ṇaṇdi tti vattavvā. ṇandaṇaṃ ṇandī, nandanti vā aṇeṇa tti nandī. nandī pamodo hariso kandappo ity-arthaḥ. tassa ya

caüvvidho ṇikkhevo. gayās(u) ṇāma-ṭṭhavaṇāsu davva-ṇandī jāṇago aṇu<pu>vvutto. ahavā, jāṇaga-bhaviya-sarīra-vatiritto bārasa-vi[dho] tūppa-saṅghāto imo :

bhaṃbhā mukunda maddala kaḍaṃba jhallari huḍukka kaṃsālā
kāhala t(a)limā vaṃso paṇavo sankho ya bārasamo cha.

bhāva-ṇandī ṇandi-saddo<v>vayutta-bhāvo. ahavā imaṃ pañcaviha-ṇāṇa-parūva=<ṃ>ga[ṃ] ṇandi tti ajjhayaṇaṃ. *etc.*

«Ends (95) B :» sutt'-atth(o) <gā> khalu-gāhā.

«*verbatim* :»

jina-bhaṇiya-mūlaṃ vā atirittaṃ vā vi ahava vivarīyaṃ
taṃ samm' aṇuyāgaṇadharā kaheṃtu kāuṃ samakkhaṃti, cha.
ṇireṇagāmettamahāsadājitā pasūpatīsaṃkkhajogaṭṭhitākulā
kamaṭṭhitā dhīmaṃta citaṃtakkharā phuḍaṃ kaheyaṃta abhidhāṇa kamuṇo, cha.

saka-rājño paṃcasu varṣa-śateṣu vyatikrāṃteṣu aṣṭanavateṣu naṃdyadhyayanacūrṇṇi samāptā iti, cha. graṃthâgraṃ 1500. cha.śrī.

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 792, No. 4549. KĀPAḌIĀ, Cat. BhORI, 17.2, No. 614. VELANKAR, JRK, p. 201[a]. — Ed. Muni PUṆYAVIJAYA PTS 9. 1966.

Notes. For correct readings of the ending portion see Ed. PUṆYAVIJAYA, p. 83. The Folios are numbered also in the akṣarapallī system (cf. **Ser. No. 19**). On the wooden cover LEUMANN wrote: "copied about 1300 A.D.", but the script does not appear to be so old. — The text is also called: Nandīsūtracūrṇi, or Nandīsuttacuṇṇi. It was composed in śaka 598 (JRK), or vīra-saṃ. 733 (see PUṆYAVIJAYAJI's Intr. p. 12, and KĀPAḌIĀ, HCLJ, p. 191). Cf. also JSBI 3, pp. 290-92 (and pp. 294-95).

The other Text in the Ms. is :
«Text 2» (Fol. [Y] A) : [sajjanasya hṛdaye navanītaṃ ...] (see **Ser. No. 317**).

Serial No. 50

Leumann : S 376. (Max-Müller-Stiftung, 76) Wickersheimer : 4461.

Description. Indian paper. Folios : 529. Size : 29.3 × 13.2 cm. Lines : 16 (23 × 9.5 cm). Devanāgarī. Good condition. Date : saṃvat 1902.

Nisītha-cūrṇi (Pkt.) by JINADĀSA gaṇi mahattara.

«Begins (1) B :» §O parama-śrī-guru-Jineśvarasūri-paṭṭa-prabhākara—navâṃ=gīvṛttirkāra-śrī-Abhayadevasūri-sadgurubhyo namaḥ. namo arihaṃtāṇaṃ.

namiūṇ' arahaṃtāṇaṃ siddhāṇaṃ kamma-cakka-sukkāṇaṃ
sayaṇa-sineha-vimukkāṇa savva-sāhūṇa bhāveṇa [1]
savisesâyara-juttaṃ kāu paṇāmaṃ ca attha-dāyissa
pajjanna-khamāsamaṇassa caraṇa-karaṇâṇuṃpālassa [2] ... [3]
bhaṇiyā Vimukticūlā, ahuṇâvasaro Ṇisīhacūlāe
ko saṃbaṃdho tassā, bhaṇaï iṇamo ṇisāmehi [4] *etc.*

«Ends (529) A :» chiṇaṃmi yaṃ saṃsāre jaṃ taṃ sivam ayalam aruyam akkha=yam avvābāham apuṇarāvattayaṃ ṭhāṇaṃ taṃ pāvati taṃ ca pattau kamma-vimukkā siddho bhavati. aṇugamo tti dāraṃ sammattaṃ, ḷa.

idāṇiṃ naya tti dāraṃ. ṇāṅ prāpaṇe, anekavidham arthaṃ prāpayaṃtîti nayā.

adhavā, ṇicchiyam atthaṃ ṇṇiyatîti, tathā jo so atthoṃ uvakkamâdīhiṃ dārehiṃ vaṇṇio so savvo ṇaehiṃ samoyāreyavvo, te ya satta satta ṇayamatā do cêva ṇayā jātā, taṃjahā ṇāṇa-ṇayo caraṇa-ṇayo ya. tattha ṇāṇa-ṇao imo: ṇāyaṃmi-gāhā. idāṇiṃ caraṇa-ṇao: savvesiṃ-pi-gāhā.

joṃ gāho suttattho cêva vidhi-pāḍago puḍa-padattho
raïto paribhāsāe sāhūṇa aṇuggah'-aṭṭhāe [1]
ti-caü-paṇa-aṭṭhama-vaggā ti-paṇa-ti-tiga-akkharā ve ti tesiṃ
paṭama-ttatiehiṃ ti-du-sara-juehiṃ ṇāmaṃ kayaṃ jassa [2]
guru-diṇṇaṃ ca gaṇittaṃ mahattaṃraṃ ca tassa uddhehiṃ
teṇa ka'esā cuṇṇī visesa-nāmā ṇisīhassa [3]

namo suya-devayāe bhagavatīe.

«Colophon:» Jiṇadāsa-gaṇi-mahattareṇa [ra]iyā. namaḥ tīrthakṛdbhyaḥ. ḷa.

«Scribal Remarks:» graṃthâgraṃtha 32000, ḷa. saṃvat 1902 mītī.

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 783, No. 4461. KĀPAḌIĀ, Cat. BhORI, 17.2, Nos. 443-48. Muni PUṆYAVIJAYA, Cat. ŚBh. Cambay, p. 58, No. 32/3. VELANKAR, JRK, p. 215. — Publ. along with the Niśīthabhāṣya (see **Ser. No. 48**), Āgrā, Vols. 1-4. 1957-60.

Notes. We cite *verbatim*, because the present Ms. is a very poor transcript of some old Ms. (which has often been misread). Foll. 263-462 seem to have been copied by a different scribe. — The namaskāra in the beginning of our Ms. recurs in Weber, Verzeichnis, No. 1875 (a Ms., dated saṃ. 1629, of the Niśītha-bhāṣya, cf. **Ser. No. 46**). For the maṅgala at the closing of the text see also JINAVIJAYA, PrSgr [1943], p. 99, §4, §8; p. 134, §273. On the concluding vss. [2]-[3] see e.g. H.R. KĀPAḌIĀ in ABhORI, 17.1935-36, p. 83. These vss. contain the name of the author Jiṇadāsa gaṇi mahattara; he was a pupil of Pradyumna kṣamāśramaṇa, cf. maṅgala-vs. [2]. Jinadāsa is considered to be the author of the Āvaśyaka-cūrṇi (**Ser. No. 51**), the Nandī-cūrṇi (**Ser. No. 49**) and some other Cūrṇis, cf. H. R. KĀPAḌIĀ in ABhORI, 16.1934-35, pp. 299-300; or, JSBI 3, pp. 321-344. — The work is also called: Niśītha-viśeṣacūrṇi, Niśīthasūtra-viśeṣacūrṇi, Niśīthasūtra-cūrṇi, Viśeṣa-Niśīthacūrṇi; Nisīhacuṇṇī, Nisīhavisesacuṇṇī, Nisīhasuttacuṇṇī, etc. — At some places in the Ms. LEUMANN has recorded variants from a Ms. at Florence (cf. PAVOLINI, Mss. Ind. Firenze, p. 115, No. 528).

Serial No. 51

Leumann: S 399. (Max-Müller-Stiftung, 99) Wickersheimer: 4484.

Description. Indian paper. Folios: 457. Size: 27.5 × 12.5 cm. Lines: 15 (22.3 × 10 cm). Devanāgarī (modern and not clear). Good condition. Date: saṃvat 1481 (of the original, see Notes).

Āvaśyaka-cūrṇi (Pkt.).

«Begins (1) B:» §O namo arahaṃtāṇaṃ. namo siddhāṇaṃ. n.āyariyāṇaṃ. n.uvajjhāyāṇaṃ. namo loe savva-sāhūṇaṃ.

kāūṇa namokkāraṃ titthakarāṇaṃ tiloka-mahitāṇaṃ
āyariya-uvajjhāyāṇaṃ ṇamiūṇa savva-sāhūṇaṃ (1)

koti sīso āyariya-kuvalāsī jāla-rūva-sūyâyara-satta-viṇaya-saṃpaṇṇe ṇa dugucchau abhīru sattio viṇṇato gaṃbhīro addīṇo ṇa rūsaṇo ṇa kusīlo ṇa cavalo ṇa vahubhāsī ṇa gāravito ... kāle āvassagaṃ sou-kāmo kivi āyariyaṃ ... [2B] ... bhaṇati: bhagavaṃ bahu-purisa-paraṃparâgataṃ sasāra-ṇittaraṇôpāyaṃ āvassayâṇuguṃ soum icchāmi. tassâyarito guṇa-māhappaṃ ṇatthā āvassayâṇuogaṃ parikaheti. *etc.*

«Ends (457) B: raṇṇā suyaṃ, pucchieṇa ranno siṭṭhaṃ, tuṭṭheṇa rannā seṭṭhī vācito. bodhilāho puṇo dhammâṇuṭṭhāṇa deva-logaṃgāṇa, evam ādi paraloe aṇugame saṃmatte. iyāṇi naṃyā tiya jahā puvva tattha duve nayā te jahā puvvaṃ. tattha duve nayā ajjhayaṇa-ṇato ya ajjhayaṇa-ṇato: ṇāyammi gihihayavve-gādhā, karaṇa-ṇato ya: savvesiṃ pi ṇayāṇaṃ-gādhā.

«Colophon:» Āvassaganijjuttī saṃmattā cha graṃthâgraṃ 20950.

«Scribal Remark 1:» adaiha Ilaprākāre māhārāya śrī Puṃjavijaya-rājye saṃvat 1481 varṣe bhādrapada śudi 15 śukre śrī-Bhuvanasuṃdarasūri caturmāsake sthita lekhanīyā.

«Scribal Remark 2:» ā uparalī pusataka Dayāvimalajī-nā bhaṃḍāranī chai te barābara saṃmata saṃkhyā muṃkī chai.

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, 785, No. 4484. KĀPAḌIĀ, Cat. BhORI, 17.3, Nos. 1089-91. PUṆYAVIJAYAJI, Cat. Jesalmer, p. 34, Nos. 101-103, and p. 192, No. 91. VELANKAR, JRK, p. 37[b]. New Cat. Cat. 2, p. 189[a]. — Publ. Ratlām, ṚKŚS, 1928-29.

Notes. According to the "Scribal Remark 2" in Gujarati the Ms. was copied from an original Aticāra, Aticāra-gāthā, -gāhā, Aiyāra-gāhā and are transmitted in Mss. and editions as such. The job was done very carelessly, hence we had to cite *verbatim*. The scribe of the original, i.e. Bhuvanasundara, is probably identical with Bhuvanasundara (a pupil of Somasundara-gaṇi), who is mentioned often. (See e.g. WEBER, Verzeichnis, 2.3, p. 1012; Jaina-Hss. No. 266; and Cat. BhORI, 17.5, p. 195). Ilaprākāra is perhaps Iladurga, Ilācaladurga (= mod. Iḍar in North Gujarat), see WEBER, Verzeichnis, No. 1418; Cat. BhORI, 17.2, p. 97, 1.5; and A.M. SHĀH, PrSgr [1937], II, Index, p. 10[a]. — The Āvaśyaka-Cūrṇi is dated circa 600-650 A.D. by LEUMANN (Übersicht, p. IV[b], ll. 5-7); it is often ascribed to Jinadāsa gaṇi mahattara (see KĀPAḌIĀ, HCLJ, pp. 192-93; J.C. JAIN, PSI, pp. 249-55; and JSBI 3, pp. 296-305). — The work is also known as: Āvaśyaka-sūtracūrṇi, -niryukticūrṇi, -sūtraniryukticūrṇi; Āvassayacuṇṇi, Āvassayanijjutticuṇṇi, etc.

1.3 LATER ĀVAŚYAKA LITERATURE

Serial No. 52

Leumann: S 433[a]. (Max-Müller-Stiftung, 133) Wickersheimer: 4521.

Description. Indian paper. Folios: 2. Size: ca. 27 × 11.3 cm. Lines: 15 (22.2 × 8.5 cm). ◇. Devanāgarī. Good condition. No date.

Aticārâlocanā (Pkt.). With a Guj.-Ṭabo.

«Begins (1) A:» §O
nāṇaṃmi daṃsaṇaṃmi ya caraṇaṃmi tavaṃmi taha ya vir(i)yaṃmi
āyaraṇaṃ āyāro iya eso pañcahā bhaṇio (1)
jñānâcāri, darśanâcāri, caritrâcāri, tapâcāri, vīryâcāri. pañcavidha ācāramāhi ju koi atīcāru pakṣi-divasa-māhi sūkṣmu bādaru hūau tassa mana-vacana-kāi micchāmi dukkaḍu (1) jñānâcāri āṭha atīcāra: "kāle viṇae bahumāṇe", akāli paḍhiū abahumāni paḍhiū. "upadhāna" upadhāna vidhi rahita paḍhiū. *etc.*

«Ends (2) B:» sarvu prāṇâtipātu, mṛṣāvādu, adattâdānu, maithunu, parigrahu, krodhu, mānu, māyā, lobha, rāga, dveṣa, kalaha, abhyākhyāna, paiśūnya, aratirati,

par(a)parivāda, māyā-mṛṣāvāda, mithyātva-śalya. aṭṭhāra pāpa sthāna kīdhā karāvyā anumodiyā tīhanaī viṣaī ju koi ° (23)

nāṇ'-āi aṭṭhavihu vaya-sama-saṃlehaṇa paṇapa nakkhaṃme
bārasa tava viriya tigaṃ caüvīsaṃ sayam aīyārā [24]

evaṃ śrāvakaī dharmmi caüvīsaya atīcāra-māhi j(e) koi atīcāru pakṣa divasa-māhi sūkṣama bādaru hūaū, tassa mani-vacani-kāi karī micchāmi dukkaḍaṃ (24).

«Colophon :» Atīcāralocanā samāptā. cha śrīḥ.

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 790, No. 4521. (SCHUBRING, Jaina-Hss. PrStB, No. 308). KĀPAḌIĀ, Cat. BhORI 17.4, Nos. 1186-89. VELANKAR, JRK, p. 4. NCC 1, p. 97. — The first eight Pkt.-gāthās: Ṣaḍāvaśyakasūtra, Ratlām ṚKŚS, saṃ. 1992, pp. 63-67: Pākṣika-aticāra.

Notes. VELANKAR mentions the Strasbourg Ms. only. — The vss. 1-8 form a unit called Aticāra or Aticāragāhā, -gāthā; Aïyāra-gāhā and are transmitted in Mss. and editions as such. For their identification in the Uttarādhyayanasūtra, Daśavaikālika-niryukti etc. see KĀPAḌIĀ, op. cit. p. 32. — The rest of the vss. in our Ms. could not be traced. — For the Guj.-ṭabo compare Jaina-Hss. Nos. 267-8.

Serial No. 53

Leumann : S 393. (Max-Müller-Stiftung, 93) Wickersheimer : 4478.

Description. Indian paper. Folios: 37 (including two dust-leaves). Size: 25.2 × 11 cm. Lines: 13 (21.3 × 8.5 cm). Devanāgarī. Good condition. Date: saṃ. 1653.

Ācāravidhi (Pkt. and Skt.). Anonymous

«Begins (1) A :» §O paṃḍati[!]-śrī-Vijayasaubhāgya-gurubhyo namaḥ
āyāra-mayaṃ Vīraṃ vandiya jaī-sāvayāṇa hiya-heuṃ
saṃvigga-jaṇ'-āyariyaṃ Āyāravihiṃ pavakkhāmi (1)
sammaṃ[1] vaya[2] paḍimāo[3] tava[4] paḍikamaṇāiṃ[5] posaha-vihī ya[6]
... (2) ... jiṇa-païṭṭhā (3) dāra-gāhā-dugaṃ *etc.*

«Ends (35) B :»
eyaṃ Āyāra-vihiṃ juñjantā nāṇa-daṃsaṇa-saṃjuttā
acireṇa lahanti jiyā jara-maraṇa-vivajjiyaṃ ṭhāṇaṃ (2) cha.
Nandi tti solasa posaha bārasama vāyaṇā paḍhamā ... (1) ...
taïyā gāha-dugeṇaṃ Sāmāyārī u muṇasu (a)jjhayaṇā
ujjamaṇaṃ savv'-iḍḍhie ceie sutta-vihiṇā u (7) cha.

«Scribal Remarks :» paṃḍita śrīśrīśrī-7-Vijayasaubhāgya, tat śaṣyi ga°-Māna= saubhāgya laṣyitaṃ. saṃvat 1653 varṣe āso vadi 5 dine vāraśukre Vidyāpura-nagare. śrīśrīśrī kalyāṇam astu, śubha bhavatu śrīśrīsrī.

«Colophon :» iti Sāmācāri samāptaḥ, śrī.

References. LEUMANN, Übersicht, p. IV[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 785, No. 4478. WEBER, Verzeichnis, No. 1929; and Ind. Stud. 16, pp. 269-71. KĀPAḌIĀ, Cat. BhORI 17.4, Nos. 1340-42. DALĀL, Cat. Pattan, p. 377, No. 60 (1). Jaina Granthāvalī, p. 148. VELANKAR, JRK, p. 22[b] (II). NCC 2, p. 28[a]. — Publ.: (ĀgS 27.1919).

Notes For this work, LEUMANN uses the title Sāmācārī (thence WICKERSHEIMER). Cf. the colophon in our Ms. and that in the Berlin Ms. also (Verz. II.3, p. 837, where it is profusely cited). Both, the Berlin and Pattan Mss. close with the vs. eyaṃ Āyāravihiṃ ... The seven appended verses recur in the Poona Ms. (op. cit. pp. 174-5). For the contents, see Ind. Stud. 16, pp. 269ff., also compare the Vidhiprapā (Verz. No. 1944-45) and the Sāmācārīvidhi (Verz. No. 1951). For its relation with the Aṅgacūlikā see **Ser. No. 22**. — The edition is titled Sāmācārīprakaraṇa, where, according to KĀPADIĀ, the appended verses are on p. 13[b]. — Vijayasaubhāgya, mentioned in the Scribal Remarks (and in the namaskāra-phrase), belonged to the Tapāgaccha, compare for instance Cat. BhORI 19.1, p. 120 (saṃ. 1627). The place-name recurs in Jaina-Hss. No. 193 (saṃ. 1712). Mānasaubhāgya in Jaina-Hss. No. 413 is different from his name-sake in our Manuscript.

Serial No. 54

Leumann : S 313. (Max-Müller-Stiftung, 13) Wickersheimer : 4396.

Description. Indian paper. Folios : 19. Size : 25.8 × 11 cm. Lines : 17 (20.5 × 8.5 cm). ।।. Devanāgarī. Good condition. Some Foll. have spots due to dampness. Date : saṃ. 1652.

Pratikramaṇavidhi (Skt.) of JAYACANDRA.

«Begins (1) A :» §O aiṃ namaḥ. paramaguru-śrī-Vijayahaṃsagaṇi-gurubhyo namaḥ.

śrī-Varddhamānam ānamya śrī-gurūṃś ca guṇair gurūn
pratikrānteḥ kramaḥ ko 'pi yathâvagamam ucyate (1)

iha tāvat sādhunā śrāvakeṇa ca ... pratikramaṇaṃ vidheyaṃ. *etc.*

«Ends (19) A :» etāḥ ślokamayyo dṛṣṭānta-kathāḥ śrī-Āvaśyaka-laghuvṛttito likhitā jñeyāḥ (1).

itthaṃ ... muktiṃ bhaj(e)t(a) bhṛśam akṣaya-saukhya-lakṣmīṃ (1)
śrī-Jayacandra-gaṇîndraiḥ Pratikramakramavidhir yathâvagamaṃ
likhitas tatrôtsūtraṃ yan mithyā duṣkṛtaṃ tasya (2)

«Colophon :» iti kiṃcit Hetugarbhaḥ Pratikramaṇavidhiḥ samāptaḥ śrī-pa= ramaguru-Tapāgaccha-nāyaka-śrī-Jayacaṃdrasūri-kṛtaḥ.

«Praśasti :»

evaṃ śrīyuta-Somasundara-guru-śrīpaṭṭa-pūrvâcalâ=
ditya-śrī-Jayacandrasūri-gurubhiḥ śrīmat-Tapāgaccha-paiḥ
kiñcid dhetumayaḥ Pratikramavidhir varṣe rasa-dyo-tithī (1506)-
saṃkhye dakṣa-jana-prabodha-vidhaye kḷptaś ciraṃ nandatāt [1]

«Scribal Remarks :» saṃvat 1652 varṣe vaiśāṣa śudi ṣaṣṭhī-dine śukravāre Vā ... iṇa-grāme gaṇi-śirovataṃsa-gaṇi-śrī-Meghā, tac-chiṣya-Jayavijayagaṇinā likhito Hetugarbhaḥ Pratikramaṇavidhiḥ. ~~ śubhaṃ bhavatu, kalyāṇam astu śrī-śramaṇa-saṃghasya. ~~~

«2nd scribe :» sakala-jana-janita-harṣa-paṃ°-śrī-Harṣasomagaṇi-śiṣya-paṃ°-śrī-Jasasomagaṇi-paṭhanârtham. śrīr astu.

References. LEUMANN, Übersicht, p. III[b]. (ZDMG 45.1891, p. 462 : L 67.) WICKERSHEIMER, Cat. Gén. Mss. 47, p. 776, No. 4396. PETERSON, 3rd Report, Appx. p. 229, No. 71. WEBER, Verzeichnis, No. 1955. KĀPADIĀ, Cat. BhORI 17.4, Nos. 1366-68. VELANKAR, JRK, pp. 258-9. — KĀPADIĀ (op. cit. p. 196) mentions an edition.

Notes. The place-name in the Scribal Remarks is preserved only in part; perhaps it refers to Vāghaseṇi-grāma recorded in A. M. SHĀH, PrSgr [1937] II, p. 246, No. 927. In Shāh, op. cit. No. 755 (saṃ. 1680), we find the names of the remark of the 2nd scribe, viz. Jasasoma-gaṇi and Harṣasoma-g. Whether Harṣasoma-gaṇi appearing in KĀPAḌIĀ, op. cit. 2, p. 24, is identical with our Harṣasoma or not cannot be decided here. — The praśasti-vs. (with saṃ. 1506 as the date of composition) is missing in the Ms. described by PETERSON. PETERSON's title of the work is wrong (see WEBER and VELANKAR). The text is also called: Pratikramaṇa-kramavidhi, -garbhahetu, or Hetugarbha-pratikramaṇavidhi, see for instance JRK. — For the author Jayacandra (whose title was 'Kṛṣṇa-sarasvatī') see KĀPAḌIĀ, op. cit. p. 194.

Serial No. 55

Leumann : S 429[b]. (Max-Müller-Stiftung, 129) Wickersheimer : 4517.

Description. Indian paper. Folios : 10. Size : 26 × 11 cm. Lines : 17 (21.7 × 9 cm). Devanāgarī. Good condition. No date.

Pratikramaṇavidhi (Skt.) of JAYACANDRA. Incomplete.

«Begins (1) A :» §O arhaṃ.
śrī-Varddhamānam ānamya śrī-gurūṃś ca guṇair gurūn
kramaḥ pratikramaṇasya yathâvagamam ucyate (1)
iha tāvat sādhunā śrāvakeṇa ca dvisandhyaṃ ... pratikramaṇaṃ vidhyeyaṃ. te câmī pañcâcārāḥ : jñānâcāraḥ[1], darśanâcāraḥ[2], cāritrâcāraḥ[3], tapa-ācāraḥ[4], vīryâcāraś[5] cêti. *etc.*

«Ends (10) B :» ālocite vibhajanā kadâpi syāt kadâpi na syāt.
āloaṇā pariṇaü ... (2) ... ārāhaṇo bhaṇiu (2) evaṃ pratikramaṇaṃ ...
micchatta-paḍikkamaṇaṃ ... (1) ... (2) ... bhāva-paḍikamaṇaṃ (3)
iha bhava-mūlaṃ kaṣāyāḥ, tat-pratikramaṇôdāharaṇaṃ, yathā :
dvau sādhū tridivaṃ prāptau saṅketam iti cakratuḥ
prāpnoty ādau naratvaṃ yaḥ pratibodhyaḥ pareṇa saḥ (1)
pure ///

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 789, No. 4517. For further References see the preceding Entry.

Notes. Only on Fol. 1A and 2A there are some marginal notes. Seemingly one half of the text is lost with Foll. 11ff.

Serial No. 56

Leumann : S 429[a]. (Max-Müller-Stiftung, 129) Wickersheimer : 4516.

Description. Indian paper. Folios : 2. Size : 25.5 × 10.5 cm. Lines : 13 (21 × 8.3 cm). ◇ (on Fol. 1A); ।।' (on 1Bff.). Devanāgarī, pṛṣṭhamātrā. Good condition. Edges repaired. No date. — A composite Ms. containing two Texts.

«Text 1» **Śrāddhapratikramaṇasūtra** (Pkt.).

«Begins (1) A :» §O
vandittu savva-siddhe dhammâyarie a savva-sāhū a
icchāmi paḍikkamiuṃ sāvaga-dhammâ[i]ārassa (1)

jo me vayâiyāro nāṇe ta(h)a daṃsaṇe caritte a
suh(u)mo bāyaro vā taṃ ninde taṃ ca garihāmi (2) *etc.*

«Ends (2) B :»
khāmemi savva-jīve savve jīvā khamantu me
mittī me savva-bhūesu veraṃ majjha na keṇa ya (49)
evam ahaṃ āloia nindia garihia dugañchiaṃ sammaṃ
tiviheṇa paḍikkanto vandāmi jiṇe caüvvīsaṃ (50)

«Colophon :» iti Śrāddhapratikramaṇasūtraṃ, cha.

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 789, No. 4516. See also the next Entry. — Publ. Pañca Pratikramaṇasūtra, Bhāvnagar ĀtmSer. 55. saṃ. 1982, pp. 82-140.

Notes. As the first verse begins with vandittu, the text is often called Vandittu-sutta (J.C. JAIN, PSI, p. 187), or -sūtra (Cat. Jesalmer, p. 388[b]). It is also called Śrāddha- or Śrāvaka-pratikramaṇa-sūtra, or Śrāddhapratikramaṇa (Jaina-Hss. Nos. 170-72). PETERSON, 1st Report, Appx. pp. 56-7, No. 83.[3], called it Aticāra-pratikramaṇa. KĀPAḌIĀ (Cat. BhORI 17, Nos. 976ff.) and SCHUBRING call it Ṣaḍāvaśyakasūtra and Ṣaḍāvaśyaka respectively, perhaps wrongly. — For other editions see KĀPAḌIĀ, op. cit. — For the commentaries see J.C. JAIN, PSI, p. 187. Also compare the Vandāruvṛtti of Devendra in the following Entry.

The other Text in the Ms. is :
«Text 2» (Fol. 2B :) [sarovara pāṇī sīalā̃ ...] by [Sevaka] (see **Ser. No. 305**).

Serial No. 57

Leumann : S 204. Wickersheimer : 4381.

Description. Indian paper. Folios : 45. Size : 26 × 11 cm. Lines : 17 (22 × 9.5 cm). ● (on obverses once, on reverses thrice). Devanāgarī. Good condition. Date : saṃ. 1467.

Śrāddhapratikramaṇasūtra (Pkt.). With the Vandāruvṛtti of DEVENDRA.

«Begins (1) A :» §O namaḥ śrī-Vītarāgāya.
vandāru-vṛndāraka-vṛndya-vandyaṃ
praṇamya Vīraṃ jita-māra-vīraṃ
upāsakānām upakāra-hetor
vakṣyām(y a)nuṣṭhāna-vidhiṃ subodh(ā)ṃ (1)
iha tāvat śrāvakeṇâpi ... caitya-vandanā vidheyā, yad āha :
sāhūṇa satta vārā ... tiya pañca va satta vā vārā (2)
tathā vandanaṃ câṣṭau kāraṇāny āśritya guṇavat-pratipattaye gurūṇāṃ dātavyaṃ. *etc.*

«Ends (45) B :» pratikramaṇâdhyayanam upasaṃharann avasāna-maṅgala-pradarśanârtham āha :
evam ahaṃ āl(o)iya nindiya garahiya duguñchiya[ṃ] sa[m]maṃ
tiviheṇa paḍikkanto vandāmi jiṇe caüvīsaṃ (50)
kaṇṭhyā. navaraṃ, duguñchiya saṃṃaṃ ti, jugupsitatvāt samyag iti.
ity evam alpa-ruci-sattva-vibodhanāya
Śrāddhapratikramaṇasūtra-vivṛttir eṣā
kiñcin mayā prakaṭitâtra tu vistarârtho
jñeyo vṛhad-v(i)vṛtito vara-cūrṇitaś ca.

«Colophon :» Ṣaḍvidha-āvaśyaka-vidhiḥ samāptā.

«Scribal Remarks :» graṃthasaṃkhyā 2720. śubhaṃ bhavatu śrī-saṃghāya. saṃvat 1467 varṣe āṣāḍha-māse.

References. LEUMANN, Übersicht, p. IV[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 774, No. 4381. SCHUBRING, Jaina-Hss. PrStB, No. 159, Nos. 162-4. KĀPAḌIĀ, Cat. BhORI 17.3, Nos. 976-86. PUṆYAVIJAYA, Cat. Jesalmer, p. 388[b]. VELANKAR, JRK, p. 390[b] (7), p. 38[b] (18), p. 341[b]. — Publ. (DLJP 8.1912).

Notes. For the mūla see the preceding Entry. — The commentary takes its name from the beginning of its maṅgala-verse (see above). Its other titles are: Śrāddhapratikramaṇasūtra-vivṛtti (see the concluding vs.), Śrāvakânuṣṭhānavidhi (JRK, p. 390), Ṣaḍāvaśyakavṛtti (DALĀL, Cat. Pattan, p. 169, No. 283.1). Ṣaḍvidha-āvaśyakavidhi in our colophon (thence in Übersicht, p. IV[a]) is most probably a collective title referring to both mūla and commentary. — The "bṛhadvṛtti" and "vara-cūrṇi" mentioned in the concluding vs. are probably the commentary of Tilakâcārya and the cūrṇi of Vijayasiṃha (composed in saṃ. 1183) respectively. (For these and other commentaries vide PSI, p. 187). — The commentator Devendra, a pupil of Jagaccandrasūri of the Tapāgaccha, died in 1270 A.D. according to PSI, p. 337 (and p. 342). He is the author of the so-called five navya karmagranthas along with auto-commentaries (see **Ser. No. 116**). — In Übersicht, p. 9[a], LEUMANN cites a passage from this Ms. — For the Arthadīpikā (composed in saṃ. 1496) by Ratnaśekhara (saṃ. 1457-1517) see Verzeichnis, No. 1947.

Serial No. 58

Leumann : S 304. (Max-Müller-Stiftung, 4) Wickersheimer : 4387.

Description. Indian paper. Folios : 193. Size : 25.8 × 10.9 cm. Lines : 13 (21.4 × 8.5 cm). ○ (on reverses thrice). Devanāgarī. Good condition. Date : saṃ. 1662.

Śrāddhavidhi-prakaraṇa (Pkt.) by RATNAŚEKHARA. With the auto-commentary Vidhikaumudī.

«Begins (1) B :» §O śrī-Ratnamaṃḍanasūri-gurubhyo namaḥ.
arhan-siddha-gaṇîndra-vācaka-muni-praṣṭhāḥ pratiṣṭhā-padaṃ
pañca śrī-parameṣṭinaḥ pradadatāṃ procair gariṣṭâtmanāṃ
dvedhān pañcasu parvaṇāṃ śikhariṇaḥ proddāma-māhātmyataś
cetaś cintita-dānataś ca kṛtināṃ ye smārayanty anvahaṃ (1) ...
saṃkṣepād vivṛṇomi Śrāddhavidhi-prakaraṇaṃ sva-kṛtaṃ (3)
yugavara-Tapāgaṇâdhipa-pūjya-śrī-Somasundara-gur(ū)ṇāṃ
upadeśāt sāhasam idam ādriyate mādṛśenâpi (4)
tasya cêyam ādya-gāthā :
siri-Vīra-jiṇaṃ paṇamia suāu sāhemi kim avi saḍḍha-vihiṃ
Rāyagihe jaga-guruṇā jaha bhaṇiaṃ Abhaya-puṭṭheṇa[ṃ] (1)
... sāhemi kathayāmîti yoga iti prathama-gāthârthaḥ, cha.
Śrāddhavidhau dvārāṇy āha :
dina-ratti-pavva-caümāsa-vacchara-jamma-kicca-dārāiṃ. *etc.*

«Ends (193) :» upasaṃharan dina-kṛtyâdi-phalam āha :
eaṃ gihi-dhamma-vihiṃ païdiahaṃ nivvahanti je gihiṇo
iha-bhavi para-bhavi nivvui-suhaṃ lahuṃ lahanti dhuvaṃ (17)
evam anantarôditaṃ gṛhiṇaḥ śrāddhasya dharma-vidhiṃ ... samyag pālayanti ... nirvṛti[r] mokṣas tat-sukhaṃ ca laghu śīghraṃ dhruvam avaśyaṃ te labhante prāpnu=vantîti saptadaśa-gāthârthaḥ, cha.

«Colophon :» iti śrī-Tapāgacchâdhipa-śrī-Somasuṃdarasūri—śrī-Munisuṃda=rasūri—śrī-Jayacaṃdrasūri—śrī-Bhuvanasuṃdarasūri-śiṣya-śrī-Ratnaśekharasūri-viraci=tāyāṃ Vidhikaumudī-nāmnyāṃ Śrāddhavidhi-prakaraṇa-vṛttau janmakṛtya-prakāśakaḥ ṣaṣṭa-prakāśaḥ, cha.

«Praśasti :»
vikhyāta-Tapêty-ākhya-jagati Jagaccandrasūrayo 'bhūvan
śrī-Devasundara-gurûttamāś ca tad-anukramād viditāḥ (1) ...
eṣāṃ śrī-sugurūṇāṃ prasādataḥ ṣaṭ-kha-tithi-mite(1506) varṣe
Śrāddhavidhisūtra-vṛtti[ṃ] vyadh(i)ta śrī-Ratnaśekhara[ḥ] sūriḥ (12) ...
Vidhikaumudîti nāmnyā[ṃ] vṛttāv asyāṃ vilokitair varṇṇaiḥ
ślokāḥ sahasra-ṣaṭkaṃ saptaśatī câikaṣaṣṭy-adhikā (15) ...
vṛttir iyaṃ cira-samayaṃ jayatāt jaya-dāyinī kṛtināṃ (16)

«Scribal Remarks :» graṃthâgraṃ 485, sarva-graṃthâgraṃtha 6761, cha. saṃ=bat 1662 varṣe vaiśāṣa śudi 10 tithau vṛhaspativāre pūrvāphālguna-nakṣatre dhruva-nāma-yoge saṃpūrṇṇaṃ. Nāgorī-tapā Vaccharāja liṣyataṃ.

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 775, No. 4387. VELANKAR, Cat. BBRAS, No. 1859. PUṆYAVIJAYA, Cat. Jesalmer, p. 208, No. 263. VELANKAR, JRK, p. 391. — Publ. : DLJP 106.1960 ([11], 316, 46 foll.).

Notes. The Strasbourg and the Br[itish Museum] Mss. are mentioned by LEUMANN in his "Liste" (ZDMG 47.1893, p. 314, no. 104). For the Florence Ms. see PAVOLINI, Mss. Ind. Firenze, p. 129, No. 640. — The mūla consists of 17 Pkt.-verses and has six dvāras (see Citations). — The auto-commentary closes with the text-praśasti (16 vss.), which mentions (Tapāgacche): Jagaccandra-sūri, Devasundara-s., Jñānasāgara, Kulamaṇḍana, Guṇaratna, Bhuvanasundara-s., Somasundara-s., Sādhuratna-s., Munisundara, Jayacandra, Jinasundara, and Jinakīrti. In copying the work, Jinahaṃsa and others helped the author Ratnaśekhara (praśasti-vs. 13). It was finished in saṃ. 1506 (vs. 12). (The date of the composition of the mūla is not available). — As the birth-date of Ratnaśekhara, two figures are given : saṃ. 1452 and saṃ. 1457; he died in saṃ. 1517. See the Tapāgaccha-paṭṭâvalī, ed. DARŚANAVIJAYA (in : Paṭṭâvalī-samuccaya 1 [Vīramagāma 1933], pp. 64-7, no. 52). Cat. Jesalmer, p. 208, No. 263 was copied in saṃ. 1532, i.e. only 26 years after the work was composed. — This Ratnaśekhara is to be distinguished from (1) "Bṛhadgacchīya" R. (author of Guṇasthānakramâroha : **Ser. No. 121**, etc.), a pupil of Hematilakasūri, and from (2) "Pippalagacchīya" Ratnaśekhara.

Serial No. 59

Leumann : S 381. (Max-Müller-Stiftung, 81) Wickersheimer : 4466.

Description. Indian paper. Folios : 100 (including one dust-leaf). Size : 26.4 × 12.2 cm. Lines : 14 (21.4 × 8.7 cm). Devanāgarī. Good condition. No date.

Sāmācāri-saṅgraha (Pkt. and Skt.) by NAREŚVARA. Pariccheda 1-10.

«Begins (1) B :» §O oṃ namo Vītarāgāya.
nāṇaṃ kiriyā-sahiyaṃ dukkha-kkhaya-kāraṇaṃ uvaïsantaṃ
siri-Sumaïsiṃha-kaliyaṃ namiūṇa jiṇaṃ Mahāvīraṃ (1)
suha-guru-paraṃparāe Sāmāyāriṃ kamâgayaṃ saṃma
payaḍaï Kulapahasūri-niya-sūri-Naresara-muheṇaṃ (2)
jiṇa-bhavaṇa-jugga-bhūmī[1] kumma-païṭṭhā a[2] jiṇa-hara-vidhi a[3]
viṃvassa lakkhaṇāiṃ[4] viṃva-païṭṭhā-vihī cêva[5] (3) ... (10) ...
pariṭṭthavaṇā[5.1] iya dāra-kaṃmeṇa iha ganthe (11)

atha caitya-yogya-bhū-lakṣaṇaṃ :
śīta-sparśôṣṇa-kāle yâtyuṣṇa-sparśā himâgame
varṣāsu côbhaya-sparśā, sā śubhā sarva-dehināṃ (16 [=12]) *etc.*

«Ends (99) B :»
Śāntiṃ śānti-niśāntaṃ śāntaṃ śāntâśivaṃ namaskṛtya
stotu[ḥ] śānti-nimittaṃ mantra-padaiḥ śāntaye staumi (1) ...
iti pūrva-sūri-darśita-mantra-pad(a)-vidarbhitaḥ stava[ḥ] Śānt(e)[ḥ]
sal(i)lâdi-bhaya-vināśī śānty-ādi-karaś ca bhaktimatāṃ (16)
ya(ś) câinaṃ paṭhati sadā śṛṇoti bhāvayati vā yathāyogaṃ
sa hi śānti-padaṃ yāyāt sūriḥ śrī-Mānadeva(ś ca) (17)

«Colophon :» iti śrīmat-Kulaprabhasūri-śiṣya-śrī-Nareśvarasūri-viracite Sāmācārīsaṃgrahe Sūrivallabha-nāmni śrāvaka-sādhv-ārādhanā—mṛtaka-yati-pariṣṭhāpanā-svarūpa-kathano nāma [daśamaḥ] paricchedaḥ cha.

References. LEUMANN, Übersicht, p. IV[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 783, No. 4466. VELANKAR, JRK, pp. 432-3. — Published?

Notes. Seemingly this is the only Ms. of the work in European collections. — The author is called (no doubt erroneously) Dhaneśvara, cf. JRK. — The work is titled Sūrivallabha, Sūrivallabha-sāmācārī, -sāmācārīsaṅgraha; or simply Sāmācārīsaṅgraha or Sāmācārī (see e.g. Übersicht and JRK). — The concluding text (Skt.) is called Laghuśāntistava or Śāntistava and is ascribed to Mānadevasūri (cf. vs. 17), see e.g. KĀPAḌIĀ, Cat. BhORI 17.4, Nos. 1296-1301 (and JRK, p. 336[a]); it is often published, for instance in Ṣaḍāvaśyakasūtrāṇi, Ratlām ṚKŚS, saṃ. 1992, pp. 20-22. Jaina-Hss. No. 397 calls it Laghuśānti.

Serial No. 60

Leumann : S 454. Wickersheimer : 4551.

Description. Indian paper. Folios : 252. Size : 25 × 12 cm. Lines : 13 (20.5 × 8.5 cm). Devanāgarī. Good condition. Date : circa saṃ. 1685.

Sāmācārī-śataka (Skt.) by SAMAYASUNDARA.

«Begins (1) B :» §O namo jināya.
śrī-Bīraṃ ca guruṃ natvā smṛtvā gaccha-paraṃparāṃ
Praśnottaraśata-granthaṃ vakṣye śāstrânusārataḥ (1) ...
tatra niryukti—tad-vṛtti-cūrṇi-prakaraṇâdiṣu
bīkṣyâkṣarāṇi vakṣye 'haṃ sva-gacchâmnāya-pūrvakaṃ (4) *etc.*

«Ends (252) B :» tataḥ saṅgha-madhye nagara-madhye deśa-madhye sarvatra śāntir bhavati, ṛddhi-vṛddhi-siddhi-saṃpado bhavanti, ādhi-vyādhi-roga-śoka-kṣudrôpadravāś ca dūrato yānti. iti śrī-śāntika-vidhiḥ saṃpūrṇaḥ (100).
Kharataragacchâdhīśā Jinacandra-yugapradhāna-gururājāḥ
śrī-pātisāha-mānyāḥ samabhūvan bhūmi-viṣyātāḥ (1)
śrīpūjya-puṇya-śikṣā-dakṣāḥ śrī-Sakalacandra-nāmānaḥ
mad-guravo guṇa-garavas teṣāṃ eṣa prasādo me (2)
evaṃ dvādaśabhiḥ samyag pūrṇaṃ praśnottar(ai)ḥ sphuṭaṃ
prakāśaṃ pañcamaṃ cakre gaṇiḥ Samayasundaraḥ (3)

«Colophon :»
iti śrī-Samayasundarôpādhyāya-viracite pañca-prakāśe śrī-
Sāmācārīśatake paṃcamaḥ prakāśaḥ saṃpūrṇaḥ (5)

«Author-praśasti :»
Sāmācārīśatakam idam āsūtritaṃ sūtra-gatyā
kiñcid vṛtti < gata > -prakaraṇa-vaśāt saṃpradāyāc ca kiñcit
ced granthe 'smin bhavati kimapi śrī-jinâjñā-viruddhaṃ
saṅghâdhyakṣaṃ mama jaḍa-dhiyo duḥkṛtaṃ tasya mithyā (1)
jainā gacchā jagati bahavo ... (2)
prārabdhaṃ kila Sindhudeśa-viṣaye śrī-Siddhapuryām idaṃ
Mūlatrāṇapure kiyad viracitaṃ varṣa-trayāt prāg mayā
saṃpūrṇ(aṃ) vidadhe pure sukhakare śrī-Meḍatā-nāmake
śrīmad-Vikrama-saṃvati dvi-muni-ṣaṭ-prājeyarocir-mite (1672) [3]
pravarttamāne jina-va(rya)-śāsane
paramparāyāṃ gaṇabhṛt-Sudharmaṇaḥ
śrī-Vajraśākhāsu, kule ca Cāndre,
gaṇe sphuṭaṃ Kauṭika-nāmadheye (4) ....
Kharataragacchâdhīś(e) vijayini Jinasiṃhasūri-gurau (5)
Akavarasāhi-sumānyāḥ śrīmaj-Jinacandrasūri-gururājāḥ
jātā yugapradhānāḥs tac-chiṣyaḥ Sakalacandragaṇiḥ (6)
tac-chiṣya-Samayasundara-sadupādhyāyā akārṣur idam eva
Sāmācārīśatakaṃ sata < ṃ > taṃ sva-parôpakārāya (7)
suśiṣyo vācanâcāryo tarka-vyākaraṇâdi-vit
Harṣanandana-vādîndro mama sāhāyya-dāyakaḥ (8)

«Colophon :»
iti śrī-Samayasuṃdarôpādhyāya-viracite paṃcama-prakāśe
śrī-Sāmācārīśatakaṃ saṃpūrṇaḥ.

«Donor-praśasti :»
śrīmad-Vikramato dharâṅka-gagana-prājeyarocir-mite
varṣe Lodrapure vare Yadukule Bhāṭī-sugotre 'bhavat
rājā śrī-Sagaraḥ prajā-sukhakaras tat-sundarī Śrīmatī
saukhyaṃ bhuktavatos tayo[ḥ] samabhavann ekādaśêhâtmajāḥ (1)
aṣṭau teṣu mṛtāś ca māri-vaśato durdevato 'nukramād
duḥkhârt(au) pitarau viyoga-vidhurau jātau ca, tasmin kṣaṇe
kurvāṇā vihṛti(ṃ) kramāt kṣiti-tale śrī-Varddhamāna-prabho[ḥ]
śiṣyāḥ sūri-Jineśvarāḥ Kharatarāḥ śrī-Lodrapuryāṃ gatāḥ (2)
rājâdyāḥ sa-parigrahāḥ pramuditā nantu[ṃ] gatāḥ sadgurūn
śrutvā śrī-jina-dharma-marma-sakalaṃ santoṣam āpustarāṃ
vijñaptiṃ vidadhe nṛpaḥ kara-yugaṃ saṃyojya rājyânvita[ḥ]
'svāmin aṣṭa mamâṅgajā mṛtim agur jīvaty atho tat-trayaṃ (3)
tat kāryaṃ ca yathā parôpakṛtibhir jīvyet sutānāṃ trayaṃ'.
'lābho vo bhavitā' ... (4)
jñātvā lābham amuṃ tathâiva gurubhī rakṣā kṛtâmnāyato
vāsakṣepa-vaśena, tau nṛpa-sutau śrāddhau kṛtau bhrātarau
tābhyāṃ Lodrapure jinêndra-bhavanaṃ proccaistaraṃ kāritaṃ
tad-gotraṃ Bhaṇasāli-[nāma] samabhūd bhāṇḍâdi-śālā-va(ś)āt (5)

Śrīdhara-śrāvakasyâsan pañca putrā anukramāt
Ṣīmasī[1] Bhīmasī[2] nāmā Jagasī[3] Rūpasī[4] tathā
Devasī[5] ca yathâkhyātāḥ Pāṇḍavāḥ Pāṇḍu-bhūpateḥ (6)
Ṣīmasī-śrāvakasyâsīt Kulacandras tanūruhaḥ
tat-putro Rāmade-nāmā Dhanapālas tad-aṅgajaḥ (7)
Sādhāraṇa . . s tat-putra[ḥ] Puṇyapālas tad-aṅgajaḥ
tat-sūḥ Sajjūs, tato Dehūs tat-putras, tasya Gajjakaḥ (8)
Jayatâkhyo nandanas tasya Ṣetā-nāmā tad-aṅgabhūḥ
Āsakarṇaś ca tat-putras, tat-putro Vastupālakaḥ (9)
Puṃjā-nāmā ca tat-putraḥ śrī-Yaśodhavalas tataḥ
tat-putraḥ Puṃnasī-nāmā Śrīmallas tasya nandanaḥ (10)
Śrīmallâṅgaja-Thāharūḥ suratarur dāne pradhāne 'dhikaṃ
yo bhāṇḍāram abībharan nava-navaiḥ śāstraiḥ svayaṃ lekhitaiḥ
ārhac-chāsanam ekaviṃśati-sahasrāṇîha varttiṣyate
tat tu projjvala-pustakeṣv adhigataṃ buddhyā vicāryêti ca (11)
āṣāḍhâśvina-caitra-bhādrapada-māsy āṣṭāhnikā-parvaṇi
śrīmaj-Jesalameru-durga-nagare caityeṣu saptasv api
kāśmīrâbhidha-keśareṇa bhagavad-biṃbāni yaḥ pūjayet
sadbhaktyā śata(ś)aḥ sṛjan sva-parayoḥ samyaktvam ujjvāla[yan] (12)
... (13) ... (20)
yat-saṅghe Jinarājasūri-guravo ... ācāryāḥ Jinasāgarāḥ ...
mukhyaḥ saṅghapatiḥ Śivâkhya itare śrāddhāḥ punar Gau[r]jarāḥ
anye 'pi vyavahāriṇo Marudharā-satkā[ḥ] suyātrāṃ vyadhuḥ (21)
vidhu-vasu-rasa-śaśi-varṣe Rāula-Kalyāṇadāsa-nṛpa-rājye
śrī-Satruñjaya-saṅgho vinirmime Thāharūkena (22)
puṇya-kartavyatā kâpi pratyakṣaṃ dadṛśe mayā
kâpi śrutā satāṃ vaktrāt praśastir likhitâsti tat (23)
Sāmācārīśatakam amunā Thāharū-Sāha-nāmnā
pañcâdarśeṣv amal(a)-matinā lekhitaṃ pūrvam eva
yāvac chr(ī)mat-Kharataraganaṇa[ḥ] prollasan-nāma tāvan
nandatv etac ciram anupamaṃ sarva-kalyāṇa-kāri (24)
iti śrī-Sāmācārīśatakaṃ saṃpūrṇaṃ.

«2nd scribe:» 6000.

References. LEUMANN, Übersicht, p. IV[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 792, No. 4551. R. MITRA, Notices, No. 2631 (8, p. 89). VELANKAR, JRK, p. 432[b] and p. 277[a]. — Publ.: (Surat, Jinadattaśūri pustakôddhāra Fund 41.1939).

Notes. Fol. 1 is a modern addition, the Ms. is hence a compound one. It belonged to Dr. JOHANNES KLATT, who utilised it for his article in the Indian Antiquary, Vol. 23.1894, pp. 169-183; cf. also GUÉRINOT, Bibl. Jaina, pp. 382-4, no. 663. After the death of Dr. KLATT, Mrs. KLATT presented it to Prof. LEUMANN for his Strasbourg Collection. — For the whole Donor-praśasti compare PUṆYAVIJAYA, Cat. Jesalmer, p. 194, No. 108 (saṃ. 1671) and Cat. LDI, Appx. pp. 50, 61, 125. Regarding the Śatruñjaya yātrā mentioned in its vs. 22, see Ep. Ind. 2, p. 68 (saṃ. 1682). For the inscriptions recording donations of Thāharūsāha, see DALĀL, Cat. Jesalmere, p. 75 (nos. 7-12: saṃ. 1675-1693). Even today there is a Mss. collection at Jesalmer known under the name of Thāharūsāha (wrongly called Thirusaha by DALĀL, op. cit. p. 60), see for instance PUṆYAVIJAYA, Cat. Jesalmer, p. 364. — For the temple at Lodrapura see "Lodorva" K.C. JAIN, JJG 15, p. 122. The work is also called Praśnôttaraśataka (JRK, p. 277[a]). VELANKAR (JRK, p. 432[b])

erroneously registers the Strasbourg Ms. as "(II) Sāmācārīśataka, anonymous". For further details about the work and its author see KLATT, op. cit. "Tripuṭī-mahārāj", JPI, 2, pp. 772-3 give the following dates for Samayasundara: birth in saṃ. 1610 or 1620, dīkṣā in saṃ. 1628, gaṇi in saṃ. 1640, upādhyāya in saṃ. 1649, mahôpādhyāya in saṃ. 1672, and death in saṃ. 1703 at Ahmedabad. In saṃ. 1669 Samayasundara began the present work at Multan and finished it at Merta in saṃ. 1672, see vs. 3 of his Praśasti. Our Ms. belongs to a group of five Mss. of the work donated by Thāharū Sāha probably soon after his Śatruñjaya yātrā in saṃ. 1682.

2. DIGAMBARA SIDDHĀNTA ETC.

2.1 WORKS BY KUNDAKUNDA

Serial No. 61

Leumann : S 364. Wickersheimer : 4449.

For description of this composite Ms. see **Serial No. 163** (with a list of Texts 1-10).

«Text 10» **Dvādaśânuprekṣā** (Pkt.) by KUNDAKUNDA.

«Begins (206A) :» śrī-Vītarāgāya namaḥ.

nomittu savva-siddhe jhāṇ'-uttama-khavida-dīha-saṃsāre
dasa-dasa-do-do ya jiṇe dasa-do aṇupehaṇaṃ vocche (1)
addhuvam asaraṇam egattam aṇṇa-saṃsāra-logam asucittaṃ
āsava-saṃvara-ṇijjara-dhammaṃ bohiṃ ca cintejjo (2)
vara-bhavaṇa-yāṇa-vāhaṇa-sayaṇâsaṇa-maṇuvarāy(ā)ṇaṃ
mādu-pidu-sajaṇa-[bhicca]-saṃbandhiṇo ya pidiviyâṇiccā (3) *etc.*

«Ends (211B) :»

ratti-divaṃ paḍikamaṇaṃ paccakkhāṇaṃ samāhi sāmaiyaṃ
āloyaṇaṃ pakuvvadi jadi vijjadi appaṇo sattī (86)
mokkha-gayā je purisā aṇāi-kāleṇa bārah'-aṇuvekkh(aṃ)
paribhāviūṇa sammaṃ paṇamāmi puṇā-puṇā tassa (87)
idi ṇicchaya-vavahāraṃ jaṃ bhaṇiyaṃ Koṃḍakuṃda-muṇiṇāh(e)ṃ
jo bhāvai suddha-maṇo so pāvai parama-ṇivvāṇaṃ (88)
śrī-Vītarāgāya namaḥ. śrī-Arhaṇaṃdi-munaye namaḥ.

References. LEUMANN, WZKM 11, p. 298 (and Übersicht, p. 15[b]). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4449. BHUJABALI śāstrī : Kannaḍa-sūcī, p. 315[b]. H.D. VELANKAR, JRK, p. 184[b]. – Published in : Kundakunda-prābhṛta-saṃgraha compiled by Pt. KAILASH CHANDRA JAIN (JJG 9.1960), pp. 136-53. See also JRK.

Notes. According to LEUMANN many verses of this Text recur in the 8th chapter of the Mūlâcāra. In the edition noted above there are 91 vss. JJG 9, vs. 90 is, for instance, missing in the present Ms. See also J. MUKHTĀR, PJVS, Intr. p. 13. The Text is called Anuprekṣā (LEUMANN) or "bārasa aṇupehā" (BHUJABALI ś.). KĀSLIVĀL, Rāj. sūcī. 1, p. 3, calls it Anuprekṣā-prakāśa. On its contents see A.N. UPADHYE, Kārtikeyânuprekṣa (RJŚ 2.1960), Intr. pp. 21-23; and Pravacanasāra (RJŚ 5.1964[3]), Intr. pp. 37-38 (where he says, "the text of Bārasa-Aṇuvekkhā is not definite"). — Regarding the names of K., UPADHYE opines that "Padmanandi was the name of our author", adding that "the name Elācārya is a matter still sub judice, and with regard to two other names (viz. Vakragrīva and Gṛdhrapiccha, -piñcha) early epigraphic records go against the tradition" (Pravacanasāra, Intr. p. 5). — The scribe pays respects to Arhanandi-muni. Is he identical with Arhanandī-traividya, the teacher of Trivikrama, mentioned by J. MUKHTĀR, PrSgr [1954], Intr. pp. 71-72 (and praśasti no. 95 on pp. 144-45)? — See also TRIPATHI BHATT in Bhagavān Mahāvīra Nirvāṇa Comm. Volume, Bombay 1975.

Serial No. 62

Leumann : S 318[f]. (Max-Müller-Stiftung, 18) Wickersheimer : 4401.

For description of this composite Ms. see **Ser. No. 300** (with a list of Texts 1-9).

«Text 6» **Aṣṭa-prābhṛta** (Pkt.) of KUNDAKUNDA.

«Begins (41)B :» oṃ namaḥ siddhebhyaḥ.
kāūṇa ṇamoyāraṃ jiṇavara-Vasahassa Vaḍḍhamāṇassa
daṃsaṇa-magga[ṃ] vocch(ā)mi jahā-kammaṃ samāseṇa (1)
daṃsaṇa-mūlo dhammo uvaïṭṭho jiṇavarehi sissāṇaṃ
taṃ soūṇa sa-ka[ṇ]ṇ(e) daṃsaṇa-hīṇo ṇa vandivvo (2) *etc.*

«End of the 6th prābhṛta on Fol. (96) B :»
evaṃ jiṇa-paṇṇattaṃ mokkhassa ya pāhuḍaṃ subhattīe
jo paḍha(ī) suṇaï <su> bhāvaï so pāvaï sāsayaṃ sokkhaṃ (106)

«Colophon 6 :» iti śrī-Kuṃdakuṃdâcārya-viracite Mokṣa-pāhuḍa-graṃtha samāpataṃ.

«Scribal Remarks :» saṃvata 1741 kā sāvaṇa sudi 15 śukravāsare Vairāṭha-madhe liṣataṃ Rāmasi[ṃ]gha-paṭhānârtha. śrī Pārasvanātha.

«Beginning of the 7th prābhṛta :» atha Liṅgapāhuḍa. *etc.*

«Ends (101) A :»
arahant(e) suha-bhatt(ī) saṃmattaṃ daṃsaṇeṇa suvisuddhaṃ
sīlaṃ visaya-virāgo ṇāṇaṃ puṇa keri(s)aṃ bhaṇ(iya)ṃ (40)

«Colophons :»
iti śrī-Kuṃdakuṃdâcārya-viracitaṃ Sīla-prābhṛtaṃ samāptaṃ.
Aṣṭa-pāhuḍa samāpatā.

References. LEUMANN, WZKM 11, p. 298. WICKERSHEIMER, Cat. Gén. Mss. 47, pp. 776-77, No. 4401. KĀSLIVĀL, Rāj. sūcī 4, pp. 99-100, No. 1256-ff. VELANKAR, JRK, pp. 18-19. NCC 1, p. 450[a]. — Publ. with a Skt.-chāyā etc. : Himmatnagar (Sabarkantha, Guj.), saṃ. 2025. (See also NCC and **Ser. No. 63**).

Notes. In all the eight colophons, the first i (of iti) is written with "i-mātrā" (as usual for the medial i) prefixed to the initial i, as also in **Ser. No. 301**. MOTĪLĀL GUPTA, Matsyapradeśakī den (RajOS 66.1962), p. 272 notices a similar use of "ī-mātrā" added to the initial i for denoting ī. — A scribal remark similar to the one at the end of the 6th prābhṛta (see Citations) occurs in **Ser. No. 269** (= Text 5 in our Ms.). For identification of the place Vairāṭha see our Notes in **Ser. No. 269**. — On the supposed author Kundakunda see the preceding Entry. — The 1st Darśana-prābhṛta (36 vss.) ends on Fol. 45B, the 2nd Caraṇa-pr. (45 vss.) on 51A, the 3rd Sūtra-pr. (27 vss.) on 54B, the 4th Bodha-pr. (61 vss.) on 62B, the 5th Bhāva-pr. (165 vss., the numbering starts often anew) on 83A, the 6th Mokṣa-pr. (106 vss.) on 96B, the 7th Liṅga-pr. (22 vss.) on 98B, the 8th Śīla-prābhṛta (40 vss.) ends on Fol. 101A. A.N. UPADHYE, while dealing with these texts in detail (Pravacanasāra [RJŚ 5.1964[3]], Intr. pp. 27-35), says that "each pāhuḍa is meant to be an independent treatise" and underlines the fact that "it is only on the ground of current tradition that Kundakunda is accepted as the author of these pāhuḍas" (p. 35). W. SCHUBRING, in the article "Kundakunda echt und unecht" (ZDMG 107.1957, pp. 557-74, containing inter alia an edition of the Bodha-pr. on pp. 561ff.), shows that these small tracts have no right to be ascribed to Kundakunda. For the Pkt.-names of these works (viz. Daṃsaṇa-pāhuḍa, Caritta-p., Sutta-p., Bodha-p., Bhāva-p., Mokkha-p., Liṅga-p. and Sīla-pāhuḍa) see SCHUBRING, op. cit. p. 558, fn. 2; also compare J.C. JAIN, PSI, pp. 301-2. — Vide also the next Entries.

Serial No. 63

Leumann : S 348. (Max-Müller-Stiftung, 48) Wickersheimer : 4432.

Description. Indian paper. Folios : 51. Size : 28 × 12.5 cm. Lines : 11 (20 × 8.5 cm). Devanāgarī. Good condition. No date.

Ṣaṭ-prābhṛta (Pkt.) of KUNDAKUNDA. With an anonymous Skt.-commentary.

«Begins (1) B :» §O śrī-jināya namaḥ.
kāūṇa namoyāraṃ jiṇavara-Usahassa Vaḍḍhamāṇassa
daṃsaṇa-maggaṃ vocchāmi jahā-kammaṃ samāseṇa (1)
ṭīkā : śrī-Ṛṣabhasya ādi-ji(n)avarasya Varddhamānasya caturviṃśati[tama]-tīrthaṅka=rasya śrī-Ādinātha-Varddhamānayoḥ namaskāraṃ kṛtvā darśana-mārggaṃ yathākra=maṃ anukrameṇa samāsena saṅkṣepāt kathayāmi prakāśayāmi.
gāthā : daṃsaṇa-mūlo dhammo ... (2)
ṭīkā : dharmm(o) darśana-mūlaḥ ji(n)avaraiḥ upadiṣṭaḥ. *etc.*

«Ends (51) A :»
gāthā : evaṃ jiṇa-paṇ[ṇ]attaṃ mokkhassa ya pāhuḍaṃ subhattīe
jo paḍhaï suṇaï bhāvaï so pāvaï sāsayaṃ sukkhaṃ (106)
ṭīkā : evaṃ amunā prakāreṇa jina-bhāṣitaṃ mokṣasya prābhṛtaṃ utkṛṣṭa-bhakt(o) yaḥ paṭhati śṛṇoti bhāvayati sa śā(ś)vataṃ sau(khy)aṃ prāpnoti.

«Colophon :» iti śrī-Kuṃdakuṃdâcārya-viracite Mokṣa-prābhṛtaṃ ṣaṣṭama saṃpūrṇaṃ. iti Ṣaṭ-prābhṛta samāptaḥ.

References. LEUMANN, WZKM 11, p. 310. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 780, No. 4432. SCHUBRING, Jaina-Hss. PrStB, No. 845. HIRALAL, Cat. C. P. Berar, p. 698, Nos. 7959-66. VELANKAR, JRK, p. 401 (and pp. 18-19). — Publ. with Śrutasāgara's commentary : (MDJG 17.1921).

Notes. In the Ms., the last line of the commentary ends with śāsvataṃ saukṣaṃ prāpnoti. — The 1st Darśana-prābhṛta (36 vss.) ends on Fol. 6A, the 2nd Sūtra-pr. (27 vss.) on 9A, the 3rd Caraṇa-pr. (46 vss.) on 14B, the 4th Bodha-pr. (62 vss.) on 21B, the 5th Bhāva-pr. (165 vss.) on 41A, the 6th Mokṣa-prābhṛta (106 vss.) ends on Fol. 51A. (Also compare the preceding Entry). — The Skt.-commentary is an expanded chāyā (LEUMANN, WZKM : "para=phrase"). It is practically identical with that in the following Entry and seems to have remained unpublished.

Serial No 64

Leumann : S 410. (Max-Müller-Stiftung, 110) Wickersheimer : 4495.

Description. Indian paper. Folios : 37. Size 28 × 19 cm. Lines : (22 × 13.5 cm). Devanāgarī. Good condition. Date : saṃ. 1842.

Ṣaṭ-prābhṛta (Pkt.) of KUNDAKUNDA. With an anonymous Skt.-commentary.

«Begins (1) B :» §O śrī-Vītarāgāya namaḥ. oṃ namaḥ siddhebhyaḥ.
kāūṇa ṇamoyāraṃ ... [*cf.* **Ser. No. 63**] ... (1)
ṭīkā : śrī-Vṛṣabhasya ādi-ji(n)avarasya <ca> Varddhamānasya caturviṃśati[ta]ma-tīrthaṅkarasya śrī-Ādinātha-Varddhamānayor namaskāraṃ kṛtvā ... [*cf.* **Ser. No. 63**] ... *etc.*

«Ends (37) B:»
gāthā: evaṃ jiṇa-paṇṇat(t)aṃ ... pāvaï sāsayaṃ sukkhaṃ (105)
ṭīkā: evaṃ amunā prakāreṇa jina-bhāṣitaṃ kathitaṃ mokṣasya prābhṛtaṃ subhaktyā yaḥ paṭhati śṛṇoti bhāvayati sa (ś)āśvataṃ saukhyaṃ prāpnoti (105)

«Colophon:» iti śrī-Kuṃdakuṃdâcārya-viracitaṃ Mokṣa-prābhṛtaṃ saṃpūrṇ=ṇaṃ (6)

«Scribal Remarks:» graṃthâgraṃtha śloka 1485. saṃbat 1842 posa sudi 13 ///

References. LEUMANN, WZKM 11, p. 310, does not mention this Ms. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 787, No. 4495. See the preceding Entry for further References.

Notes. The Scribal Remarks are incomplete, some nine akṣaras (which followed the figure 13) have been rubbed off and are therefore illegible. — The 1st Darśana-prābhṛta (48 vss.) ends on Fol. 4B, the 2nd Sūtra-pr. (27 vss.) on 6B, the 3rd Caraṇa-pr. (43 [Ms.: 45] vss.) on 10A, the 4th Satkāya[!]-pr. (64 vss.) on 15B, the 5th Bhāva-pr. (165 vss.) on 29B, the 6th Mokṣa-prābhṛta (105 vss.) ends on Fol. 37B. The 4th prābhṛta is mostly called Bodha-pr., see e.g. **Ser. No. 62**. — The Skt.-commentary is practically identical with that in the preceding Entry.

Serial No. 65

Leumann: S 334[a]. (Max-Müller-Stiftung, 34) Wickersheimer: 4417.

Description. Indian paper. Folios: 3 (originally numbered: 27-29). Size: 29 × 13.8 cm. Lines: 10 (22 × 9 cm.). Devanāgarī. Good condition. Bound together with S 334[b] (**Ser. No. 66**). No date. — The Ms. contains two Texts.

«Text 1» **Nirvāṇa-bhakti** (Pkt.) ascribed to KUNDAKUNDA. 32 verses.

«Begins (27) B:» śrī. atha Nirvvāṇakāṃḍa likhyate.

Aṭṭhāvayammi Usaho, Caṃpāe Vāsupujja-jiṇa-ṇāho
Ujjinte Ṇemi-jiṇo, Pāvāe ṇivvudo Mahāvīro (1) *etc.*

«Ends (29) A:»
jo paḍhaï iya tiyālaṃ Ṇivvuikaṇḍaṃ pi bhāva-suddhīe
bhuñjavi ṇara-sura-sukkhaṃ pacchā so lahaï ṇivvāṇaṃ (32)

References. LEUMANN, WZKM 11, p. 305, and Übersicht, p. 4[a]ff. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 778, No. 4417. SCHUBRING, Jaina-Hss. PrStB, No. 660. KĀSLIVĀL, Rāj, sūcī 4, p. 836[a]. VELANKAR, JRK, p. 214 — Publ. V. JOHRĀPURKAR, Tīrthavandanasaṃgraha (JJG 17.1965), pp. 36-38. Also in JñP-Pūjâñjali (Mūrtidevī Ser. Hindi 7.1957), pp. 408-410.

Notes. Considering the Texts 1 and 2 as a single unit, the Ms. has a continuous numbering of verses (vss. 33-40: Skt.), which concludes with a formula and a vs. in Pkt., and gives a colophon at the end of the unit. For a similar treatment of these Texts compare Daśabhakti (Sholapur 1921), pp. 237 to 248. — The Pkt.-text is often said to consist of 27 vss., compare JRK, Jaina-Hss. No. 660, and JñP-Pūjâñjali. In JOHRĀPURKAR's edition, there are first vss. 1-27, which are followed by vss. 1-8 called "Atiśayakṣetrakāṇḍa" (its vs. 8 corresponds to our vs. 32). JOHRĀPURKAR puts this work in the 12th-13th century of the Vikrama Era (pp. 34ff.) and records its influence on later writers (p. *10). For the contents see also N. PREMI, JSI, pp. 422ff. The authorship of Kundakunda is therefore an unreliable tradition only. — The Text is also titled: Laghusāmāyika (Velankar), Prākṛta-Nirvāṇabhakti, Nivvāṇakāṇḍa (Schubring), Ṇivvuikaṇḍa

(vs. 32), or Nirvāṇakāṇḍagāthā (Kāslīvāl). By including the word Prākṛta or gāthā in the title, one tries to distinguish it from the Nirvāṇabhakti (Skt.) of pūjyapāda Devanandi. The Text is mostly incorporated into the Kriyākalāpa, compare Übersicht, loc. cit. and **Ser. Nos. 83**-ff.

For other editions, see Jaina-Hss. and JRK. — The vss. 1-2 appear also in Śvetâmbara works, see e.g. **Ser. No. 12**, and **Ser. No. 148**. — See also the next Entry.

The other Text in the Ms. is:

«Text 2» (Fol. 29A-B:) Parinirvāṇabhakti (Skt.) (see **Ser. No. 96**).

Serial No. 66

Leumann: S 334[b]. (Max-Müller-Stiftung, 34?) Wickersheimer: 4417.

Description. Indian paper. Folio: 1. Size: 27.5 × 13.5 cm. Lines: 9 (21 × 8.5 cm). Devanāgarī. Good condition. Bound together with S 334[a] (**Ser. Nos. 65** and **96**) as Fol. [4]. No date.

Nirvāṇa-bhakti (Pkt.) ascribed to KUNDAKUNDA, Incomplete, vss. 1-12 only.

«Begins (1) A:» oṃ namaḥ.

gāthā: Aṭṭhāvayammi Usaho, Caṃpāe Vās(u)pujja-jiṇa-nāho
Ujja[n]te Ṇemi-jiṇo, Pāvāe ṇi[v]vudo Mahāvīro (1) *etc.*

«Ends (1) B:»

Vaḍavāṇī-vara-ṇayare dakṣ(i)ṇa-bhāyammi Cūlagiri-sih(a)re
Indajiya-Kuṃbhayaṇo ṇivvāṇa-gayā, ṇamo tesiṃ (12)
Pāvāgiri-vara-ṇiyaḍe Suva[ṇ]ṇa[bhadd'-āi-muṇi-varā caüro
Calaṇā-ṇaī-taḍagge ṇivvāṇa-gayā, ṇamo tesiṃ (13)] ///

References. LEUMANN, Übersicht, p. 4[a], ll. 45-49. (WICKERSHEIMER, Cat. Gén. Mss. 47, p. 778, No. 4417, does not register this Text). For further References see the preceding Entry.

Notes. On the lower margin of Fol. 1A: "M[ax] M[üller] St[iftung] 25, L. sansk. 325"; this has been cancelled later on. — The Text is not complete. Our vs. 12 is vs. 15 in **Ser. No. 65** (where our vs. 13 is missing), We have restored vs. 13 with the help of JOHRĀPURKAR's edition (p. 37). For different versions of the Text see Übersicht, loc. cit.

Serial No. 67

Leumann: S 385. (Max-Müller-Stiftung, 85) Wickersheimer: 4470.

Description. Indian paper. Folios: 63 (numbered: [O], 1-62]. Size: 33 × 13 cm. Lines: 10 (28 × 9.5 cm). Kannaḍa (ink of different colours). Good condition. No date.

Niyamasāra (Pkt.) of KUNDAKUNDA. With the Tātparya-vṛtti of PADMAPRABHA. Incomplete.

«Begins (1) A:» śrī-Ādināthāya namaḥ. namaḥ siddhebhyaḥ.

tvayi sati paramātman! māḍṛśān moha-mugdhān
katham atanu-vaśatvād buddha-keśān yaje 'haṃ
sugatam aga-dharaṃ vā vāg-adhīśaṃ śivaṃ vā
jita-bhavam abhivande bhāsvaraṃ śrī-jinaṃ vā (1) ...
śabdâbdhîndum Pūjyapādaṃ ca vande
tad-vidyâḍhyaṃ Vīranandi-vratîndraṃ (3) ...
vakṣye Niyamasārasya vṛttiṃ Tātparya-saṃjñitāṃ (4) *etc.*

«Ends (62) A:» paccakkhāṇaṃ sakkadi dharidum so saṃjado ṇiyamā [106]

«Colophon:» Niyamasāra-vyākhyāyāṃ Tātparya-vṛttau niścaya-pratyākhyānâ=dhikāraḥ ṣaṣṭhama[ḥ] śrutaskandhaḥ.

References. LEUMANN, WZKM 11, p. 305. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 784, No. 4470. DALĀL, Cat. Jesalmere, pp. 54-5, No. 11. HIRALAL, Cat. C.P. Berar, p. 660, No. 7500. BHUJABALI śāstrī, Kannaḍa-sūcī, p. 51, No. 185. KĀSLIVĀL, Rāj. sūcī 4, p. 38, Nos. 482-4. VELANKAR, JRK, p. 213. — Publ. mūla and the commentary etc.: (Bombay, Jainagrantharatnâ=karakāryâlaya 1916). For other editions see Upadhye, Pravacanasāra (RJŚ 5.1964[3]), Intr. p. 38; and JRK.

Notes. In spite of the fact that Fol. 62B is kept blank, the Text is incomplete. Adhikāras 7-12 are missing. — On the mūla (187 gāthās), see for example R.G. BHANDARKAR, Report 1883-84, pp. 102-3. — The commentator is often called: Padmaprabha-maladhārī, -maladhārī, -maladhārin, maladhārideva. Pt. N. PREMI (JSI, p. 406, fn. 1) explains the term maladhāri (recording its usage among the Digambaras as well as Śvetâmbaras). UPADHYE (op. cit. p. 38, fn. 1) says, Padmaprabha "might have flourished about the middle of the 12th century A.D." (J.C. JAIN, PSI, p. 300, puts the commentator in about 1000 A.D.). Now, P.B. DESAI, Jainism in South India (JJG 6.1957), p. xi and pp. 159f., has shown that Padmaprabha died on 24th February, 1185 A.D. Pt. Premī's identification of Padmaprabha with Padmanandi (the author of P.-pañcaviṃśatikā: **Ser. Nos. 182**f.) is uncertain. — Only the commentator divides the mūla into Adhikāras 1-12, vide J. MUKHTĀR, PJVS, Intr. p. 13. — Vīranandi (mentioned in vs. 3) is the teacher of Padmaprabha. — For Padmaprabha's Lakṣmī-stotra see **Ser. No. 286**.

Serial No. 68

Leumann: S 424. Wickersheimer: 4510.

Description. Indian paper. Foll.: 50. Size: 29.5 × 13 cm. Lines: 12 (23 × 9 cm). Devanāgarī. Good condition. Date: saṃvat 1794.

Pañcâstikāyasāra (Pkt.) of KUNDAKUNDA. With the Tattvadīpikā of AMṚTA=CANDRA.

«Begins (1) B:» §O oṃ namo Vītarāgāya.

sahajânanda-caitanya-prakāśāya mahīya(s)e
namo 'nekānta-viśrānta-mahimne paramâtmane [1] ...
athâtaḥ samaya-vyākhyā saṃkṣepeṇâbhidhīyate [3]
pañcâstikāya-ṣaṭdravya-prakāreṇa prarūpaṇaṃ
pūrvaṃ mūla-padārthānām iha sūtrakṛtā kṛtaṃ [4] ... [6]

atha sūtrâvatāraḥ:

inda-sada-vandiyāṇaṃ tihuaṇa-hida-madhura-visada-vakkāṇaṃ
antâtīta-guṇāṇaṃ ṇamo jiṇāṇaṃ jida-bhavāṇaṃ (1)

indra-śata-vanditebhyas ... athâtra namo jinebhya ity anena ... śāstrasyâdau maṅgalam upāttaṃ. *etc.*

«Ends (50) B:»

magga-ppabhāvaṇ'-aṭṭhaṃ pavayaṇa-bhatti-ppacodideṇa mayā
bhaṇiyaṃ Pavayaṇasāraṃ sāraṃ Pañcatthiyasaṃgahaṃ suttaṃ ([1]73)

mārga-prabhāvanârthaṃ ... bhaṇitaṃ pravacanasāraṃ Pañcâstikasaṃgrahaṃ sūtraṃ, cha. karttuḥ pratijñā-nirvyūḍhi-sūcikā samāpanêyaṃ ... athâivaṃ śāstrakāraḥ prāra=bhasyântyam upagamyâtyantaṃ kṛtakṛtyo bhūtvā parama-naiṣkarmma-rūpe śuddha-svarūpe viśrānta iti śraddhīyate, cha.

iti samayavyākhyāyāṃ nava-padārtha-purassara-mokṣa-mārga-prapaṃca-varṇṇano nāma dvitīyaḥ śrutaskandhaḥ samāptaḥ, cha.

sva-śakti-saṃsūcita-vastu-tattvair
vyākhyā kṛtêyaṃ samayasya śabdaiḥ
svarūpa-guptasya na kiṃcid asti
karttavyam evÂmṛtacandra-sūreḥ, cha.

«Colophon:» iti Paṃcâstikāyâbhidhānasya samayasya vyākhyā samāptā, cha cha.

«Scribal Remarks:» saṃvat 1794 poṣa-māse śubhe śukla-pakṣe tithyau pūrṇi=māyāṃ sūrya-vāsare liṣataṃ mahātmā Mānasaṃgha Āṃbāvatī-nagara-madhye.

«Maxims:»

saṃkoḍiya-kara-caraṇe bhagga-ggīvā aho-muhaṃ diṭṭhī
jaṃ suha pāvaï leho taṃ suha pāvaï tuha ariṇā (1)
tailād rakṣe jalād rakṣed rakṣe chithala-vaṃdhanā
para-hasta-gataṃ rakṣe evaṃ vāṃdati pustakaḥ (2)
śubhaṃ bhavatu. śrīr astu. kalyāṇam astu. śrī.

References. LEUMANN, WZKM 11, p. 305 (this Ms. is not menioned). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 788, No. 4510. Cat. IO, No. 7540 (incomplete). SCHUBRING, Jaina-Hss. PrStB, No. 731. BHUJABALI śāstrī, Kannaḍa-sūcī, p. 315[b]. KĀSLIVĀL, Rāj. sūcī 4, p. 840[a]. VELANKAR, JRK, pp. 231f. — Publ. with the present commentary: (RJŚ 3.1904). Mūla only is edited by P. E. PAVOLINI, GSAI 14.1901, pp. 1-40.

Notes. Āṃbāvatī- in the Scribal Remarks is Amber or Āmer near Jaipur (cf. Rāj. sūcī 4, p. 931: Aṃbāvatī-gaḍha, Āṃvair and Āmer). — The work is called: Pañcâstikāya (KĀSLIVĀL), P.-prābhṛta (VELANKAR, LEUMANN); Pañcatthikāya (SCHUBRING, BHUJABALI), Pañcatthikāya-pāhuḍa, and Pañcatthiya-saṃgaha-sutta (vs. [1]73). For its contents see A. CHAKRAVARTI's Introduction and translation in SBJ 3.1920. Also compare UPADHYE, Pravacanasāra (RJŚ 5.1964[3]), Intr. pp. 40-42. The Pkt.-mūla is available in two recensions: (1) Amṛtacandra's recension having 171 or 173 vss., and (2) Jayasena's recension (cf. the next two Entries) having 181 vss., see WZKM 11, p. 305 and J. MUKHTĀR, PJVS, Intr. p. 13. Regarding the commentator Amṛtacandra, UPADHYE, op. cit., p. 96, says, "Amṛtacandra flourished somewhere about the close of the 10th century A.D.: this is only a tentative suggestion". He is called Ṭhakkura by Āśādhara, see N. PREMI, JSI, pp. 309-10. His Ātmakhyāti on Kundakunda's Samayasāra is available in **Ser. No. 75**, his Puruṣārthasid=dhyupāya in **Ser. No. 175**.

Serial No. 69

Leumann: S 437. (Max-Müller-Stiftung, 137) Wickersheimer: 4534.

Description. European paper (with water-marks: "Made in England ... of Bombay 1893"). Folios: 88 (originally numbered: [A]-1-86-[87]). Size: 33.7 × 21 cm. Lines: 19 (24.5 × 19.3 cm). Kannaḍa. Good condition. No date. — A composite Ms. containing two Texts.

«Text 1» **Pañcâstikāyasāra** (Pkt.) of KUNDAKUNDA. With the Tātparyavṛtti by JAYASENA.

«Begins (1) A:» śrī-Vītarāgāya namaḥ.

sva-saṃvedana-siddhāya jināya paramâtmane
śuddha-jīvâsti-kāyāya nityânanda-cide namaḥ (1)

atha śrī-Kumāranandi-siddhāntadeva-śiṣyaiḥ prasiddha-kathā-nyāyena Pūrvavidehaṃ

gatvā vītarāga-sarvvajñaṃ Sīmandhara-svāmi-tīrtthakara-parama-devaṃ dṛṣṭvā ca tan-mukha-kamala-vinirggata-divya-vāṇī-śravaṇād avadhārita-padārttha-samūhāc chuddhā=tma-tattvâdi-sārârtthaṃ gṛhītvā punar apy āgataiḥ śrīmat-Kundakundâcāryyadevaiḥ Padmanandy-ādy-apara-nāmâbhidheyair antastattva-bahistattva-gauṇa-mukhya-prati=paty-arttharṃ athavā Śivakumāra-mahārājâdi-saṃkṣepa-ruci-śiṣya-praticodanârtthaṃ vi=racitaṃ Pañcâstikāyaprābhṛta-śāstraṃ yathākrameṇâdhikāra-śuddhi-pūrvvakaṃ tātpa=ryyârttha-vyākhyānaṃ kathyate. tadyathā, prathamas tāvat: "inda-saya-vandiyāṇām" ity-ādi-pāṭha-krameṇâikādaśottara-śata-gāthābhiḥ pañcâstikāya-ṣaṭdravya-pratipādanā-rūpeṇa prathamo mahâdhikāraḥ. ...

inda-saya-vandiyāṇaṃ tihuvaṇâhida-madhura-vesa-vaṅkāṇaṃ
antâtīda-guṇāṇaṃ ṇamo jiṇāṇaṃ jida-bhavāṇaṃ [1]

ṇamo jiṇāṇam ity-ādi. pada-khaṇḍanā-rūpeṇa vyākhyānaṃ kriyate. ṇamo jiṇāṇam, namaḥ namaskāro 'stu. kebhyo ? jinebhyaḥ. kathaṃ-bhūtebhyaḥ ? inda-saya-vandi=yāṇaṃ, indra-śata-vanditebhyaḥ. *etc.*

«Ends (75) A :» atha śrī-Kundakundâcāryyadevaḥ svīya-pratijñātan nirvvāhayan nija-granthaṃ samāpayati:

magga-ppabhāvaṇ'atthaṃ pavayaṇa-bhatti-ppacoïdeṇa mayā
bhaṇiyaṃ pavayaṇa-sāraṃ Pañc'atthiya-saṃgahaṃ suttaṃ [181]

bhaṇiyaṃ ity-ādi. bhaṇiyaṃ bhaṇitaṃ. ... pūrvvâcāryya-kathita-krameṇânya-granthesu jñātavyaṃ.

«Colophon :» iti Tātparyyavṛttau, prathamas tāvad ekādaśottara-śata-gāthābhir aṣṭabhir aṃtarâdhikārai[ḥ] paṃcâstikāya-ṣaṭdravya-pratipādako nāma prathama-ma=hâdhikāras, tad-anaṃtaraṃ paṃcāśad-gāthābhi[r] daśabhir aṃtarâdhikārair nnava-pa=dārttha-pratipādakâbhidhāno dvitīya-mahâdhikāras, tad-anaṃtaraṃ viṃśati-gāthābhir dvādaśa-sthalair mmokṣasya mokṣa-mārgga-pratipādakâbhidhāna[s] tṛtīy(o) mahâdhi=kāraś cêty adhikāra-traya-samudāyenâikāśīty-uttara-śata-gāthābhiḥ Paṃcâstikāyaprā=bhṛtaḥ samāptaḥ. śrī ~~~

śrīmat-pañca-gurubhyo namaḥ.

sūriḥ śrī-Vīrasenâkhyo Mūlasanghe 'pi sat-tapāḥ
nairgranthya-padavīṃ bheje jāta-rūpa-dharo 'pi yaḥ (1)
tataḥ śrī-Somaseno 'bhūd gaṇe guṇa-gaṇâśrayaḥ
tad-vineyo 'sti yas tasmai Jayasena-tapobhṛte (2)
viśuddha-darśi prabhayā ca Mālū-
sādhus sadā dharmma-dharo vadānyaḥ
sūnus tataḥ sādhu-Mahīpatir yyas
tasmād ayaṃ Cārubhaṭas tanūjaḥ (3)
yaḥ santataṃ sarvva-vidaḥ saparyyām
āryya-kramârādhanayā karoti
saḥ śreyase prābhṛta[nāma-grantha-
puṣṭā]t pitur bhakti-vilopa-bhīruḥ (4)

śrīmat-Tribhuvanacandraṃ nija-mata-vārāśitāyanā candraṃ
praṇamāmi kāma-nāma-prabala-mahāparvvatâika-śata-dhāraṃ [5]
jagat-samasta-saṃsārī-jīva-kāraṇa-bandhave
sindhave guṇa-ratnānāṃ namas Tribhuvanêndave [6]
Tribhuvanacandraṃ candraṃ naumi [ma]hāsaṃyamôttamaṃ śirasā
yasyôdayena jagatāṃ svānta-tamo-rāśi-kṛntanaṃ kurute [7]

References. LEUMANN, WZKM 11, p. 305 (does not mention this Ms.). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 790, No 4534. PETERSON, 4th Report, pp. 153-4, No. 1441. See the preceding Entry for further References. — Jayasena's Tātparyavṛtti is publ.: (RJŚ [3].1914²).

Notes. The mūla is called Pañcatthiyasāra (Pañcāstikāyasāra) by EMENEAU, Union List, nos. 3977-ff. (not distinguishing it from the Pravacanasāra). — On the commentator and his works etc. vide UPADHYE, Pravacanasāra (RJŚ 5.1964³), Intr. pp. 97-99, who concludes that Jayasena "might have written his commentaries in the second half of the 12th century A.D." In the Ms. described by PETERSON, the commentary is ascribed to Brahmadevajī, whence his name in WZKM (and JRK?). The post-colophon vss. 1-[7] recur at the end of Jayasena's commentary on the Pravacanasāra, too (see **Ser. No. 73**). Tribhuvanacandra (see vss. [5]-[7]) may be identical with a muni Tribhuvanacandra mentioned by JOHRĀPURKAR, Bhaṭṭāraka Saṃpradāya, p. 157.

The other Text in the Ms. is:

«Text 2» (Foll. 75A-[87]A:) Pravacanasāra (Pkt.) of Kundakunda, with Jayasena's Tātparyavṛtti (see **Ser. No. 73**).

Serial No. 70

Leumann: S 409. Wickersheimer: 4494.

Description. Palm-leaf (brittle). Folios: 239 (originally numbered: 1-90¹-90²-150, and 200-286-[287]). Size: 51-52 × 4.5 cm. Lines: 8 (ca. 49 × 3.5 cm), in three columns. Kannaḍa. Tolerable condition. No wooden covers. Some Foll. are very brittle. Edges of many Foll. are broken and some are lost. Fol. 1 is fragmentary. Date: śaka 1493. — A composite Ms. containing three Texts.

«Text 1» **Pañcâstikāyasāra** (Pkt.) of KUNDAKUNDA. With the Tātparyavṛtti by JAYASENA.

«Begins (1)A:» [... namaḥ.]
sv[a]s[a]ṃv[e]d[a]n[a]-siddhāya jināya paramâtmane
śuddha-jīvâstikāyāya nityânanda-cide namaḥ [1]
atha śrī-Kumāranandi-saiddhāntadev[a-śiṣ]yai[ḥ] prasiddha-kathā-nyāy[e]na Pūrvvavide=haṃ gatvā ... [*cf.* **Ser. No. 69**] ... tathā hi, atha prathamata indra-śata-vanditebhya ity-ādinā jina-bhāva-namaskāra-rūpam asādhāraṇaṃ śāstrasyâdau maṅgalaṃ kathayāmīty abhiprāyaṃ manasi dhṛtvā sūtram idaṃ pratip[ādayati:]
inda-saya-vandiyānaṃ ... ṇamo jiṇāṇaṃ jida-bhavāṇaṃ [1] *etc.*

«Ends (85) B:» [83B] atha śrī-Kundakundâcāryyadevaḥ ... granthaṃ samā=payati:
magga-ppabhāvaṇ'atthaṃ ... Pañc'atthiya-saṃgahaṃ suttaṃ [181]
bhaṇiyaṃ ity-ādi. bhaṇiyaṃ bhaṇitaṃ. ... jñātavyaṃ.

«Colophon:» iti Tātparyyavṛttau, ... Paṃcâstikāyaprābhṛtaḥ samāptaḥ.

«Praśasti:» ajñāna-tamasā lipte mārgge ratna-trayâtmak(e)
tat-prakāśa-samartthāya namo 'stu Kumudêndave. [1]

«Scribal Remarks:» nṛpa-Vikrama-saṃvat /// xxx8 varṣaiḥ āśvina sudi 1 bho=madine.
sūri[ḥ] śrī-Vīrasenâkhyo ... [2] ... [*cf.* **Ser. No. 69**] ... [7]
Tribhuvacandraṃ [candraṃ] namo mahāsaṃyamôttamaṃ śirasā
yasyôdayena jagatāṃ svānta-tamo-rāśi-kṛntanaṃ kurute [8]

References. LEUMANN, WZKM 11, p. 305 (does not mention this Ms.). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 787, No. 4494. See the preceding Entry for further References, which record the edition: (RJŚ [3].1914²).

Notes. For Foll. 87-88 and 90^{1}-90^{2}, see **Ser. No. 72** (= Text 2). For Fol. [287] and the Scribal Remarks containing the date mentioned above, see **Ser. No. 76** (= Text 3). — The first line on Fol. 1A is heavily damaged. Our readings are confirmed by the text in the preceding Entry, which should be consulted for details regarding the Text, its author and the commentator. On the date recorded between vs. [1] and [2] of the Praśasti, see UPADHYE, Pravacanasāra (RJŚ 5.1964[2]), Intr. p. 105, footnote 1. — WICKERSHEIMER is silent about the commentary. His title "Prābhṛtatraya" is a collective one (cf. Aṣṭa-prābhṛta and Ṣaṭ-prābhṛta in **Ser. Nos. 62**-ff.).

The other Texts in the Ms. are:

«Text 2» (Foll. 85B[8]-150B:) Pravacanasāra (Pkt.) of Kundakunda, with Jayasena's Tātparyavṛtti (see **Ser. No. 72**).

«Text 3» (Foll. 201A-[287]B:) Samayasāra (Pkt.) of Kundakunda, with Jayasena's Tātparyavṛtti (see **Ser. No. 76**).

Serial No. 71

Leumann: S 349. Wickersheimer: 4433.

For description of this collective Ms. see **Ser. No. 289** (with a list of Texts 1-18).

«Text 7» **Pañcâstikāyasāra** (Pkt.) of KUNDAKUNDA, verse 25 only. With a Skt.-commentary.

(Fol. [9]B:) vyavahāra-kāla[ḥ].

samao ṇimiso kaṭṭhā kalā ya ṇālī tado divā-vattī
mās' uḍu ayaṇaṃ saṃvaccharo tti kāl(o) parāyatto (25)

'samao' manda-gati-pariṇata-pudgala-paramāṇunā nimitta-bhūtena vyaktīkriyamāṇaḥ samayaḥ. ... ayana-dvayaṃ varṣam iti. 'iti'-śabdena palyopama-sāgaropamâdi-rūpo vyavahāra-kālo jñātavyaḥ.

References. Neither LEUMANN (WZKM 11) nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 780, No. 4433) mentions this Text. See the preceding Entries for References (to the mūla and its commentaries).

Notes. Fol. [9]A is blank. — The vs. 25 appears in the SBJ (3.1920) edition on p. 23. Cf. also PJVS, p. 276[b]. — As the edition RJŚ [3].1914[2] containing the commentaries by Amṛtacandra and Jayasena are not at hand, the source of the commentary quoted here can not be determined.

Serial No. 72

Leumann: S 409. Wickersheimer: 4494.

For description of this composite Ms. see **Ser. No. 70** (with a list of Texts 1-3).

«Text 2» **Pravacanasāra** (Pkt.) of KUNDAKUNDA. With the Tātparyavṛtti by JAYASENA.

«Begins (85) B[8]:» jināya

/// [bhavaty akāra-lopo 'va-śa]bdasyêti, taṃ ratna-trayâtmaka-pravartamāna-dharma-tattvôpadeśakaṃ śrī-Vardhamāna-tīrthakara-parama-devaṃ. kva praṇamāmi ? pratha= mata eva. kiṃ-viśiṣṭaṃ ? surâsura-maṇus'-inda-vandiyaṃ. tribhuvanârādhyânanta-jñānâdi-guṇâdhāra-padâdhiṣṭhitatvāt tat-[padâbhi]lāṣibhis tribhuvanâdhīśaiḥ samyag-

ārādhya-pādâravindatvāc ca surâsura-manuṣyêndra-vanditaṃ. ... evam antima-tīrtha=kara-namaskāra-mukhyatvena gāthā gatā (1)

sese puṇa titthayare ... [2] *etc.*

«Ends (150) B:»

atha ... mokṣa-kāraṇatvaṃ ca kathayati:

suha-pariṇāmo puṇṇaṃ asuho pāvaṃ ti bhaṇidam aṇṇ(e)su
pariṇāmo ṇaṇṇagado dukkhaṃ khaya-kāraṇaṃ samaye [II.89]

suha-pariṇāmo puṇṇaṃ ... yadi punar ekāntenâbhedo bhavati, tarhi ghaṭôtpattau mṛ[t-piṇḍa-vināśa]va[d] dhyāna-paryyāya-vināśe mokṣe jāte sati dhyeya-rūpa-pāriṇā=mikasyâpi vināśo bhavatîty artthaḥ. tata eva jñāyate, śuddha-pāriṇāmika-bhāvo dhyeya-rūpo bhavati, dhyāna-bhāvanā-rūpo na bhavati. kasmād ? dhyānasya vinaśvaratvād iti (193)

References. LEUMANN, WZKM 11, p. 307 (this Ms. is not mentioned). WICKERSHEIMER, Cat. Mss. 47, p. 787, No. 4494. BHUJABALI śāstrī, Kannaḍa-sūcī, p. 315[b]. VELANKAR, JRK, pp. 270-71. – Ed. A.N. UPADHYE, RJŚ 5.1964[3] (with "an exhaustive essay" on Kundakunda and different aspects of the mūla, commentaries of Amṛtacandra and Jayasena, an English translation, etc.).

Notes. The very beginning of the Text is lost in our Ms., which begins in Ed. UPADHYE, p. 2B, l. 5. Neither is it complete (Foll. 151ff. are lost), it ends op. cit. p. 223B, l.8. Moreover, the Foll. originally numbered as 88 and 87 are to be read in the reverse order and Fol. 90[2] repeats the text of 90[1], which is partly damaged. — For Kundakunda, (Amṛtacandra) and Jayasena and their probable dates etc. see UPADHYE's Introduction.

Serial No. 73

Leumann: S 437. (Max-Müller-Stiftung, 137) Wickersheimer: 4534.

For description of this composite Ms. see **Ser. No. 69** (with a list of Texts 1-2).

«Text 2» **Pravacanasāra** (Pkt.) of KUNDAKUNDA. With the Tātparyavṛtti of JAYASENA.

«Begins (75) A[14]:»

namaḥ parama-caitanya-svâtmôttha-sukha-saṃpade
paramâgama-sārāya siddhāya parameṣṭine [1]

atha Pravacanasāra-vyākhyāyāṃ madhyama-ruci-śiṣya-pratibodhanârtthāya mukhya-gauṇa-rūpeṇântastattva-bahistattva-prarūpaṇa-samartthāya ca prathamata ekottara-śata-gāthānā[m a]dhikāras, tad-anantaraṃ trayodaśâdhika-śata-gāthābhir ddarśanâ=dhikāras, tataś ca sapta-navati-gāthābhiḥ cāritrâdhikāraś cêti samudāyenâikādaśâ=dhika-triśata-pramita-sūtrai[ḥ] samya[g]-jñāna-darśana-cāritra-rūpeṇa mahâdhikāra-trayaṃ bhavati. atha vā, ṭīkâbhiprāyeṇa samya[g]-jñāna-jñeya-cāritrâdhikāra-cūḷikā-rūpeṇâdhikāra-trayaṃ. tattrâdhikāra-traye prathamatas tāvat jñānâbhidhāna-mahâ=dhikāra-madhye dvā-saptati-gāthā-paryyantaṃ śuddhôpayogâdhikāraḥ kathyate. tāsu dvā-saptati-gāthāsu madhye 'esa surâsura-maṇus'-inda-vandiyaṃ' imāṃ gāthām ādiṃ=kṛtvā pāṭha-krameṇa caturddaśa-gāthā-paryyantaṃ pīṭhikā. ... pratijñāṃ karoti, pañ=cakaṃ:

esa surâsura-maṇus'-inda-vandiyaṃ dhoya-ghāi-kamma-maḷaṃ
<vi>paṇamāmi Vaḍḍhamāṇaṃ titthaṃ dhammassa kattāraṃ [1]
sese puṇa titthayare ... [2] ... [5]

paṇamāmîty-ādi. pada-khaṇḍanā-rūpeṇa vyākhyānaṃ kriyate. *etc.*

«Ends [87] A :» atha śabda-rūpaṃ dravya-śrutaṃ vyavahāreṇa jñānaṃ niścaye= nârttha-paricchitti-rūpaṃ bhāva-śrutam eva jñānam iti kathayati. ... ayaṃ tu vyavahāra-śruta-kevalî[ti] kathyate :

suttaṃ jiṇôvadiṭṭhaṃ poggala-davva-ppagehiṃ vayaṇehiṃ
taṃ jāṇaṇā hi ṇāṇaṃ suttassa ya jāṇaṇā bhaṇidā [I.34]

suttaṃ dravya-śrutaṃ. ... tathā niścayenâkhaṇḍâika-pratibhāsa-rūpaṃ sama[sta]-vastu-prakāśakaṃ jñānaṃ bhaṇyate. pa(ś)cād vyavahāreṇa megha-paṭalâvṛtâdityasyâ= vasthā-viśeṣavat karma-paṭalâvṛtâkhaṇḍâika-jñāna-rūpa-jīvasya mati-jñāna-śruta-jñānâ= di-vyapadeśo bhavatîti bhāvârtthaḥ (35)

References. LEUMANN, WZKM 11, p. 307 (does not mention this Ms.). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 790, No. 4534. See the preceding Entry for further References.

Notes. In vs. [2] the Ms. writes -titthariye (for -titthayare). Though Fol. [87]B is kept blank, the Text is not complete. It ends abruptly with the commentary on vs. 35 (= I.34 in Ed. UPADHYE, p. 41B; cf. PJVS, p. 297[a]). Hence LEUMANN's remark : "vorhanden ist bloss etwa das erste Achtel" on Fol. [87]A. In Ed. UPADHYE, the first paragraph of the commentary is missing.

Serial No. 74

Leumann : S 460. Wickersheimer : 4557.

Description. Indian paper. Folios : 88. Size : 30.5 × 12.7 cm. Lines : 9 (24.2 × 8 cm). Devanāgarī. Good condition. Negligible worm-holes. Date : saṃ. 1603 (but see Notes).

Pravacanasāra (Pkt.) of KUNDAKUNDA. With the Sarojabhāskara of PRABHĀ= CANDRA.

«Begins (1) B :» §O oṃ sarvvajñāya.

Vīraṃ pravacana-sāraṃ nikhilârthaṃ nirmmalaṃ janânandaṃ
vakṣye sukhâvabodhaṃ nirvvāṇa-padaṃ praṇamyâptaṃ (cha)

śrī-Kundakundâcāryaḥ sakala-lokôpakârakaṃ mokṣa-mārggam adhyayana-ruci-vine= yâśaya-vaśenôpadarśitukāmo nirvvighna-śāstra-parisamāpty-ādikaṃ phalam abhilaṣann iṣṭa-devatā-viśeṣaṃ śāstrasyâdau namaskurvann āha :

esa surâsura-maṇu(s'-i)nda-va[n]didaṃ dhoya-ghādi-kamma-malaṃ
paṇamāmi Vaḍḍhamāṇaṃ titthaṃ dhammassa kattāraṃ (1)

eṣo 'haṃ śāstra-karaṇa-pravṛttaḥ praṇamāmi. kaṃ ? Varddhamānam antima-tīrtha= karaṃ. kathaṃ-bhūtaṃ? *etc.*

«Ends (88) B :» idānīṃ śāstrakāraḥ sva-kṛta-puṇya-phalena yojayann āha :

vujjhadi sāsaṇam edaṃ sāgār'-aṇagāra-cariyayā jutto
jo, so pavayaṇa-sāraṃ lahuṇā kāleṇa pappodi (36)

yo vudhyate śāsaṇam idaṃ śāsanam etat Pravacanasārâkhyaṃ sāgārânāgāra-caryayā punaḥ śrāvaka-śramaṇa-cāritreṇa yuktaḥ saṃpannaḥ pravacana-sāraṃ pravacanasya sādhyaṃ sāraṃ pradhānaṃ nirvvāṇaṃ laghunā svalpena kālena prāpnoti.

«Colophon :» iti śrī-Prabhācaṃdra-deva-viracite Pravacanasāra-sarojabhāskare śubhôpayogâdhikāraḥ samāptaṃ. śubhaṃ bhavatu. vardhatāṃ jina-śāsanaṃ.

«Scribal Remarks, 2nd scribe :» saṃvat 1603 cha. ācārya-śrī-Rāmakīrttijī, tat-śiṣya-baidya-Rūpasīkasya pustakam idaṃ. śrī śrī śrī.

References. LEUMANN, WZKM 11, p. 307 (neither this Ms. nor this commentary is mentioned). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 793, No. 4557. J. MUKHTĀR, PrSgr [1954], pp. 202-3, No. 138. VELANKAR, JRK, pp. 270-71. — For the mūla edited by A.N. UPADHYE see **Ser. No. 72**. The Sarojabhāskara is apparently not published yet.

Notes. The date given in the Ms. (saṃ. 1603) is surely wrong: neither the paper nor the script is so old. Probably saṃ. 1903 is meant. Rāmakīrti, the teacher of Vaidya Rūpasī (= Rūpasiṃha), may be identical with a bhaṭṭāraka of that name recorded by JOHRĀPURKAR, (Bhaṭṭāraka Saṃpradāya, p. 157, fn. 66 and p. 158, no. 18 : Balātkāra-gaṇa, Iḍara-śākhā). — On the commentator see Mukhtār, op. cit. Intr. pp. 64ff. Pt. MAHENDRAKUMĀR (Prameyakamalamārttāṇḍa [Bombay, NSP 1941], Intr. pp. 73-4) regards this Prabhācandra as identical with Prabhācandra, the author of the PKM and puts him in the 11th century A.D. See also N. PREMI, JSI, p. 290. UPADHYE, (RJŚ 5.1964[3]), Intr. pp. 103-4, assigns to the present Prabhācandra a date in the first quarter of the 14th century A.D. — There are many persons called Prabhācandra; see for instance PrSgr [1954], Intr. p. 126[b] and Appx. p. 246[b]. — The commentary is "a word-for-word explanation of the Prakrit text" (UPADHYE) and "there is no special profundity" in it. About the text of the mūla offered by Prabhācandra, vide UPADHYE. — For Prabhācandra, the commentator of Samantabhadra's Upāsakâdhyayana see **Ser. No. 172**.

Serial No. 75

Leumann : S 359. (Max-Müller-Stiftung, 59) Wickersheimer : 4444.

Description. Indian paper. Folios: 158. Size: 33.8 × 13.5 cm. Lines: 11 (26.5 × 10 cm). Devanāgarī. Good condition. Date: saṃ. 1793.

Samayasāra (Pkt.) of KUNDAKUNDA. With the Ātmakhyāti of AMṚTACANDRA.

«Begins (1) B :» §O oṃ namaḥ paramātmane.
namaḥ Samayasārāya svânubhūtyā cakāsate
cit-svabhāvāya bhāvāya sarvva-bhāvântara-cchide (1)
ananta-dharmmaṇas tattvaṃ ... (2)
para-pariṇati-hetor ... (3)
atha sūtrâvatāraḥ :
vandittu savva-siddhe dhuvam acalam aṇovamaṃ gaiṃ patte
vocchāmi Samayapāhuḍam iṇamo sua-kevalī-bhaṇiyaṃ (1)
vanditvā sarva-siddhān *etc.*

«Ends (158) A :» avicalita-cid-ātmany ... niḥsapatna-svabhāvanaṃ, cha cha. iti Samayasāra-vyākhyāyām Ātmakhyātau navamo 'ṅkaḥ.
yasmād dvaitam abhūt purā ... kiñcit kila (cha)
sva-śakti-saṃsūcita-vastu-tattvair
vyākhyā kṛtêyaṃ samayasya śabdaiḥ
svarūpa-guptasya na kiñcid asti
karttavyam evÂmṛtacandra-sūreḥ (cha cha śrī)

«Colophon :» ity Ātmakhyāti-nāma Samayasāra-vyākhyā <yā> samāptaḥ.

«Scribal Remark :» saṃvat 1793 caitra vīdī 13 caṃdravāsare līkhītaṃ.

References. LEUMANN, WZKM 11, p. 310. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4444. PETERSON, 2nd Report, pp. 161-3, No. 278. Cat. ŚBh. Cambay, pp. 429-30, No. 275. PAVOLINI, Mss. Ind. Firenze, p. 131, No. 656. BHUJABALĪ śāstrī, Kannaḍa-sūcī, p. 28, No. 70 and No. 73. KĀSLIVĀL, Rāj, sūcī 2, p. 186, 3, pp. 43-44, Nos. 283-87, and 4, p. 888[b]. VELANKAR,

JRK, p. 418. NCC 2, p. 44[b]. — Publ. with the commentaries of Amṛtacandra and Jayasena: (RJŚ [14]. 1919). A. CHAKRAVARTI, an Engl. translation of the mūla and the Ātmakhyāti: Mūrtidevī Ser. English 1.1950.

Notes. In Jaina-Hss. No. 730, an additional vs. (icchā ṣaḍbhir) appears after the colophon. —Other titles of the mūla are: Samaya-pāhuḍa, -prābhṛta; Samayasāra-prābhṛta, -pāhuḍa, -nāṭaka, -śāstra. — On the commentator compare above **Ser. No. 68** and **Ser. No. 175** (Puruṣārthasiddhyupāya). — For further editions see Cat. I. O. Skt. Books, p. 2274, and UPADHYE, Pravacanasāra (RJŚ 5.1964[3]), Intr. p. 42, fn. 1 (where some Hindi commentaries are included). — An extract of the Ātmakhyāti is known as Samayasāra-kalaśa and is often printed as such.

Serial No. 76

Leumann: S 409. (Max-Müller-Stiftung, 109) Wickersheimer: 4494.

For description of this composite Ms. see **Ser. No. 70** (with a list of Texts 1-3).

«Text 3» **Samayasāra** (Pkt.) of KUNDAKUNDA. With the Tātparyavṛtti by JAYASENA. Incomplete.

«Begins (201) A:» /// vyākhyāne pakṣa-hetu-rūpiṇâṅga-dvayam anumānaṃ jñātavyaṃ. atha

jīvassa ṇ' atthi rāgo ṇa vi doso ṇ' eva vijjade moho
ṇo paccayā ṇa kammaṃ ṇokammaṃ câvi se ṇ' atthi [56]

rāga-dveṣa-moha-mithyātvâdi-virati-pra[māda]-kaṣāya-yoga-rūpa-pañca-pratyaya-mūlôttara-prakṛti-bheda-bhinna-jñānâvaraṇâdy-aṣṭavidha-karmmôdārika-vaikriyakâhārika-śarīra-trayâhārâdi-ṣaṭ-paryyāpti-rūpa-nokarmmaṇô[pe]tasya jīvasya śuddha-niścaya-nayena sarvvāṇy etāni na santi. kasmāt ? pudgala-pariṇāmamayatve sati śuddhâtmânubhūter bhinnatvāt (56) *etc.*

«Ends [287] A:» śūnyo'haṃ, jaga-traye 'pi, kāla-traye 'pi, mano-vacana-kāyaiḥ, kṛta-kāritânumataiś ca. śuddha-niścayena tathā sarvve jīvā iti nirantaraṃ bhāvanā karttavyā. atra granthe pracūreṇa padānāṃ [...] sukha-bodhârtthaṃ. kena kāraṇena ? liṅga-vacana-kriyā-kāraka-sandhi-samāsa-viśeṣya-viśeṣaṇa-vākyasamāpty-ādikaṃ dūṣaṇaṃ na grāhyaṃ vivekibhyaḥ śuddhâtmâdi-tattva-pratipādana-viṣaye yad ājñānāt kiñcid vismṛ[taṃ ...]

jaṃ attiṇā jīvā taranti saṃsāra-sāyaram aṇantaṃ
taṃ savva-jīva-saraṇaṃ ṇandatu jiṇa-sāsaṇaṃ su-iraṃ.

«Colophon:» [... Kundak]uṃdâcāryya[de]vair vviracitasya Samayasāra-prābhṛtâbhidhāna-graṃthasya saṃbaṃdhinī daśâdhikārair ekona-catvāriṃśad-adhikā gāthā-śata-catuṣṭayā Tātparyyavṛttis samāptā.

yas tv abhyasyati saṃśṛṇoti paṭhate prakhyāpayaty ādarāt
Tātparyyâkhyam i[. . . . . .
. . . . .] vicitra-sakala-jñānâtmakaṃ kevalaṃ
. . . . . mukti-lalanā-raktaḥ sadā varttate.
graṃtha-saṃ[khyā] 4500.

«Praśasti:»

svasti śrī jina-śāsanâtula-nadi-jñānâṃbu-bhā-bhāsurā
[...]

... Maheṃdrakīrtti-devara-śiṣyârādhya-Śāṃtikīrtti-devarigi ...
saka varṣa 1493 neya pravarttamāna-pramāduta-saṃvatsarada bhādrapada-māsa śukla-pakṣada tidimiyallu ādityavāra citrā-nakṣatra barasi-koṭṭaṃtha prābhṛtatrayada pusta= kakke maṃgala māhā śrīśrīśrīśrīśrī.

References. LEUMANN, WZKM 11, p. 310 (does not mention this Ms.). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 787, No. 4494. HIRALAL, Cat. C.P. Berar, p. 702, No. 8017. See also the preceding Entry for further References (including editions).

Notes. The last Folios of the Ms. (especially Foll. 286-[287]) are heavily damaged. Nearly one half of the leaf is lost and the available rest is not very legible. The readings given above are tentative. In the praśasti, only the 1st pāda of vs. [1] is clear. Fortunately, the date śaka 1493 is preserved. The day recorded therein fell on Sunday, the 3rd of Sept., 1570 A.D. according to SWAMIKANNU PILLAI's Indian Ephemeris, Vol. 5, p. 343. For a colophon of this type compare UPADHYE, Pravacanasāra (RJŚ 5.1964[3]), Intr. p. 105, footnote 1. — Jayasena's recension of the mūla has 439 vss. (while that of Amṛtacandra has 415 vss.), cf. WZKM 11, p. 310 and J. MUKHTĀR, PJVS, Intr. p. 13.

2.2 WORKS BY OTHER AUTHORS

Serial No. 77

Leumann: S 344. (Max-Müller-Stiftung, 44) Wickersheimer: 4428.

Description. Indian paper. Folios: 275. Size: 28.7 × 12.7 cm. Lines: 12 (22.8 × 9 cm). Devanāgarī. Good condition. Date: saṃ. 1895.

Mūlâcāra (Pkt.) of VAṬṬAKERA. With the Sarvârthasiddhi by VASUNANDIN.

«Begins (1) B:» §O oṃ namo Vītarāgāya.
śrīmac-chuddhêddha-vodhaṃ sakala-guṇa-nidhiṃ niṣṭitâśeṣa-kāryaṃ ...
Ācārasyâtta-nīteḥ parama-jina-kṛter naumy ahaṃ vṛtti-het(o)ḥ (1)
śruta-skandhasyâdhāra-bhūtam ... Ācārâṅgam ... dvādaśâdhikārair upasaṃharttu-kāmaḥ ... śrī-Vaṭṭakerâcāryyaḥ ... pratijñāṃ vidhatte, mūla-guṇeṣv ity-ādi, cha:
mūla-guṇesu visuddhe vandittā savva-saṃjade sirasā
iha-para-loya-hid'-atthe mūla-guṇe kittaïssāmi (1)
mangala-nimitta-hetu-pariṇāma-nāmakartṝn dhātv-ādibhiḥ prayojanâbhidheya-saṃban= dhāṃś ca vyākhyāya paścād arthataḥ kathyata iti. *etc.*

«Ends (274) B:» yugapat sarvva-dravya-paryāyâvabhāsako 'nanta-guṇâdhāra[ḥ] paramātmā bhavatîti, cha.
vṛttiḥ Sarvârthasiddhiḥ sakala-guṇa-nidhiḥ sūkṣma-bhāvânuvṛttir ...
stheyāj jainêndra-mārgge cirataram avanau Vāsunandī (ś)u(bh)ā vaḥ (206)

«Colophon:» ity Ācāra-vṛttau śrī-Vasunandi-viracitāyāṃ dvādaśaḥ paricchedaḥ samāptaḥ (12). cha śubhaṃ.

«Scribal Remarks:» athâsmin śubha-saṃvatsare śrī-nṛpati-Vikramāditya-rājye saṃvat 1895 varṣe kārttika-kṛṣṇā 6 vudhavāsare. tad-dine samāptam idaṃ Mūlâcā= ra-nāma-graṃthaṃ.
śrī-Mūlasaṃghe Naṃdyāmnāye Balātkāragaṇe Sarasvatīgacche śrī-Kuṃdakuṃdâcāryâ= nvaye bhaṭṭāraka-śrī-Kṣemeṃdrakīrtti-devāḥ, ... tat-paṭṭe bha°-śrī-Deveṃdrakirtti-de= vāḥ. tad-āmnāye Khaṃḍelavālânvaye Ṭauṃgyā-gotre Sāhajī-śrī-Kusyālacaṃdajī, ...

paṃca[ma-putra]-Sāhajī-Śrīcaṃdajī, tat-patnī Gogā, tasya jyeṣṭha-putra ci° Motīlāl, dvi° Mohanalāla, tṛ° Rādhākisana. eteṣāṃ madhye saṃgha-bhāra-dhuraṃdharān jina-pujā-puraṃdarān āhārâbhaya-bhaiṣajya-śāstra-dāna-tatparān Seṭhajī-śrī-Caṃpālālajī, idaṃ Mūlâcāra-nāma-graṃthaṃ sva-karmma-kṣaya likhāpitaṃ śrī-Mathurā-nagare śrī-Jaṃbūsvāmī-caityâlaya-pradeśe aṣṭâhnikāyā mahā-mahôtsave śrī-Śāṃtinātha-munīnā[ṃ] dattaṃ sva-kalyāṇârthaṃ, cha. likhitaṃ brāhmaṇa Gauḍa Syāmalāla. cha, śubhaṃ bhavatu, śrīr astu.

jñānavān jñāna-dānena nirbhayo 'bhaya-dānataḥ
anna-dānāt sukhī nityaṃ nirvyādhir bheṣajād bhavet (1)
oṃ namo Bītarāgāya, cha.

References. LEUMANN, WZKM 11, pp. 308-9; Übersicht, pp. 15ff. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 779, No. 4428. PETERSON, 2nd Report, (pp. 74-76 and) pp. 134-41, No. 273. SCHUBRING, Jaina-Hss. PrStB, No. 244. BHUJABALI śāstrī, Kannaḍa-sūcī, p. 36 (No. 24) and p. 60 (No. 284ff.). KĀSLIVĀL, Rāj. sūcī 4, p. 79, Nos. 979-81. VELANKAR, JRK, (p. 313 and) pp. 24-25. NCC 2, p. 32. — Publ.: (MDJG 19 and 23. saṃ. 1977 1980).

Notes. In the Scribal Remarks, above Ku (of Kusyāla-) is written Ṣu- (read Khu-); ci° (before Motīlāla) is added above the line. The phrase śrī-Mathurā- ... -pradeśe is inserted propria manu on the right-hand margin. The same Scribal Remarks are also available (with required changes) in Cat. BhORI 19.2, p. 264 (saṃ. 1886). Kṣemendrakīrti and others belong to the Delhi-Jaipur branch of the Balātkāra gaṇa, see JOHRĀPURKAR, BhSpr. p. 113 (nos. 12-16). For the family of Campālāla (the donor) see Appx. 8B2. Caṃpālāla and the scribe Śyāmalāla are mentioned in Rāj. sūcī 4, p. 143, No. 1845 (saṃ. 1894) and p. 468, No. 4477 (saṃ. 1890), too. According to P. L. VAIDYA (MDJG 37.1937, Intr. p. xii), the same Śyāmalāla has copied in saṃ. 1883 a Ms. of Puṣpadanta's Mahāpurāṇa (Apbhr.). — On the mūla, often called Ācārâṅgasūtra (JRK) or Ācārasūtra (PETERSON), and its relation to the Āvaśyakaniryukti (cf. **Ser. Nos. 37**ff.), see LEUMANN, Übersicht, pp. 15ff.; on pp. 16-19 he edited the 7th chapter on the basis of this Ms. (described by him as an "excellent" one). LEUMANN (op. cit. p. 15[b] 58) supposes Vaṭṭakera to be older than Kundakunda. PETERSON (op. cit. p. 76) records the variant Vaṭṭeraka. — In some Mss. and catalogues, Kundakunda is said to be the author of the Mūlâcāra, see the colophon in PETERSON's Ms. (and BHUJABALI). Vaṭṭakera is identified with Kundakunda by J. MUKHTĀR, PJVS, Intr. pp. 18-19. Against this identification opines N. PREMI, JSI, pp. 548-53, where he maintains that the Mūlâcāra belonged to the Yāpanīya school. — The commentator Vasunandin (or Vasunandi) is thought to be a contemporary of Amitagati and is therefore placed in the first quarter of the 12th century of the Vikrama Era by J. MUKHTĀR (op. cit. p. 100). The commentary is named Sarvârthasiddhi (see vs. 206), it is also titled Ācāravṛtti (SCHUBRING, BHUJABALI), or simply Mūlâcāraṭīkā (KĀSLIVĀL). — Copious citations are given by Peterson. The vs. vṛttiḥ etc. (numbered 206 in our Ms.) is vs. 204 in SCHUBRING's Ms.

Serial No. 78

Leumann : S 434. (Max-Müller-Stiftung, 134) Wickersheimer : 4531.

Description. Indian paper. Folios : 201 (originally numbered : [A]-1-200). Size : 28 × 19.2 cm. Lines : 5 + 5 (20.5 × 13.5 cm). Devanāgarī. Good condition. Right-hand corner of Fol. 117 repaired. No date.

Mūlârādhanā (Pkt.) of ŚIVAKOṬI. With an extended Skt.-chāyā. Incomplete.

«Begins (1) B :» §O oṃ namaḥ siddhebhyaḥ.
siddhe jaya-ppasiddhe caüvvih'-ārāhaṇā-phalaṃ patte
vandittā arahante vucchaṃ ārāhaṇaṃ kamaso (1)
ujjovaṇam u[j]javaṇaṃ ṇivvahaṇaṃ sāhaṇaṃ ca ṇittharaṇaṃ
daṃsaṇa-ṇāṇa-caritte tavāṇam ārāhaṇā bhaṇiyā (2) *etc.*

«Chāyā :»

si<ddh>ddhān jagati prasiddhān caturvidhârādhanā-phalaṃ prāptān
vanditvā arhantaḥ vakṣye ārādhanāṃ kramaśaḥ (1)

udyotanaṃ = utkarṣeṇa nirmalīkaraṇaṃ, udyavanaṃ = asakṛd-darśanâdi-pariṇatiḥ, nirvahaṇaṃ = nirākulaṃ vahanaṃ dhāraṇaṃ (*marg.* upayogântareṇântarhitānāṃ dar=śanâdi-pariṇāmānāṃ niṣpādanaṃ), sādhanaṃ ca, nistaraṇaṃ (*marg.* darśanâdīnāṃ bhavântara-prāpaṇaṃ) ((parīṣahâdy-upanipāte 'pi ākulatām antareṇa darśanâpariṇatau vṛttiḥ)), darśana-jñāna-cāritra-tapasāṃ ārādhanā bhaṇitā [2] *etc.*

«Ends (200) B :»

evaṃ khavao saṃthāra-gao khavaï viriyaṃ agūhanto
dedi gaṇī vi sadā se taha aṇus(a)ṭṭhiṃ aparidanto (100)
samāptam anuśāsanam
akaḍugam atittayam ... (1)
pāṇagam asi[ṃ]bhalaṃ paripūyaṃ khīṇassa tassa dādavvaṃ
jaha vā pacchaṃ khavayassa tassa taha hoi dāyavvaṃ (2) ... (5)
guṇa-bharidaṃ jadi ṇāvaṃ daṭṭhūṇa bhavôdadhimmi bhijjant(a)[ṃ]
kuṇamāṇo hu uvikkhaṃ ko aṇṇo hujja ṇiddhammo [6]

«Chāyā :»

vahu-guṇa-sahasra-bhūtā y(ad)i nauḥ janma-sāgare bhīme
bhidyate sphuṭaṃ ratna-bhṛtā nauḥ iva samudra-madhye [5]
guṇa-bhṛtāṃ y(a)di nāvaṃ dṛṣṭvā bhavôdadhau bhidyamānām
kurvāṇaḥ sphuṭaṃ upekṣāṃ kaḥ anyaḥ bhavet nirddharmmāḥ
= dharmmān niṣkrāntaḥ [6]

References. LEUMANN, WZKM 11, p. 299 :Ārādhanā (does not register this Ms.), and Übersicht, p. 4 (and p. 6, p. 10). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 790, No. 4531. SCHUBRING, Jaina-Hss. PrStB, No. 821. VELANKAR, JRK, p. 31. NCC 2, pp. 160-61. — Publ. with Aparājita's Vijayodayā etc.: Karanja, Devendrakīrti Dig. Ser. 2.1935. (For other editions, see J.C. JAIN, PSI, p. 304, fn. 1).

Notes. A large part of Fol. 200B is kept blank. There is no colophon as the Text is left incomplete by the scribe. The verses numbered 100-[106] in our Ms. are vss. 1489-1495 in the Karanja edition. — The mūla is also called : Ārādhanā, Bhagavatī-Āradhanā, Ārādhanābhagavatī, Vaḍḍhārāhaṇā etc. Its place in the Āvaśyaka literature is discussed by LEUMANN. A critical evaluation of the work is given by A.N. UPADHYE, Bṛhatkathākośa (SJS 17.1943), Intr. pp. 50ff., who analyses the contents, describes its commentaries and specifies the narrative works related to it (cf. **Ser. No. 222** : Ārādhanā-kathākośa). UPADHYE lists also many so-called Ārādhanā-texts. — Its author Śivakoṭi or Śivârya mentions ārya Jinanandi, ā. Sarvagupta and ā. Mitranandi at the end of his work. He characterises himself as "pāṇi-dala-bhoji". His date is often discussed, cf. UPADHYE, op. cit. and N. PREMI, JSI, pp. 74-78. N. PREMI would like to ascribe Śivakoṭi to the Yāpanīya school (see op. cit. pp. 68-73). — For the Bombay (Anantakīrti Ser. 8. saṃ. 1989) edition (containing a verse-index) and the Sholapur 1935 edition, see UPADHYE, p. 50, fn. 1. — Also compare the next Entry.

Serial No. 79

Leumann : S 411. (Max-Müller-Stiftung, 111) Wickersheimer : 4496-97.

Description. Indian paper. Folios : 722 (originally numbered : [A]-1-25-25[1]-25[2]-25[3]-25[4]-25[5]-26-716). Size : 28.3 × 12.7 cm. Lines : 9 (22 × 9 cm). Devanāgarī. Good condition. Bound in two volumes, I : Foll. [A]-1-358; II : Foll. 359-716 (hence two numbers assigned by Wickersheimer). Date : saṃ. 1921.

Mūlârādhanā (Pkt.) of ŚIVAKOṬI. With the Vacanikā by SADĀSUKHA Kāsalīvāla.

«Begins (1) B:» oṃ namaḥ siddhebhyaḥ. namaḥ syādvād(i)ne sarv(ê)śāya, śrī-gaṇadharāya namaḥ. atha śrī-Bhagavatī-ārādhanākī deśa-bhāṣā-maya Vacanikā likhie hai.

gāthā: siddhe jaya-ppasiddhe ... [*cf.* **Ser. No. 78**] ... ārāhaṇā kamaso (1)

artha: ahaṃ kahie maiṃ jo Śi[va]koṭī nāmā muni jo hū̃, so jagatamaiṃ prasiddha ara cyāra prakārakī ārādhanākā phalataiṃ prāpta huvā aise siddha-parameṣṭi tinhai[ṃ] ara arahanta-parameṣṭi tinhaiṃ vandanā karikai anukramatai ārādhanā<ṃ> jo hai, tāhi kahū̃gā. bhāvârtha: yaha grantha ārādhanākā svarūpakū̃ sākṣāta karanēvālā hai. *etc.*

«Ends (715) A:»

gāthā: ārādhaṇā bhagavadī evaṃ bha[t]tīe va[ṇ]ṇidā saṃtā
saṃghassa Sivajjassa ya samādhi-varam uttamaṃ deu ([21]65)

artha: aise bhakti kari varṇana karī santī yā bhagavatī ārādhanā so samasta saṃghakū̃ ara Sivârya jo mai[ṃ] Sivâcārya tākū̃ uttama samādhi jo samasta lokanikai prārthanā karane jogya ... aisī siddhi hai tāhi dyo.

gāthā: asura-sura-maṇusa-kinnara- ... ([21]66). artha: ...

gāthā: khama-dama-ṇiyama- ... ([21]67). artha: ... namaskāra hohū.

«Praśasti:»

dohā: sata uganīsa ju adhika ṣaṭ saṃvata Vikrama bhūpa
māgha kṛṣṇa dvādaśi kiyo āraṃbha adhika anūpa (1)
āṭha adhika uganīsasai saṃvata bhādava māsa
śukla doji pūrana bhaī deśa-vacanikā jāsa (2)

caupāī: saba nagarike bhūpa samāna nagara Savāijayapura thāna
Rāmasiṃha valadhara bhūpāla sava varṇâśramako pratipāla (3) ... (5)
Khaṃḍela-ja śrāvaka kula ṭhāma tinamai eka Sadāsuṣa nāma
gotra Kāsalīvāla ju hai niti jina-vānī sevana cahai (6) ... (7)
Ārādhanā bhagavatī graṃtha jāmaiṃ mokṣa-gamanako paṃtha
Sivâcārya-kṛta prākṛta lasai vācata mithyā-bhāva ju nasai (8) ... (13)
he bhagavati tere prasāda maraṇa-samai mati hohu viṣāda
paṃca parama-guru pada kari ṭhoka saṃyama sahita lahū̃ paraloka (14)

dohā: haro jagatake dukha sakala karo sadā sukha-kaṃda
laso lokamai[ṃ] bhagavatī ārādhanā amaṃda (15)

«Colophon:» iti śrī-Śivâcārya-viracita Bhagavatī-ārādhanā-nāma graṃthakī deśa-bhāṣā-maya Vac(a)nikā samāptā.

«Scribal Remarks:» mīti sāḍha sudi dasamī (10) vīsapatavāra saṃvata 1921 kā. liṣītaṃ Sojīlālajī .. .. kā mīdarakai vāstai. līṣī Sonajī Pā[ṃ]ḍe, vāsī Cākūsu-kā, hāla vāsī Savāījaipura-kā. vācai paḍe jīṇa juvāra vyaṃcanā. śrī.śrī.

References. LEUMANN, WZKM 11, p. 299 (where neither this Ms. nor the Vacanikā is recorded), and Übersicht, pp. 4ff. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 787, No. 4496-4497 (also silent about the Vacanikā). KĀSLĪVĀL, Rāj. sūcī 2, p. 424^{b}, 3, p. 374^{b}, and 4, p. 76, Nos. 946-51. Also see the preceding Entry. — Publ. with the Vacanikā: (Kolhapur, śaka 1831).

Notes. In the Scribal Remarks read: āsāḍha (for sāḍha), mandirake (for mīdarakai), paḍhe (for paḍe), and vāṃcanā (for vyaṃcanā). Cākūsu is probably to be indentified with Cāksū (cf. KASLIWAL, JGBh. in Raj. pp. 195-98). For the location of Chaksu, the Tehsil head-quarters (Dist. Jaipur) see: Census of India 1961, Vol. xiv Rajasthan, Part ix-A Census Atlas, p. 173 and p. 201. Savāījaipura is Jaipur in Rajasthan. — The Vacanikā is composed between saṃ. 1906-1908 (see the praśasti-vss. 1-2). On its author see KASLIWAL, op. cit. pp. 251-52 (who gives 1795-1866 as his date).

Serial No. 80

Leumann: S 405. (Max-Müller-Stiftung, 105) Wickersheimer: 4490.

Description. Indian paper. Folios: 42. Size: 29.8 × 13.6 cm. Lines: 5+5 (23 × 9 cm). Devanāgarī. Very good condition. No date.

Kārttikeyânuprekṣā (Pkt.) of SVĀMI-KUMĀRA. With a Skt.-chāyā.

«Begins (1) B:»

oṃ namaḥ siddhebhyaḥ. atha Svāmi-Kārttikeyânuprekṣā liṣyate.
tihuyaṇa-tilayaṃ devaṃ vandittā tihuaṇ'-inda-paripujjaṃ
voccham aṇupehāo bhaviya-jāṇânanda-jaṇaṇīo (1) *etc.*

«Chāyā:»

tribhuvana-tilakaṃ devaṃ vanditvā tribhuvanêndra-paripūjyaṃ
vakṣye anuprekṣāḥ bhavya-janânanda-jananīḥ [1] *etc.*

«Ends (42) B:»

tihuvaṇa-pahāṇa-sāmiṃ kumāra-kāle vi taviya-tava-yaraṇaṃ
Vasupujja-suyaṃ Malliṃ carima-tiyaṃ saṃthuve ṇiccaṃ (499)

«Chāyā:»

tribhuvana-pradhāna-svāminaṃ kumāra-kāle 'pi tapta-tapaścaraṇaṃ
Vāsupūjyaṃ Malliṃ Nemi-Pā[r]śvanātha-Varddhamānaṃ ca saṃstuve nityaṃ [499]
Vāsupūjyas tathā Malliḥ Nemi-Pārśvo 'tha Sanmatiḥ
kumārāḥ pañca ni[ṣ]krāntāḥ pañcâite pitara[ḥ] smṛt(ā)ḥ.

«Colophon:» iti śrī-Svāmi-Kārttikeyânuprekṣāyāṃ dharmmâdi-cūlikā samāptā.

References. LEUMANN, WZKM 11, p 300. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 786, No. 4490. BHUJABALI śāstrī, Kannaḍa-sūcī, p. 59, Nos. 272, 276, 279. VELANKAR, JRK, p. 85. — Ed. A. N. UPADHYE, RJŚ 2.1960 (containing a valuable Introduction and the Skt.-commentary of Śubhacandra, etc.). (Review: Kl. BRUHN in JOIB 11.4, June 1962, pp. 450-53).

Notes. A more or less identical Chāyā is available in UPADHYE's edition. The Skt.-vs. preceding the colophon (Vāsupūjyas ...) is quoted in Śubhacandra's Ṭīkā (cf. the next Entry), where it ends with pṛthivī-patayaḥ pare. — The mūla is also titled: Svāmi-Kārttikeyânuprekṣā; Kārttikâ°, Svāmi-Kārttikâ°; Kumārâ°, Svāmi-Kumārânuprekṣā. Its Pkt.-titles are: Bārasa-Aṇuvĕkkhā and Kattigeyâ=ṇupĕkkhā. Its author is called (Svāmi-)Kārttika, (Svāmi-)Kārttikeya or Kumāra-svāmin. See WINTERNITZ, Hist. Ind. Lit. 2, pp. 577-78; J. MUKHTĀR, PJVS, Intr. pp. 22-27; UPADHYE, op. cit. Intr. pp. 43-44 along with pp. 64-72. (Also compare a review of UPADHYE's Ed. in BSOAS 26.1963, p. 230.) — On the total number of the gāthās see LEUMANN, WZKM (where however the present Ms. is not mentioned). For earlier editions see UPADHYE, Intr. p. 1, fn. 1.

Serial No. 81

Leumann : S 367. (Max-Müller-Stiftung, 67) Wickersheimer : 4452.

Description. European paper (with water-marks). Folios : 242. Size : 32.5 × 13.6 cm. Lines : 11 (25.2 × 10 cm). Devanāgarī. Very good condition. Date : saṃ. 1905.

Kārttikeyânuprekṣā (Pkt.) of SVĀMI-KUMĀRA. With the Skt.-commentary by ŚUBHACANDRA.

«Begins (1) B :» §O oṃ namo siddhaṃ. atha śrī-Svāmi-Kārttikeyânuprekṣā-graṃtha likhyate.

śubha-candraṃ jinaṃ natvânantânanta-guṇârṇṇavaṃ
Kārttikeyânuprekṣāyāṣ ṭīkāṃ vakṣye śubha-śriye (1)

atha svāmi-Kārttikeyo munîndro 'nuprekṣā vyākhyātu-kāmaḥ mala-gālanam aṅgâvā=pti-lakṣaṇaṃ maṅgalam ācaṣṭe :

gāthā : tihuvaṇa-tilayaṃ devaṃ ... [*cf.* **Ser. No. 80**] ... (1)

vakṣye prarūpayāmi. kāḥ ? anuprekṣāḥ, anu punaḥ-punaḥ prekṣaṇaṃ cintanaṃ sma=raṇam anityâdi-svarūpāṇāṃ ity anuprekṣā, nija-nija-nāmânusāreṇa tattvânucintanam anuprekṣā ity arthaḥ. *etc.*

«Ends (242) B :» athântya-maṅgalam ācaṣṭe :

tihuyaṇa-pahāṇa-sāmiṃ ... (486)

ahaṃ śrī-Kārttikeya-sādhuḥ sa[ṃ]stuve ... staumi naumi ... iti pañca kumāra-tīrthaṅkarān saṃstuve ... ity arthaḥ, cha.

«Praśasti :»

anuprekṣā iti ... (1)
śrī-Mūlasaṅghe ... śrī-Kundakunda ... (2) ... (4)
sūri-śrī-Śubhacandreṇa ... vṛttir viracitā varā (5)
śrīmad-Vikrama-bhūpateḥ par(i)mite varṣe śate ṣoḍaśe
māghe mā(s)i daśâgra-vahni-mahite khyāte daśamyāṃ tithau
śrīmacchrī-Mahīsāra-sāra-nagare caityâlaye śrī-Puroḥ
śrīmacchrī-Śubhacandra-deva-vihitā ṭīkā sadā nandatu (6)
varṇṇi-śrī-Kṣīmacandreṇa ... (7) ... (8) ... (9)
Lakṣmīcandra-guruḥ svāmī śiṣyas tasya sudhī-yaśā[ḥ]
vṛttir vistāritā tena śrī-Śubhêndu-prasādataḥ (10)

«Colophon :» iti śrī-Svāmi-Kārttika-ṭīkāyāṃ trividya-vidyādhara—ṣaḍbhāṣā-kavi-cakravartti—bhaṭṭāraka-śrī-Śubhacaṃdra-viracitāyāṃ ṭīkā[yāṃ] dharmmânupre=kṣāyā dvādaśo 'dhikāraḥ samāptaḥ, cha.

«Scribal Remarks :» saṃvat 1905 nā pauṣamāse śukla-pakṣe tithau 3 kīlaka-nāma saṃvatsare śrī-Phalaṭana-grāme śrī-Vṛṣabha-jina-caityâlaye śrī-Mūlasaṃghe Sara=svatīgacche Balātkāragaṇe śrī-Kuṃdakuṃdâcāryânvaye bhaṭṭāraka-śrī-Deveṃdrakīrtti-svāmīnaḥ tat-paṭṭe brahmajī-śrī-Mahatisāgara-svāmīnaḥ upadeśāt Tuṃḍita-deśastha-brahmajī-śrī-Payassāgara-svāmīne etad graṃthaṃ Śā.-Jīvaṇa-Khuśāla, bhāryā-Ratana, tat-putra Malukacaṃda-Jīvaṇa, tat bhāryā-Ugara, Huṃbaḍa-jñāti-laghuśākhāyāṃ Maṃtreśvara-gotre lekhayitvā etad graṃthaṃ jñānâvaraṇīya-karma-kṣayârthaṃ sa=marpitaṃ. lakhitaṃ Śā.-Hīrācaṃda-Amulīkha, Huṃbaḍa-jñāti-laghuśākhā. samāptāḥ. śrīr astu, kalyāṇam astu.

References. LEUMANN, WZKM 11, p. 300. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 782, No. 4452. PETERSON, 4th Report, pp. 142-44, No. 1409. KĀSLIVĀL, PrSgr [Jaipur], p. 68, No. 55; Rāj. sūcī 2, pp. 191-2, 3, p. 46, and 4, p. 104, Nos. 1338-43. VELANKAR, JRK, pp. 85-86. — For the edition by A. N. UPADHYE see the preceding Entry.

Notes. On the verse-number 486 (or 499 in **Ser. No. 80**), see WZKM 11, p. 300 ("The last cipher requires verification; in P xxi 1409 [see References s.v. PETERSON] the final Gāthā is numbered 489"). In UPADHYE's edition there are 491 verses. — On the commentator Śubhacandra and his works, about 28, see UPADHYE, op. cit. Intr. pp. 79-88, who says (p. 83), "Śubhacandra's literary activities extended over a period of more than forty years". 1516 A.D. is the earliest recorded date; the present commentary was finished in 1556 A.D. (see praśasti-vs. 6). The praśasti is quoted in full by PETERSON. (In vs. 6^{b} the Ed. has -vahni-sahite; the PrSgr[Jaipur] has -mahite like our Ms). The praśasti-vss. 3-4 mention Padmanandin, Sakalakīrti, Bhuvanakīrti, Jñānabhūṣa[ṇa] and Vijaya=kīrti; they belonged to the Iḍara-śākhā of the Balātkāra-gaṇa (cf. JOHRĀPURKAR, Bhaṭṭāraka Saṃpradāya, p. 158 also). The following works of bhaṭṭāraka Śubhacandra are represented in the Strasbourg Collection. **Ser. No. 198**: Pāṇḍava-purāṇa (saṃ. 1608), **Ser. No. 215**: Śreṇika-caritra, **Ser. Nos. 252-254**: Arhat-, Ācārya-, Upādhyāya-parameṣṭhipūjā, and **Ser. Nos. 259-260**: Sādhu- and Siddha-parameṣṭhipūjā. For bh. Subhacandra see also PETERSON, 5th Report, pp. lxxii-lxxiii; and KĀSLIVĀL, PrSgr [Jaipur], Intr. p. 12 (no. 55). — In the Scribal Remarks, read svāmi-(naḥ, ne) for svāmī-. (Is Amulīkha = Amulakha ?) On the Humbaḍa-jñāti see for instance JOHRĀPURKAR, op. cit. p. 320_{b} (or PrSgr [Jaipur], p. 308_{b}). Both, bhaṭṭāraka Devendrakīrti (saṃ. 1879-1941) and Mahatisāgara belonged to the Kārañjā-sākhā of the Balātkāra-gaṇa, see JOHRĀPURKAR, op. cit. pp. 76ff.

Serial No. 82

Leumann : S 318. (Max-Müller-Stiftung, 18) Wickersheimer : 4401.

For description of this composite Ms. see **Ser. No. 300** (with a list of Texts 1-8).

«Text 7» **[Anuprekṣā-pīṭhikā]**. (Hindi).

«Foll. (101)B-(103)A :»

1) prathama anyati-prekṣyā ju saṃsāra anyatya chai kachu nāhī.
2) dūjī asaraṇa-prekṣyā ju koī saraṇa nāhī.
3) saṃsāraṇa-prekṣyā ju cyāri gatikai vicāra jīva karai.
4) īkatana-prekṣyā ju dūjau koī nāhī. *etc.*

References. Neither LEUMANN (WZKM 11) nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 776, No. 4401) mentions this Text.

Notes. Fol. 103B is blank. — This is a mere list of the 12 Anuprekṣās. On Fol. 1A of the Ms., the present list is called : "anuprekṣyā guṇa-sathānakakī-pīṭhikā". The names of the anuprekṣās are given as "anyati-" (Skt. anitya-), "asaraṇa-" (Skt. aśaraṇa-), "saṃsāraṇa-" (Skt. saṃsāra-), "īkatana-" (Skt. ekatva-), and so on. For details see A. N. UPADHYE, Svāmi-Kārttikeyânuprekṣā (RJŚ 2.1960), Intr. pp. 6-ff.

2.3 KRIYĀKALĀPA TEXTS

Serial No. 83

Leumann : S 363^{c}. (Max-Müller-Stiftung, 63) Wickersheimer : 4448.

For description of this composite Ms. see **Ser. No. 306** (with a list of Texts 1-18).

«Text 10» **Kriyākalāpa** (Skt. and Pkt.). "Recension K".

«Begins (4 [=19]) A :» śrī-Vimalanāthāya namaḥ.
aṣṭâhnika-kriyā prārabhyate. śubham astu. nirvighnam astu. śrīr astu.
jaya jaya jaya jaya ... (1) ... (2) ...
mama sarvâṅga-śuddhiṃ kuru svāhā, mama sarvâṅga-śuddhiḥ. ...
[21A :] pāpiṣṭhena durātmanā ... [*cf.* **Ser. No. 102**] ...
jahātu satataṃ nirvṛtaye karmmaṇāṃ. ...
[23A :] siddhān ... [*cf.* **Ser. No. 99**]... hemabhāvôpalabdhiḥ (1) *etc.*

«Ends (39 [= 55]) B :»
śrī-Varddhamānam *akalaṅkam* anindya-vandya-
pādâravinda-yugalaṃ praṇipatya mūrddhnā
bhavyâika-loka-nayanaṃ paripālayantaṃ
syādvāda-vartma pariṇaumi *samantabhadraṃ* [9]
ye saṃstutā vividha-bhakti-*samantabhadrair*
Indrâdibhir vvinata-mauli-maṇi-prabhābhiḥ
udyotitâṅghri-yugalān sakalâvabodhās
te no diśantu vimalāṃ kamalāṃ jinêndrāḥ.

References. LEUMANN, WZKM 11, p. 300; and Übersicht, pp. 3 ff. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4448 ("Āvaśyaka"). BHUJABALI śāstrī, Kannaḍa-sūcī, pp. 176ff. (Kriyā-kalāpa and -pāṭha), p. 179 (Daśabhakti, Daśabhakty-ādisaṅgraha). KĀSLĪVĀL, Rāj. sūcī 4, p. 812[b]. VELANKAR, JRK, p. 168[b] (s.v. Daśabhakti); (p. 96[b]). NCC 5, pp. 129[b]ff. — Publ. : (Agra, Mahāvīra Press. saṃ. 1993). — Ed. Pt. JINADĀSA PĀRŚVANĀTHA, Daśabhaktiḥ, Sholapur 1921.

Notes. JRK, p. 96[b] mentions a Kriyākalāpa of the Śvetâmbaras and the Kriyākalāpa of Jayānanda (cf. **Ser. No. 326**). The information supplied by Kannaḍa-sūcī and Rāj. sūcī is not sufficient for an exact identification. The reference to the Agra edition is to be found in J.C. JAIN, PSI, p. 302, fn. 2. — Wickersheimer's title is misleading, especially in view of the detailed analysis of the text and the Ms. by LEUMANN, Übersicht, pp. 3ff. As the Ms. is in Kannaḍa script, LEUMANN uses the designation "Recension K" for the text of the Kriyākalāpa as presented by this Ms. It contains Kriyākalāpa "Section A" up to Fol. 23A. Fol. 23A : "B I" (= Siddhabhakti, cf. **Ser. No. 99**). Fol. 24B : "A IX" (Daśabhakti, Sholapur 1921, pp. 352ff.). Fol. 25B : "A X" (DBh, pp. 334ff.). Fol. 27A : "B II" (Śānty-aṣṭaka, cf. **Ser. Nos. 97-98**). Fol. 27B : "B IV" (DBh, 164ff.). Fol. 29B : "B V" (DBh, pp. 200ff.). Fol. 31B : "C VIII" (Suprabhāta). Fol. 33B : "B VI" (Nirvāṇabhakti, cf. **Ser. Nos. 65-66** and **96**; DBh, pp. 219ff.). Fol. 36B : "B II" (supra), and P-"B II" (DBh, pp. 71ff.). Fol. 39B : "B III" (DBh, pp. 130ff.). Fol. 41B : "A VIII" (DBh, p. 294ff. : Skt.). Fol. 45B : "B VII" (Nandīśvara-bhakti, cf. **Ser. No. 279**). For the terms "B I" etc. see Übersicht, pp. 3ff. On Fol. 48A, we find the beginning of "C I", namely Samantabhadra's "Svayaṃbhū-stotra" (cf. **Ser. No. 277**) without the two introductory verses. For details see Übersicht, p. 5[b], where LEUMANN cites the last two verses along with two vss. which are again missing in this Ms. It has also no colophon. — Pt. JINADĀSA PĀRŚVANĀTHA, Daśabhakti, p. 1, footnote, says that the name Kriyākalāpa in Prabhācandra's maṅgala-vs. 1 (cf. Übersicht, p. 5[a], l. 29ff. or **Ser. No. 88**) denotes his commentary to the ten Bhaktis; Gautamastuti (?), Svayaṃbhū-stotra (**Ser. No. 277**), Pūjyapāda Devanandi's Śāntijina-stotra (**Ser. Nos. 97-98**) and Abhiṣekapāṭha (Rāj. sūcī 4, p. 803[b]), and Mānatuṅga's Bhaktâmarastotra (**Ser. Nos. 266**ff.). For the inclusion of some of these tracts and other hymns etc. in the Kriyākalāpa Mss. see Übersicht, p. 4. Thus, there is a Svapnâvalī in the present Ms. — See also the following Entries.

Serial No. 84

Leumann : S 402. (Max-Müller-Stiftung, 102) Wickersheimer : 4487.

Description. Indian paper. Folios : 103 (original foliation : 2-104 partly lost through binding). Size : 29.2 × 13.5 cm. Lines : 6 (21.5 × 10.5 cm). Devanāgarī (bold and clear). Tolerable condition. Fol. 2 is repaired. No date.

Kriyākalāpa (Skt. and Pkt.), "Recension D^{v}". Incomplete.

«Begins (2) A :» /// jaya (n)issahī 3.
nissaṅgaṃ . . . .ṇāṇāṃ sadanam anupamaṃ triḥ parītyêtya bhaktyā
sthitvā gatvā niṣidhyuś carama-pariṇatau . .ḥ śanair hasta-yugmaṃ
bhāle saṃsthāpya buddhyā mama durita-haraṃ kīrttaye Śakra-vandyaṃ
nindā-dūraṃ sadâptaṃ kṣaya-rahitam amuṃ jñāna-bhānuṃ jinê[ndram].
arhan. namaskāraṃ karomi. keṣāṃ ? jinêndrāṇāṃ. ... ya(j) jinêśvarasya nirupamaṃ upamā-rahitaṃ caityâ[layaṃ bha]vati, tac caityâlayasya trīṇi vārān pradakṣiṇāṃ datvā, tataḥ paścāt tac caityâ[laya]-madhye gatvā tad-anantaraṃ kāyotsargeṇa sthitvā ... 'niḥsahī'-īdṛśaṃ śabdaṃ kathayāmi ... mama duritāni kṣayaṃ karomi ... jinêndrasya ahaṃ stutiṃ karomi (cha).
paṭikkamāmi bhant(e) iti ko 'rthaḥ? ...
(ī)ryā-pathe pracalatâdya ... [*cf.* **Ser. No. 92**]...
icchāmi bhante [iti] ko 'rthaḥ ...
namaḥ śrī-Varddhamānāya ... yad vidyā darpaṇāyate (1)
jinêndram ... praṇamya ... Kriyākalāpaṃ pra(k)aṭaṃ pravakṣ[y]e [2]
punaḥ śrī-Prabhācandrakavi[ḥ] kathayati : yaḥ Siddhabhakt[y]-ādi-kriyākalāpasya samū= has tam ahaṃ kathayāmi ... K(ri)yākalāpaṃ karomi (cha)
khamāmi savva-jīvāṇāṃ ...

[27A :] siddhaṃ saṃpūrṇa-bhavyârtha[ṃ] siddhe[ḥ] kāraṇam uttamam
... cāritra-pratipādakān (7) ... *etc.*

«Ends (104) B :» namo 'stu [ā]cārya-vandanāyāṃ 20. śrī-(śr)uta-jñā<ṃ>na-bhakti-kāyotsargaṃ karomy ahaṃ. jāpya 9.
[*verbatim* :] koṭiśataṃ dvādaśa câiva koṭyo
lakṣaṇasītistridhikāni caitya paṃcaśaṣṭo ca sahaśrāḥ
saṃkha me eta śrutaṃ paṃca padaṃ namāmi 112835800
arahaṃta bhāsiacha gaṇahara danihaṃ gaṃthiyaṃ sammaṃ
paṇamāmi bhattijutto suda-ṇā[ṇa-mahovahiṃ sirasā] ///

References. LEUMANN does not utilise this Ms. in his analysis of the Kriyākalāpa (Übersicht, p. 3ff.). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 786, No. 4487. For further References vide the preceding Entry.

Notes. Fol. 1 of the Ms. is missing. Fol. 2 has lost some part, hence there are gaps in the vs. nissaṅgaṃ... and elsewhere. — The Text contains not only parts of Prabhācandra's commentary on the Kriyākalāpa (see vs. jinêndraṃ ... [2]) but also some anonymous annotations to it. — LEUMANN has marginally noted identifications and metres of vss. etc., though he does not utilise this Ms. in his Übersicht, pp. 3ff. — At places, the Ms. is written very carelessly, see for instance Fol. 104. The vss. koṭiśataṃ etc. belong to the Prakrit Śrutabhakti, for their correct readings see Daśabhakti (Sholapur 1921), pp. 126-7. Compare also **Ser. Nos. 103**ff. — The text of the Kriyākalāpa as available in the present Ms. corresponds to a considerable extent to that in **Ser. No. 85**. Hence it is called "Recension D^{v}" by LEUMANN on Fol. 2A.

Serial No. 85

Leumann : S 360[B]. (Max-Müller-Stiftung, 60) Wickersheimer : 4445.

For description of this composite Ms. see **Ser. No. 245** (with a list of Texts 1-11).

«Text 3» **Kriyākalāpa** (Pkt. and Skt.). "Recension D".

«Begins (45) A :»

siddhān uddhūta-karmma-prakṛti-samudayān sādhitâtma-svabhāvān
vande siddhi-prasiddhyai tad-anupama-guṇa-pragrahâkṛṣṭi-tuṣṭaḥ
siddhiḥ svâtmôpalabdhiḥ praguṇa-guṇa-gaṇôcchādi-doṣâpahārāt
yogyôpādāna-yuktyā dṛṣada iha yathā hema-bhāvôpalabdhiḥ (1)
nâbhāvataḥ siddhir iṣṭā ... (2) ... (3) ... (9) cha.
aṭṭhaviha-kamma-mukke ... siddhe ... vandimo ṇiccaṃ (1)
titthayarêdara-siddhe ... (2) ... (3) ... (12)
saṃsāra-cakra-gamanâgati-vipramuktān ... (1)
asarīrā jīva-ghaṇā ... (2) ... (3) ... (9) ... cha śrī. *etc.*

«Ends (103) B^1 :»

dukkha-khao kamma-khao bohi-lāho sugaï-gamaṇaṃ
samāhi-maraṇaṃ jiṇa-guṇa-saṃpatti hou majjhaṃ.
traikālyaṃ dravya-ṣaṭkaṃ nava-pada-sahitaṃ jīva-ṣaṭ-kāya-leśyāḥ
pañcânye câstikāyā vrata-samiti-gati-jñāna-cāritra-bhedāḥ
ity etan mokṣa-mūlaṃ tribhuvana-mahitaḥ proktam arhadbhir īśaiḥ
pratyeti śraddadhāti spṛśati ca matimān yaḥ sa vai śuddha-dṛṣṭiḥ.
siddhe jaya-ppasiddhe caüvih'-ārāhaṇa-phalaṃ patte
vandittā arahante voccham Ārāhaṇā kamaso.
ujjovaṇam ujjavaṇaṃ ṇivvahaṇaṃ sāhaṇaṃ ca ṇiccharaṇaṃ
daṃsaṇa-ṇāṇa-carittaṃ tavāṇam ārāhaṇa bhaṇiyā.

«Colophon :» iti pūrvâhṇika-svādhyāyāḥ samāpta cha śrī.

References. LEUMANN, Übersicht, pp. 3ff. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4445. For further References vide **Ser. No. 83**.

Notes. WICKERSHEIMER uses a title "Baktis" [sic] for this Text. Some of the Folios are considerably damaged. Hence the text has suffered. On Foll. 85B-87B⁴, the writing seems to be from a different scribe. — LEUMANN utilises the present Ms. calling it "D" and characterising its text as "die erste Devanāgarī-Recension". It contains the following parts of the Kriyākalāpa (for "B I" etc. see LEUMANN) :

1) Foll. 45A-ff. Siddha-bhakti ("B I"), see DBh, pp. 27ff. and **Ser. No. 99**.
2) Foll. 49A-ff. Śruta-bhakti ("B II"), see DBh, pp. 71ff.
3) Foll. 55A-ff. Cāritra-bh. ("B III"), see DBh, pp. 130ff.
4) Foll. 59B-ff. Ācārya-bh. ("B V"), see DBh, pp. 200ff.
5) Foll. 61B-ff. Yoga-bh. ("B IV"), see DBh, pp. 164ff. (Yogi-bh.).
6) Foll. 66A-ff. Nirvāṇa-bh. ("B VI"), see DBh, pp. 219ff. and **Ser. Nos. 65-66, 96**.
7) Foll. 73A-ff. Nandīśvara-bh. ("B VII"), see DBh, pp. 250ff. and
8) Foll. 82A-ff. Svayaṃbhū-stotra ("C I"), see **Ser. No. 277** (cf. also **Ser. No. 84**).
9) Foll. 101B⁴-ff. Svādhyāya ("C II"), compare **Ser. No. 101** and Übersicht, p. 4ª 60).

Each of the seven Bhaktis consists of a Skt. hymn (by pūjyapāda Devanandin), and a Pkt. hymn (ascribed to Kundakunda), followed by anonymous small hymns and a Pkt. formula (icchāmi bhante ...-kāusaggo kao ...) closing with dukkha-khao; see Übersicht, p. 4ª. — For the term "svādhyāya" ("C II") see also **Ser. No. 104**. See also **Ser. Nos. 83-84** and **86**ff.

Serial No. 86

Leumann : S 361. (Max-Müller-Stiftung, 61) Wickersheimer : 4446.

Description. Indian paper. Folios : 64 (original foliation : 3-7, [8¹], 8-32, 39-71). Size : 28.5 × 12 cm. Lines : 3 to 5 (19 × 5-5.5 cm). Devanāgarī. Good condition, though fragmentary. No date.

Kriyākalāpa (Skt. and Pkt.), "Recension θ". Incomplete.

«Begins (3) A :» ///
[anyâkārâpti-hetur na ca bhavati paro yena te]nâlpa-hīnaḥ
prāg ātmôpātta-deha-pratikṛti-rucirâkāra (e)va hy amūrtt(a)ḥ
kṣut-tṛṣṇā-śvāsa-kā(m)a-jvara-maraṇa-jarāniṣṭa-yoga-pramoha-
vyāpatty-ādy-ugra-duḥkha-prabhava-bhava-hateḥ ko 'sya saukhyasya mātā (6)
ātmôpādāna-siddhaṃ ... tasya siddhasya jātaṃ (7) ... (9)
aṭṭhaviha-kamma-mukke ... (1) ... (12)
saṃsāra-cakra-gamanâgati-vipramuktān ... (1) asarīrā ... (2) *etc.*

«Ends (71) B :»
vapur bhūṣā-veṣa-vyavadhi-rahitaṃ śānta-karaṇaṃ
yatas te sañcaṣṭe smara-śara-viṣâtaṅka-vijayaṃ
vinā bhīmaiḥ śastrair adaya-hṛdayâmarṣa-vilayaṃ
tatas tvaṃ nir-mohaḥ śaraṇam asi naḥ śānti-nilayaḥ (5) cha (21)
bhagavān ṛṣiḥ parama-yoga-dahana-huta-kalmaṣêndhano
[jñāna-vipula-kiraṇaiḥ sakalaṃ pratibudhya buddha-kamalâyatêkṣaṇaḥ (1)]///

References. LEUMANN, Übersicht, pp. 4ff. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4446. For further References see **Ser. No. 83**ff.

Notes. Fol. [8[1]] is a later addition and repeats the text available on Fol. 8. The Ms. has many marginal glosses. WICKERSHEIMER uses "Āvaçyaka (fragments)" as a title for this Ms. It has been utilised by LEUMANN in his analysis of the Kriyākalāpa, see Übersicht, p. 3ff., where it is called "Recension θ". The Ms. is fragmentary and so is the Text. It consists of the Sections B and C. It starts in vs. 6 of the Skt.-Siddhabhakti (publ. Daśabhakti, p. 40); and ends abruptly in vs. 22.1 of the Svayaṃbhū-stotra (see **Ser. No. 277**), our last line is from Pt. MUKHTĀR's edition (Sarasāvā, Vīrasevāmandira-granthamālā 7.1951, p. 77). — For vs. 1 of the Siddhabhakti see **Ser. No. 99**; for the conclusion of the Svayambhū-stotra see Übersicht, p. 5[b] (and **Ser. No. 83**). — The other Bhakti-texts in the Ms. are : Śruta-, Cāritra-, Ācārya-, Parinirvāṇa-, Yoga-, and Nandīśvara-bhakti in the same sequence as they are printed in the Daśabhakti edition of Sholapur (1921).

Serial No. 87

Leumann : S 403. (Max-Müller-Stiftung, 103) Wickersheimer : 4488.

For description of this composite Ms. see **Ser. No. 278** (with a list of Texts 1-13).

«Text 5» **Kriyākalāpa** (Pkt. and Skt.). With Prabhācandra's Skt.-commentary. Only extracts.

«Begins (3) A[7] :»
namaḥ śrī-Barddhamānāya ... (1)
jinêndram ... [*cf.* **Ser. No. 88**] ...
Kriyākalāpaṃ prakaṭaṃ pravakṣ[y]e (2)
khamāmi savva-jīvāṇaṃ ...
atha sāmāy(i)ka-svīkāraḥ :
samatā sarva-bhūteṣu ... sāmāy(i)kaṃ kṛtaṃ (8) *etc.*

«Ends (14) B :»
du[k]kha-khao kamma-khao vohi-lāho sugaï-gamaṇaṃ
samāhi-maraṇaṃ jiṇa-guṇa-saṃpatti hou majjhaṃ.

«Colophon :» iti śrī-Sāmayaka-stuti-vaṃdanā samāptā (1).

References. LEUMANN does not mention this Ms. nor does he use it in Übersicht, pp. 3ff. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 786, No. 4488. Also see **Ser. No. 83** for further References to the Text (and its edition).

Notes. The scribe writes sāmāyaka-. For details about the Text see Übersicht, pp. 3ff. In the present Ms., only the portion connected with the Sāmāyika is available (cf. colophon). The contents of the Laghu-sāmāyikaphala (copied twice in this Ms., see **Ser. No. 90-91**) point to the same direction. For the concluding Pkt.-verse see Übersicht, p. 4[a]. The first Skt.-vs. (namaḥ śrī-Vardhamā=nāya) is the maṅgala-vs. of Samantabhadra's Upāsakâdhyayana (see **Ser. No. 172**). It recurs in **Ser. No. 84** and **Ser. No. 88**.

Serial No. 88

Leumann : S 333. (Max-Müller-Stiftung, 33) Wickersheimer : 4416.

For description of this composite Ms. see **Ser. No. 101** (with a list of Texts 1-5).

«Text 4» **Kriyākalāpa** (Pkt. and Skt.). With PRABHĀCANDRA's Skt.-commentary. Only extracts.

«Begins (19) A :»

namaḥ śrī-Varddhamānāya nirdhūta-kalilâtmane
sâlo[kā]nāṃ trilokānāṃ yad-vidyā darpaṇāyate [1]
jinêndram unmūlita-karmma-vandhaṃ
praṇamya sanmārga-kṛta-svarūpaṃ
ananta-vodhâdi-bhavaṃ guṇâughaṃ
Kriyākalāpaṃ prakaṭaṃ pravakṣye [2] *etc.*

«Ends (28) B :»
athêṣṭa-prārthanā, prathamaṃ karaṇaṃ caraṇaṃ dravyaṃ namaḥ.
śāstrâbhyās(o) jinapati-nutiḥ saṅgatiḥ <sāṃti> sarvvadâryaiḥ
sad-vṛttānāṃ guṇa-gaṇa-kathā doṣa-vāde ca maunaṃ
sarvasyâpi p(ri)ya-hita-vaco bhāvanā câtma-tattve
saṃpadyantāṃ mama bhava-bhave yāvad ete 'pavargaḥ (1)
tava pādau mama hṛdaye mama hṛdayaṃ tava pāda-dvaye līnaṃ
tiṣṭhatu jinêndra tāvat yāvan nirvvāṇa-saṃprāptiḥ (2)
akkhara-payattha-hīṇaṃ mattā-hīṇaṃ ca jaṃ mae bhaṇiyaṃ
taṃ khamaü ṇāṇa-deva<ṃ>ya ditu samāhiṃ ca me b(o)hiṃ (3)

«Colophon :» iti Nityaprayogavidhi samāptā, cha.

References. LEUMANN, WZKM 11, p. 300; and Übersicht, pp. 3ff. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 778, No. 4416. VELANKAR, JRK, p. 96. — Publ. Daśabhakti (Sholapur 1921).

Notes. On the contents of this Ms. see Übersicht, p. 3 and p. 4. It contains the portion called A by LEUMANN. Our vss. 1-2 are quoted ibid, p. 5[a], lines 27ff. (see also Daśa=bhakti, p. 1). The concluding vss. 1-3 appear as "Iṣṭaprārthanā" in JñP-Pūjâñjali, p. 87 (vss. 9-11).

DBh, p. 364: vs. 1, p. 367: vs. 2. For a Skt.-vs. similar to vs. 3 see **Ser. No. 106**, vs. [5]. — Also compare Übersicht, p. 3[b], lines 58-61.

Serial No. 89

Leumann: S 362. (Max-Müller-Stiftung, 62) Wickersheimer: 4447.

Description. Indian paper. Folios: 118 (numbered: [a-b-c], 1-112-[113-115]). Size: 20.5 × 17.5 cm. Lines: 15 (16 × 12.7 cm). Devanāgarī. (Illegible Kannaḍa notes on Foll. [a-b-c] and [114-115]). Good condition. Date: saṃ. 1899. — A composite Ms. containing two Texts.

«Text 1» **Sāmāyika-pāṭha** (Pkt. and Skt.). Digambara version. With the Vacanikā by JAYACANDA.

«Begins (1) A:» oṃ namaḥ siddhebhyaḥ.

dohā: ādi Ṛṣabha sanamati dharama tīrthaṅkara caüvīsa
siddha sūra uvajjhāya muni namū dhāri kara sīsa (1) ... (2)
Sāmāyika-ko pāṭha bara paḍhiyo bahu munirāja
tākī bhāṣā-deśa-maya karū sva-para-hita-kāja (3)

aisaiṃ maṅgalapūrvaka pratijñā kari abhipreta prayojana pragaṭa kariye hai. muni-padavī letaiṃ pratijñā karai hai je maiṃ sarba pāpasū rahita jo sāmāyika-cāritra tāhi angīkāra karū hū̃. tā pīchai āhāra-bihāra-upadeśâdi pravṛtti-rūpa hoya taba chedô= pasthāpanā cāritra-rūpa hoya hai. ... aisaiṃ ṣaṭ āvaśyaka-rūpa munirāja niyamataiṃ nitya pravṛtta hai, so pāṭha Prākṛta Saṃskṛta bacana-kāya hai, tākī deśa-bhāṣā-maya Bacanikā liṣiye hai. tākū̃ bāci mandabuddhī bhavyajīvahū̃ artha samajhai taba sāmāyika-kī bidhikā sarūpa jāna yā viṣai prabarttanekī ruci karai aisā prayojana hai. tahā̃

paḍikkamāmi bhante īriyāvahiyāe virāhaṇāe ...

yaha Prākṛta pāṭha hai, yākā artha: bhante kahiye he bhagavan, *etc*.

«Ends (39) A:»

guravaḥ pāntu vo nityaṃ jñāna-darśana-nāyakāḥ
cāritrârṇava-gaṃbhīrā mokṣa-mārgôpadeśakāḥ (5)

artha: aise gurū hai te hamakū sadā pālo, hamārī rakṣā karo ... aise cauvīsamā sthala hai (24).

aise pūrvâcāryani kari kiyā Sāmāyika-kā pāṭha hai, so muni trikāla-sāmāyika karai hai, tina kāla paḍhe. ara śrāvaka bhī sāmāyika karai hai, so śrāvakanike paḍhanekā pāṭha anya hai; ara yaha pāṭha bhī paḍhe hai to doṣake arthi to nāhī hai, puṇya-phalahīkū karai hai. ara śrāvaka yā pāṭhamaisū̃ koī sthalakā pāṭha paḍhai to doṣa nāhī, stuti-pāṭha jo paḍhe soi śreṣṭha hai – aise jānanā.

mai bandau Arahanta-kū̃ siddha-sūri-upajjhāya
sādhu sakala-maṅgala-karana Sāmāyika sukha-dāyaka (1)
aisaiṃ Sāmāyika paḍho sāra jāni muni-vṛnda
dharma-rāga mati alpa puni, bhāṣā-maya Jayacanda (2)

iti Sāmāyika-bacana-kāya saṃpūrṇa.

References. LEUMANN, Übersicht, pp. 3-5. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4447. SCHUBRING, Jaina-Hss. PrStB, No. 169. KĀSLIVĀL, Rāj. sūcī 2, p. 305, Nos. 2043-46; 3, p. 109, No. 688, p. 190, No. 99, p. 292, No. 600. [6]; and 4, p. 96, Nos. 1209-15. — Vacanikā according to Hindī-grantha-ratnâkara-sūcīpatra, p. 47, published as Anantakīrti Ser. 6.

Notes. LEUMANN procured this Ms. from Śravaṇa Belgoḷa. He has put numerous marginal notes. On the mūla in this Ms. see Übersicht, p. 3[b], lines 63ff. ("Recension D^2 ist eine bloss für [Kriyakalāpa. Teil] A vorhandene Abart von D [**Ser. No. 85**]"). In his List Dig. Mss. (WZKM 11, p. 302), he registers only the second Text. — KĀSLIVĀL (op. cit.) supplies the following titles for the Vacanikā (see our Introduction § 6.4.(3) and **Ser. No. 79** for this term): Sāmāyika-sūtra-bhāṣā, -ṭīkā or Sāmāyika-vacanikā. It explains the text of the Sāmāyika as prevalent among the Digambara monks (cf. Jaina-Hss. No. 169). The commentator Jayacanda (Jayacandra, J. Chābaḍā) was born in 1738 A.D. His last work is dated 1817 A.D. For details about his life and works, see KĀSLIWAL, JGBh. in Rāj. pp. 244-5, who also mentions autographs of Jayacanda preserved at Jaipur (see further Rāj. sūcī 4, Intr. p. 7).

The other Text in the Ms. is:

«Text 2» (Foll. 39B-112B:) Tattvārthasūtra of Umāsvāti, with the Vacanikā (see **Ser. No. 110**).

Serial No. 90

Leumann: S 403. (Max-Müller-Stiftung, 103) Wickersheimer: 4488.

For description of this composite Ms. see **Ser. No. 278** (with a list of Texts 1-13).

«Text 2» **Laghu-sāmāyikaphala** (Skt.). 12 verses.

«Begins [c] A^{10}:» atha laghu-samāyiko likhyate.

siddhaṃ ca stuvato bhaktyā siddhān praṇamataḥ sadā
siddha-kāryā śivaṃ prāptāḥ siddhaṃ dadatu no 'vyayaṃ (1)
namo 'stu dhūta-pāpebhyaḥ siddhebhyaḥ ṛṣi-saṃsadi
samāyikaṃ prapadye 'haṃ bhava-bhramaṇa-sūdanaṃ (2)
sāmyaṃ me sarva-bhūteṣu ... (3) rāga-dveṣān ... (4)
manasā vapuṣā vācā ... (5) *etc.*

«Ends [d] B^5:»

ātmâiva me sadā gyāne darśane caraṇe tathā
pratyākhyāne mamâtmâiva tathā saṃbara-yogayoḥ (9)
eko me śāśvataś câtmā ... (10)
saṃyoge mūlaṃ jīvena mahā-duḥkha-paraṃparā
tasmāt saṃyoga-saṃbaṃdhā tridhā sarvaṃ tyajāmy ahaṃ (11)
evaṃ samayikāt samyak samāyikam akhaṃḍitaṃ
varttatāṃ mukti-māninyā vaśībhūtāya te namaḥ (12)

«Colophon:» iti Laghu-sāmāyika-phalaṃ saṃpūrṇaṃ samāptaṃ, śrī.

References. LEUMANN does not mention this Text, nor does he use the Ms. in the Übersicht, p. 3ff. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 786, No. 4488. KĀSLIVĀL, Rāj. sūcī. 4, p. 431, No. 4196, [2].

Notes. The text is written by the 5th scribe (*cf.* **Ser. No. 278** for parts written by different scribes), we cite *verbatim*. The same Text recurs in the same Ms. as Text 11 (4th scribe), see the next Entry.

Serial No. 91

Leumann: S 403. (Max-Müller-Stiftung, 103) Wickersheimer: 4488.

For description of this composite Ms. see **Ser. No. 278** (with a list of Texts 1-13).

«Text 11» **Laghu-sāmāyikaphala** (Skt.). 12 verses.

«Begins (29) B :» atha laghu-sāmāyiko likhyate.
siddha bastu baco bhaktyā siddhān praṇamataḥ sadā
siddha kāryāḥ sivaṃ prāptāḥ siddhiṃ dadatu no vayaṃ (1) *etc.*

«Ends (30) A :»
evaṃ sāmāyikāt samyak sāmāyikam aṣaṃḍitaṃ
varttatāṃ mukti-māninyā vasībhūtāya te namaḥ (12)

«Colophon :» iti saṃpūrṇaṃ (1) [*other scribe* :] iti śrī-laghusāmāyikaḥ saṃ= pūrṇaḥ.

References. See the previous Entry.

Notes. The same Text recurs in the same Ms. as Text 2 (**Ser. No. 90**). For different scribes compare **Ser. No. 278**. We cite *verbatim*.

Serial No. 92

Leumann : S 403. (Max-Müller-Stiftung, 103) Wickersheimer : 4488.

For description of this composite Ms. see **Ser. No. 278** (with a list of Texts 1-13).

«Text 3» **Airyāpathikī** 1-2 (Pkt.). With two intervening Skt.-verses.

(Fol. (1) A-B :) oṃ namaḥ siddhebhyaḥ.
paḍikkamāmi bhante iriyāvahiyāe ... duccariyaṃ vosarāmi [1].
jaya arhaṃ. ṇamo arahantāṇaṃ, ṇamo sidhāṇaṃ, ... (1) jāpya 9 deyā.
īryā-pathe pracalatâtha mayā pramādād
ekêndriya-pramukha-jīva-nikāya-vādhā
nirvartitā yadi bhaved ayugântarekṣā
mithyā tad astu duritaṃ guru-bhaktito me (1)
kara-caraṇa-tanu-vighātau ... (2)
icchāmi bhante iriyāvahiyassa āloceu[ṃ] ... tassa micchāmi dukkaḍaṃ. cha.

References. LEUMANN does not mention this Ms., nor does he use it in Übersicht, pp. 3ff. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 786, No. 4488. — Publ. Daśabhakti (Sholapur 1921), pp. 22-5.

Notes. For Airy.-formulas 1-2 see Übersicht, p. 3[b]. For a Skt.-commentary to the first, compare **Ser. No. 94**. In **Ser. No. 93**, only one vs. in Skt. is intervening. The 2nd Skt.-vs. is written on the upper margin. — The sequence of Texts 2-3-4 in the Ms. S 333 (cf. **Ser. No. 101**) is the same in the case of Texts 3-4-5 in the Ms. S 403 (cf. **Ser. No. 278**).

Serial No. 93

Leumann : S 333. (Max-Müller-Stiftung, 33) Wickersheimer : 4416.

For description of this composite Ms. see **Ser. No. 101** (with a list of Texts 1-5).

«Text 2» **Airyāpathikī** 1-2 (Pkt.). With one intervening Skt.-verse.

(Foll. 17B-18A :) svasti. paḍikkamāmi bhante iriyāvahiyāe virāhaṇāe ... viya=

ḍiya-pa[ī]ṭṭhāvaṇiyāe, je jīvā e[g'-]indiyā vā be-indiyā vā ... pāva-kammaṃ duccariyaṃ vossarāmi [1]

2 ity-ādi, thosāmi ity-ādi. atra jāpyā 9. usāsā 27.

iryā-pathe pracalatâtha ... [*cf.* **Ser. No. 92**] ...

mithyā tad astu duritaṃ guru-bhaktito me, cha.

icchāmi bhante iriyāvahiyassa āloceuṃ puvv'-uttara-da[k]khiṇa-pacchima-caü-disi [...] samaṇumaṇṇido tassa micchāmi dukkaḍaṃ, cha.

References. LEUMANN, Übersicht, p. 3ff. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 778, No. 4416 (does not mention this Text). — Publ. Daśabhakti (Sholapur 1921), pp. 22-25.

Notes. For the two Pkt.-formulas see Übersicht, p. 3[b] and Daśabhakti. "thosāmi ity-ādi" of the Ms. refers to vss. 1-8, called Tīrthakara-bhakti (PJVS, Intr. pp. 17-8), for their text see Übersicht, p. 6[b] and Daśabhakti, pp. 17-18. In our Ms. the 2nd formula is shortened (see above: [...]). For the 1st formula cf. **Ser. No. 92**.

Serial No. 94

Leumann: S 330. (Max-Müller-Stiftung, 30) Wickersheimer: 4413.

For description of this composite Ms. see **Ser. No. 95** (with a list of Texts 1-3).

«Text 3» **Airyāpathikī** (Pkt.). With a Skt.-commentary. Incomplete.

(Fol. 20 B:) paḍikkamāmi bhante iriyāvahiyāe, virāhaṇāe, aṇā[gutte, aï]gamaṇe, ṇiggamaṇe, ṭhāṇe, gamaṇe, cankamaṇe, pāṇ'uggamaṇe, bijj'uggamaṇe, harid'-uggamaṇe, uccāra-passavaṇa-khela-siṃhāṇaya-viyaḍi-païṭṭhāvaṇi[yāe] ///

he bhagavan, kṛta[-doṣa]-nirākaraṇaṃ karomi. kasyāṃ satyāṃ ? virādhanāyāṃ prāṇi-pīḍāyāṃ. kathaṃ-bhūtāyāṃ ? airyāpathikyāṃ. kathaṃ-bhūte mayi sati yā virādhanā jātā ? mano-vāk-kāya-gupti-rahite. kvêty āha: śīghra-gamane. nirgamane, gamana-kriyā-prāraṃbhe. sthiti-kriyāyāṃ. sāmānyena gamana-kriyāyāṃ. pāda-vikṣepe ... uccā= raḥ purīṣaṃ. praśravaṇaṃ mūtraṃ. khelo niṣṭhīvanaṃ. siṃhāṇakaḥ śleṣmā. vikṛti-pratiṣṭhāpanikāyām ity upalakṣaṇaṃ. kuṇḍikâdy-upakaraṇa-pratiṣṭhāpanikāyāṃ. eteṣu sthāneṣu (1) ///

References. LEUMANN, Übersicht, pp. 3ff. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 778, No. 4413 (does not mention this Text). — Publ. Daśabhakti (Sholapur, 1921), pp. 22-23.

Notes. For the Pkt.-formula see Übersicht, p. 3[b] (Airyāp[athikī] 1). Leumann utilises the present Ms., see ibid, p. 4[a], l. 70. — The Skt.-commentary in our Ms. tallies with the Ṭīkā in the Daśabhakti, where it is ascribed to Prabhācandra. For the complete text see Daśabhakti, loc. cit. (The Skt.-commentary is inserted on the lower margin of Fol. 20B).

Serial No. 95

Leumann: S 330. (Max-Müller-Stiftung, 30) Wickersheimer: 4413.

Description. Indian paper (thin). Folios: 18 (originally numbered: 3-20). Size: 29.3 × 12.5 cm. Lines: 7 (20.7 × 6.7 cm). Devanāgarī. Tolerable condition. Edges are repaired, often damaging the text slightly. No date. — A composite Ms. containing three Texts.

«Text 1» **Ācārya-bhakti** (Skt. and Pkt.). Incomplete.

(Fol. 3A-B:) ///

[budha-nutir anutseko] lokajñatā mṛdutâspṛhā

yatipati-guṇā yasminn anye ca, so 'stu guruḥ satāṃ (2)
śruta-jaladhi-pāragebhyaḥ ... namo gurubhyo guṇa-gurubhyaḥ (3)
chattīsa-guṇa-samagge ... dhammâirie sadā vande (4)
guru-bhatti-saṃjameṇa ... jammaṇa-maraṇaṃ ṇa pāvanti (5)
ye nityaṃ vrata-mantra-homa-niratā ... prīṇantu māṃ sādhavaḥ (6)
guravaḥ pāntu no nityaṃ jñāna-darśana-nāyakāḥ
cāritrârṇṇava-gaṃbhīrā mokṣa-mārgôpadeśakāḥ (7)
icchāmi bhante āiriya-bhatti kāusaggo kao, tass' āloceuṃ ... ṇamaṃsāmi.
dukkha-khao kamma-khao ... [*cf.* **Ser. No. 96**] hou majjhaṃ, cha.

References. LEUMANN, Übersicht, p. 4[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 778, No. 4413 (silent about this Text). — Publ. Daśabhakti (Sholapur 1921), pp. 214-8.

Notes. Foll. 1-2 of the Ms. are missing. Fol. 2B must have contained vs. 1 (Daśabhakti, p. 215: prājñaḥ prāpta-samasta-śāstra-hṛdayaḥ ...) and the first two pādas of vs. 2 (śrutam avikalaṃ, cf. ibid, p. 216). — Vss. 3-7 occur ibid, pp. 214-5. Vs. 7 closes a Ms. called Sāmāiya by SCHUBRING (Jaina-Hss. No. 169). — In the present Ms., there is a colophon (iti svādhyāyaḥ samāptaḥ) at the end of the third vs. in the next Text (cf. **Ser. No. 104**). For details about the Ms. see Übersicht, p. 4[a]ff. (See also **Ser. No. 102**).

The other Texts in the Ms. are:
«Text 2» (Foll. 3B-20B:) Tattvārthasūtra of Umāsvāti (see **Ser. No. 104**).
«Text 3» (Fol. 20B:) Airyāpathikī (Pkt.), with a Skt.-commentary (see **Ser. No. 94**).

Serial No. 96

Leumann: S 334[a]. (Max-Müller-Stiftung, 34) Wickersheimer: 4417.

For description of this composite Ms. see **Ser. No. 65** (with a list of Texts 1-2).

«Text 2» **Parinirvāṇābhakti** (Skt. and Pkt.).

«Begins (29) A:»
śrīmac-Candraguhāṃ varâkṣara-śilāṃ vastrâvatāraṃ sadā, ...
samyag-jñāna-śilāṃ ca Nem(i)-nilayaṃ vande sa-śṛṅga-trayaṃ (33)
samavasaraṇa-mānaṃ yojanaṃ dvādaśâdi, ... (34)
Nābheyasya śatāni pañca dhanuṣāṃ mānaṃ paraṃ kīrttitaṃ, ... (35) *etc.*

«Ends (29) B:»
(s)edhā vajraṃ mṛgaḥ chāgaḥ pāṭhīnaḥ kalaśas tathā
kacchapaś côtpalaṃ śaṅkho nāgarājaś ca kesarī (40)
icchāmi bhante parinivvāṇa-bhatti kāusaggo kao ... parinivvāṇa-mahākallāṇa-pujjaṃ karemi.
dukkha-kkhao kamma-kkhao bohi-lāho sugaï-gamaṇaṃ
samāhi-maraṇaṃ jiṇa-guṇa-saṃpatti hou majjhaṃ [41]

«Colophon:» iti śrī-Nirvāṇakāṃḍaṃ saṃpūrṇṇam.

References. LEUMANN, Übersicht, p. 4[a]ff. (WICKERSHEIMER, Cat. Gén. Mss. 47, p. 778, No. 4417, does not mention this Text). VELANKAR, JRK, p. 214 (Nirvāṇabhakti seqq.). — Publ. in Daśabhakti (Sholapur 1921), pp. 245-8.

Notes. The above colophon covers Texts 1 and 2. The numbering of verses is continued from Text 1; see **Ser. No. 65**. — According to LEUMANN there is a gap in vs. 38. Our vs. 35 recurs as Jaina-Hss. No. 795. On the concluding Prakrit formula and vs. [41] see Übersicht, p. 4[a] (especially lines 40ff.). Übersicht, p. 5[b] supplies our title. — The "Nirvāṇabhakti" (Skt.) recorded in some catalogues (e.g. Rāj. sūcī. 4, p. 836[a]) may be either our Text or the Nirvāṇabhakti by pūjyapāda Devanandi (publ. JOHRĀPURKAR, Tīrthavandanasangraha [JJG 17.1965], pp. 3-6).

Serial No 97

Leumann : S 333. (Max-Müller-Stiftung, 33) Wickersheimer : 4416.

For description of this composite Ms. see **Ser. No. 101** (with a list of Texts 1-5).

«Text 3» **Śānti-bhakti** (Skt.) by pūjyapāda DEVANANDIN.

«Begins (18) A :»
na snehāc charaṇaṃ prayānti bhagavan pāda-dvayaṃ te prajā
hetus tatra vicitra-duḥkha-nicayaḥ saṃsāra-ghorârṇṇavaḥ
atyanta-sphurad-ugra-raśmi-nikara-vyākīrṇa-bhū-maṇḍalo
graiṣmaḥ kārayatîndu-pāda-salila-chāyânurāgaṃ raviḥ (1) *etc.*

«Ends (19) A :»
śāntiṃ Śānti-jinendra śānta-manasas tvat-pāda-padmâśrayāt
saṃprāptāḥ pṛthivī-taleṣu bahavaḥ śānty-arthinaḥ prāṇinaḥ
kāruṇyām mama bhaktikasya ca vibho dṛṣṭiṃ prasannāṃ kuru
tvat-pāda-dvaya-daivatasya gadataḥ Śāntyaṣṭakaṃ bhaktitaḥ (8)

References. WZKM 11, p. 309, and LEUMANN, Übersicht, p. 3[b] (especially line 42). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 778, No. 4416 (does not mention this Text). VELANKAR, JRK, p. 381[b]. — Publ. Daśabhakti (Sholapur 1921), pp. 334-42.

Notes. The hymn is also called Śānty-aṣṭaka (WZKM, JRK). For its place in the Kriyākalāpa vide Übersicht, pp. 3ff. The Daśabhakti edition includes the commentary of Prabhācandra.

Serial No. 98

Leumann : S 403. (Max-Müller-Stiftung, 103) Wickersheimer : 4488.

For description of this composite Ms. see **Ser. No. 278** (with a list of Texts 1-13).

«Text 4» **Śānti-bhakti** (Skt.) by pūjyapāda DEVANANDIN.

«Begins (1) B :»
na snehāc charaṇaṃ prayānti ... [*cf.* **Ser. No. 97**]... (1) *etc.*

«Ends (3) A[7] :»
śānti[ṃ] Śānti-jinendra ... Śāntyaṣṭakaṃ bhaktitaḥ (8)

«Colophon :» śrī-Śāṃtināthâṣṭakaṃ samāptā.

References. LEUMANN does not mention this Ms. nor does he use it in Übersicht, pp. 3ff. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 786, No. 4488. KĀPAḌIĀ, Cat. BhORI 19.2, p. 136, No. 506. — Publ. Daśabhakti (Sholapur 1921), pp. 334ff.

Notes. KĀPAḌIĀ, loc. cit. about the author: "Śrīpādapūjya (?). Is he Digambara?" The commentary in the Poona Ms. corresponds to the one printed in the Daśabhakti edition, where it is ascribed to Prabhācandra.

Serial No. 99

Leumann : S 333. (Max-Müller-Stiftung, 33) Wickersheimer : 4416.

For description of this composite Ms. see **Ser. No. 101** (with a list of Texts 1-5).

«Text 5» **Siddha-bhakti** (Skt.). Only beginning.

(Fol. 28B$^{7-9}$:) ādi jina praṇamya oṃ nama siddhebhyaḥ.
siddhān uddhūta-karmma-prakṛti-samudayān sādhitâtma-svabhāvān
vande siddhi-prasiddhyai tad-anupama-guṇa-pragrahâkṛṣṭi-tuṣṭaḥ <1>
siddhi svâtmôpalabdhiḥ pra///

References. LEUMANN, Übersicht, p. 4ª. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 778, No. 4416 (does not mention this Text). Also compare **Ser. No. 100**. — Publ. Daśabhakti (Sholapur 1921), p. 27.

Notes. Foll. 29ff. of the Ms. are lost, hence the abrupt break in the 1st vs. of the text (which has 9 vss). For the text and its place in the Kriyākalāpa vide Übersicht, pp. 3ff. (In Daśa= bhakti, pp. 27ff., it is accompanied with the commentary of Prabhācandra).

Serial No. 100

Leumann : S 403. (Max-Müller-Stiftung, 103) Wickersheimer : 4488.

For description of this composite Ms. see **Ser. No. 278** (with a list of Texts 1-13).

«Text 6» **Siddha-, Śruta-**, and **Ācārya-bhakti** (Pkt. and Skt.). Only fragments.

«Begins (14) B :» namo 'stu śrī-ācāryya-bandanāyāṃ śrī-siddha-bhakti-kāyot= sarggaṃ karomy ahaṃ ṇamokāra 9 guṇibā.
saṃmatta-ṇāṇa-daṃsaṇa ... siddhāṇaṃ [1]
tava-siddhe ṇaya-siddhe ... sirasā ṇamaṃsāmi <1>[2]
atha śrī-ācārya-vandanāyāṃ śrī-śruta-bhakti-kāyotsarggaṃ karomy ahaṃ ...
koṭīśataṃ dvādaśa câiva koṭyo ... [3]
śrī-ācārya-bhakti-kāyotsarggaṃ karomy ahaṃ ...
śruta-jaladhi-pār(a)gebhyaḥ ... (1) *etc.*

«Ends (15) B :»
ye nityaṃ brata-mantra-homa-niratā ... (4)
[*verbatim* :] gurava pāta vo nityaṃ jñāna-darśaṇa-nāyakāḥ
cāritrârṇṇava-gaṃbhīrā mokṣa-mārggôpadeśakāḥ (5)
yā pāṭī sāmayaka-maiṃ chai jī (1)

«Colophon :» Sāmāyaka saṃpūrṇṇaṃ, chaḥ.

References. LEUMANN does not mention this Ms. nor does he use it in Übersicht, pp. 3ff. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 786, No. 4488. Also see **Ser. Nos. 99** and **95**.

Notes. Text 6 is written by the 2nd scribe. For the term "Sāmāyika" in the colophon vide **Ser. No. 102** (and **Ser. No. 87**). — The fragmentary character of the Bhakti-texts as copied in our Ms. will be clearer if we mention the location of these verses in the Daśabhakti-edition: vss. [1]-[2] (Pkt.) occur on p. 69; vs. [3] (Skt.) on p. 126; and vss. 1-5 (Skt.) on pp. 214-5. The Skt.-vs. [3] is often appended to the Tattvārthasūtra too, see for instance **Ser. No. 103**.

Serial No. 101

Leumann : S 333. (Max-Müller-Stiftung, 33) Wickersheimer : 4416.

Description. Indian paper. Folios : 12 (originally numbered : 17-28). Size : ca. 26 × 11.7 cm. Lines : 9 (ca. 20.5 × 7.7 cm). Devanāgarī. Good condition. Some Foll. have water spots. No date. — A composite Ms. containing five Texts.

«Text 1» **Svādhyāya** (Pkt. and Skt.). Incomplete.

(Fol. 17[=1] A :) /// [icchāmi bhante āyariya-]bhatti kāusaggo kao, ... ṇamaṃ= sāmi.

dukha-[kha]o ka[m]ma-khao ... hou majjhaṃ [1]
traikālyaṃ dravya-ṣaṭkaṃ ... [*cf.* **Ser. No. 106**] sa vai śuddha-dṛṣṭiḥ [2]
siddhe jaya-ppasiddhe ... (1 [=3])
ujjoyaṇam ujjovaṇa[ṃ] ṇivv(a)haṇa[ṃ] sāhaṇaṃ ca ṇiccharaṇaṃ
daṃsaṇa-ṇā<ṇ>ṇa-cari[t]taṃ tavāṇam ārāhaṇā bhaṇiyā [4]

«Colophon :» iti svādhyāya samāptaḥ. cha. śubham astu leṣaka-pāṭhakayo cha.

References. LEUMANN, Übersicht, p. 4ª. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 778, No. 4416.

Notes. For the term "svādhyāya", see LEUMANN, Übersicht, p. 4ª. It recurs in **Ser. No. 104**. The Ms. starts in the middle of the Pkt.-formula at the end of the Ācārya-bhakti, cf. **Ser. No. 95** (where the text is incomplete). Vss. [2]-[4] are prefixed to the Tattvārthasūtra, see for instance **Ser. No. 103**. — On the basis of a colophon in Text 4, WICKERSHEIMER gives the title "Nityaprayogavidhi" to the whole Ms. The concluding Pkt.-vss. [3]-[4] are from the Mūlārādhanā (cf. **Ser. No. 78**).

The other Texts in the Ms. are :

«Text 2» (Foll. 17B-18A :) Airyāpathikī, 1-2 (see **Ser. No. 93**).
«Text 3» (Foll. 18A-19B :) Śānti-bhakti (Skt.) (see **Ser. No. 97**).
«Text 4» (Foll. 19B-28B :) Kriyākalāpa, with Prabhācandra's Skt.-commentary (see **Ser. No. 88**).
«Text 5» (Fol. $28B^{7-9}$:) Siddha-bhakti (Skt.), only beginning (see **Ser. No. 99**).

Serial No. 102

Leumann : S 360[B]. (Max-Müller-Stiftung, 60) Wickersheimer : 4445.

For description of this composite Ms. see **Ser. No. 245** (with a list of Texts 1-11).

«Text 2» **Śrāvakapratikramaṇa** (Skt. and Pkt.).

«Begins (13) B :» ॐ

jīve pramāda-janitāḥ pracurāḥ pradoṣā
yasmāt pratikr(a)maṇataḥ pralayaṃ prayānti
tasmāt tad-arttham amalaṃ muni-bodhanârthaṃ
vakṣye vicitra-bhava-karmma-viśodhanârthaṃ (1)
pāpiṣṭhena durātmanā jaḍa-dhiyā māyāvinā lobhinā
rāga-dveṣa-malīmasena manasā duṣkarmma yan nirmitaṃ
trailokyâdhipate jinendra bhavataḥ śrī-pāda-mūle 'dhunā
nindā-pūrvam ahaṃ jahāmi satataṃ varvarttiṣuḥ sat-pathe (2)
khamāmi savva-jīvāṇaṃ savve jīvā khamantu me ... (1)
rāga-bandha-padosaṃ ca ... (2) ... kāusaggaṃ karemi.
ṇamo arihantāṇam ity-ādi, thosāmîty-ādi.
śrīmate [Varddha]mānāya namo namita-vidviṣe ... (1)
tava-siddhe naya-siddhe ... (2) *etc.*

«Ends (45) A :» athêṣṭa-prārthanā. prathamaṃ karaṇaṃ caraṇaṃ dravyaṃ namaḥ.
śāstrâbhyāso ... (1) tava pādau mama hṛdaye ... (2)
akkhara-pay'-attha-hīṇaṃ ... (3) dukkha-khao ... [4] cha.
namo 'stu ācārya-vandanāyāṃ. ... ṇamokāra 4 guṇivā.
arahanta-bhāsiy'-atthaṃ ... (1)
atha śrī-ācārya-vandanāyāṃ ...
śruta-jaladhi-pāragebhyaḥ ... (1) chattīsa-guṇa-samagge ... (2)
guru-bhakti-saṃjameṇa ... (3) ye nityaṃ vrata- ... sādhavaḥ (4)
guravaḥ pāntu no bityaṃ jñāna-darśana-nāyakāḥ
cāritrârṇṇava-gaṃbhīrā mokṣa-mārggôpadeśakāḥ (5)

«Colophon :» iti Sāmāyikaṃ samāptaṃ. cha śrī.

References. LEUMANN, WZKM 11, p. 310; and Übersicht, p. 3 and p. 6. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4445. VELANKAR, JRK, p. 391[a] (II). — Publ.: (N.K. KĀPAḌIĀ, Surat, vīra-saṃ. 2449 according to JRK).

Notes. The Text shares many tracts with the Kriyākalāpa (**Ser. Nos. 83**ff.). The Skt.-vs. 2 in the beginning (pāpiṣṭhena etc.) recurs, for instance, in **Ser. No. 83**. For the concluding portion see Ācāryabhakti in **Ser. No. 95**. — JRK has "Śrāddhapratikramaṇasūtra of the Digambaras" as title. (For the Śrāddhapratikramaṇasūtra of the Śvetâmbaras see **Ser. Nos. 56-57**.) — We adopt the title given by LEUMANN (Übersicht, p. 6) to this Text. It contains inter alia: Siddha-, Vīra-, Śānti- and Samādhi-bhakti; and is as such related to the Kriyākalāpa (older than the traditional form of the whole Kriyākalāpa, but dependent on its Section A). — For the word Sāmāyika (used as title in the colophon) see Übersicht, p. 3[a] 56-7.

3. PHILOSOPHICAL AND DOGMATICAL WORKS

3.1 WORKS BY UMĀSVĀTI

Serial No. 103

Leumannn : S 351. (Max-Müller-Stiftung, 51) Wickersheimer : 4435.

Description. Indian paper. Folios : 30 (originally numbered : 469-498). Size : 18 × 11 cm. Lines : 7 (12.3 × 6 cm). Devanāgarī. Tolerable condition. No date.

Tattvārthasūtra (Skt.) of UMĀSVĀTI. Digambara-recension.

«Begins (469) A :» §O oṃ namaḥ siddhaṃ. atha Tattvārthaṃ likhyate.
traikālyaṃ dravya-ṣaṭkaṃ ... [*cf.* **Ser. No. 106**] ... śuddha-dṛṣṭiḥ (1)
siddhe jaya-ppasiddhe caüvvih'-ārāhaṇā-phalaṃ patte
vandittā arahante vocchaṃ ārāhaṇā kamaso (2)
ujjovaṇam ujjavaṇaṃ ... ārāhaṇā bhaṇiyā (3)
namaḥ śiddhebhyaḥ.
mokṣa-mārgasya netāraṃ bhettāraṃ karmma-bhūbhṛtāṃ
jñātāraṃ viśva-tattvānāṃ va[n]de tad-guṇa-labdhaye (1)
samyag-darśana-jñāna-cāritrāṇi mokṣa-mārgaḥ (1) *etc.*

«Ends (498) B :» kṣetra-kāla-gati-liṅga-tīrtha-cāritra-pratyekabuddha-bodhita-jñānâvagāhanânantarântara-saṃkhyâlpabahutvataḥ sādhyāḥ (9)

«Colophon :» iti Tattvārthâdhigame mokṣa-śāstre daśamo 'dhyāyaḥ (10).
cha. samāptā.
mokṣa-mārgasya ... [*cf. above*] ... -labdhaye.
śruta-bhakti-kāyotsargaṃ karomy ahaṃ. jāpyaṃ 9. ucchvāsa 27.
tho[s]sām(ī)ty-ādi. siddhā siddhiṃ mama disantu.
arhadvaktra°
koṭīśataṃ dvādaśa câiva koṭyo
lakṣāṇy aśītis tryadhikāni câiva
pañcāśad aṣṭau ca sahasra-saṃkhyām
etat śrutaṃ pañca-padaṃ namāmi (1)
arahanta-bhā° (2)
akṣara-mātra-pada-svara-hīnaṃ ... [*cf.* **Ser. No. 106**] ... (3)
daśâdhyāya-paricchinne ... (4)
Tattvārthasūtra-karttāraṃ ... Umāsvāmi-munîśvaraṃ (5)
jaṃ sakkaï taṃ kīraï jaṃ puṇa sakkaï tah' eva saddahaṇaṃ
saddahamāṇo jīvo pāvaï ajarâmaraṃ ṭhāṇaṃ (6)
tavayaraṇaṃ vaya-dharaṇaṃ saṃjama-saraṇaṃ ca jīva-dayā-karaṇaṃ
ante (s)amāhi-maraṇaṃ caü-gaï-du<ḥ>kkhaṃ [ṇivārei (7)]

References. LEUMANN, WZKM 11, pp. 302-3, and Übersicht, p. 4ªff. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 780, No. 4435. SCHUBRING, Jaina-Hss. PrStB, No. 682. VELANKAR,

JRK, pp. 154-7. — A text critical edition is available in: Pt. SUKHALĀLAJI's Tattvārthasūtra [Gujarātī vyākhyā sahita], Ahmedabad, Pūjābhāī Ser. 19.1949[3], pp. 134-71.

Notes. Fol. 499 is missing. In the concluding vs. [7], only the last word is lost (this may have been followed by a colophon), compare for instance **Ser. No. 104** (and Jaina-Hss. No. 682). — The Pkt.-vss. 2-3 are Mūlārādhanā, vss. 1-2 (see **Ser. No. 78**). — Similarly, the appended verses recur in other texts. The unnumbered Skt.-vs. (arhad-vaktra°) and the Pkt.-vs. 2 appear in the Śrutabhakti, see Daśabhakti (Sholapur 1921), pp. 125-6. — In JñP-Pūjāñjali (Mūrtidevī Ser. Hindi 7.1957), pp. 433-49, we meet with all the verses which are numbered in our Ms. (in the case of the prefixed vss. only the sequence differs). According to LEUMANN (WZKM), these vss. are sometimes called "Tattvârthamahiman". In the Mss. at hand, neither their total number nor their sequence is fixed (for variations see the following Entries). The presence of these verses points to the Digambara character of the Tattvārthâdhigamasūtra of Umāsvāmi (as the Digambaras prefer to name it). The work is also called Mokṣaśāstra. On the author and the work see Pt. Sukhalālajī's critical Introduction. — H. JACOBI, ZDMG 60.1906, pp. 287-325 and pp. 512-551, translates and explains it in German. An English translation is available: (SBJ 2.1920). — (For a different work called Tattvārthasūtra, ascribed to "bṛhat Prabhācandra", see JRK, p. 154[a]).

Serial No. 104

Leumann: S 330. (Max-Müller-Stiftung, 30) Wickersheimer: 4413.

For description of this composite Ms. see **Ser. No. 95** (with a list of Texts 1-3).

«Text 2» **Tattvārthasūtra** of UMĀSVĀTI. Digambara-recension.

«Begins (3) B:»

traikālyaṃ dravya-ṣaṭkaṃ ... [*cf.* **Ser. No. 106**] ... (1)
siddhe jaya-ppasiddhe ... (2)
ujjovaṇam ... (3) iti svādhyāyaḥ samāptaḥ.
mokṣa-mārgasya netāraṃ ... (1)
samyag-darśana-jñāna-cāritrāṇi mokṣa-mārgaḥ (1) *etc.*

«Ends (20) B:» kṣetra-kāla- ... sādhyāḥ (9)
iti Tattvārthâdhigame mokṣa-śāstre daśamo 'dhyāyaḥ, cha (10)
atha paurvāhnika-svādhyāya niṣpāpana° śruta-bhakti-kāyo[tsargaṃ ka]romy ahaṃ. arhad-vaktra° cha.
akṣara-mātra-pada-svara-hīnaṃ ... (1)
daśâdhyāy(a)-paricchinne ... (2)
Tattvārthasūtra-karttāraṃ ... (3)
jaṃ sakkaï taṃ kīraï ... (4)
tavayaraṇaṃ vaya-dharaṇaṃ ... ṇivārei (5) cha

«Colophon:» iti Tattvārtha [samā]ptaḥ.

References. LEUMANN, WZKM 11, p. 302 (and Übersicht, p. 4[a]ff.). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 778, No. 4413. For further References see **Ser. No. 103**.

Notes. For the term "svādhyāya" (in the colophon between vss. 1-3 and vs. 1 preceding the Sūtra), see LEUMANN, Übersicht, p. 4[a] (ll. 60ff.); it recurs in **Ser. No. 101**. Compare the word pūrvāhnika-svādhyāya at the end of the Sūtra text. On the preceding and appended verses refer to **Ser. No. 103**.

Serial No. 105

Leumann : S 360[B]. (Max-Müller-Stiftung, 60) Wickersheimer : 4445.

For description of this composite Ms. see **Ser. No. 245** (with a list of Texts 1-11).

«Text 4» **Tattvārthasūtra** of UMĀSVĀTI. Digambara-recension.

«Begins (103) B :»
mokṣa-mārgasya netāraṃ bhettāraṃ karma-bhūbhṛtām
jñātāraṃ viśva-tattvānāṃ vande tad-guṇa-labdhaye (1)
samyag-darśana-jñāna-cāritrāṇi mokṣa-mārgaḥ (1) ... *etc.*

«Ends (118) B^1 :» kṣetra-kāla-gati-liṅga-tīrtha-cāritra-pratyekabuddha-bodhita-jñānâvagāhanântara-saṃkhyâlpabahutvataḥ sādhyāḥ (9)
koṭiśataṃ ... (1) arhanta-bhāsiy'-atthaṃ ... (2)
akkhara- ... (3) da(ś)âdhyāye ... (4)
Tattvārthasūtra-kartāraṃ ... (5)
jaṃ sakkaī ... (6) tava-yaraṇaṃ ... (7)

«Colophon :» iti Tattvārthasūtraṃ saṃpūrṇṇaṃ samāptaṃ.

References. LEUMANN, WZKM 11, p. 302. WICKERSHEIMER : Cat. Gén. Mss. 47, p. 781, No. 4445. For further References see **Ser. No. 103**.

Notes. For this Ms. see LEUMANN, Übersicht, p. 4[a] (C III). The verses prefixed and attached to the Tattvārthasūtra point to its Digambara character.

Serial No. 106

Leumann : S 363. (Max-Müller-Stiftung, 63) Wickersheimer : 4448.

For description of this composite Ms. see **Ser. No. 306** (with a list of Texts 1-18).

«Text 17» **Tattvārthasūtra** of UMĀSVĀTI. Digambara-recension.

«Begins (54)=[72] B :» śrīmat-pañca-gurubhyo namaḥ. Tattvārthasūtra.
traikālyaṃ dravya-ṣaṭkaṃ nava-pada-sahitaṃ jīva-ṣaṭkāya-leśyāḥ
pañcânye câstikāyā vrata-samiti-gati-jñāna-cāritra-bhedāḥ
ity etan mokṣa-mūlaṃ tribhuvana-mahitaiḥ proktam arhadbhir īśaiḥ
pratyeti śraddadhāti spṛśati ca matimān yaḥ sa vai śuddha-dṛṣṭiḥ [1]
mokṣa-mārgasya netāraṃ ... [2]
samyag-darśana-jñāna-cāritrāṇi mokṣa-mārggaḥ (1) *etc.*

«Ends (62)=[80] :» kṣetra-kāla-gati-liṅga-tīrtha-cāritra-pratyekabuddha-bodhi=ta-jñānâ(vagāhanântara)-saṃkhyâlpabahutvataḥ sādhyāḥ (9)
iti Tattvārthādhigame mokṣa-śāstre daśamo 'dhyāyaḥ.
daśâdhyāya-paricchinne Tattvārthe paṭhite sati
upavāsa-phalaṃ tasya bhāṣitaṃ muni-puṅgavaiḥ [1]
daśâdhyāyeṣu sūtrāṇāṃ Tattvārthe gaṇanā smṛtā
śatāni trīṇi pañcāśad aṣṭa ca muni-puṅgavaiḥ [2]
Tattvārthasūtra-karttāraṃ gṛddhapicchôpalakṣitam
vande gaṇîndra-saṃjātam Umāsvāmi-munîśvaram [3]

alpâkṣaram asandigdhaṃ sāravad gūḍha-nirṇayaṃ
nirdoṣaṃ hetumat tathyaṃ sūtram ity ucyate budhaiḥ [4]
akṣara-mātra-pada-svara-hīnaṃ vyañjana-sandhi-vivarjita-rephaṃ
sādhubhir atra mama kṣamitavyaṃ ko na vimuhyati śāstra-samudre [5]

«Colophon :» iti Tattvārthasūtra samāpta maṃgala māhā śrī śrī śrī śrī.

References. LEUMANN, WZKM 11, pp. 302-3. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4448. For further References see **Ser. No. 103.**

Notes. WICKERSHEIMER does not record this Text. LEUMANN used this Ms. in the Übersicht, pp. 3[a]ff. as "K". He says, "the appended verses are sometimes called Tattvârthamahiman" (WZKM 11, p. 302). — In the sūtra 10.9, the akṣaras (vagāhanântara) are added on the upper margin.

Serial No. 107

Leumann : S 366. (Max-Müller-Stiftung, 66) Wickersheimer : 4451.

Description. Indian paper. Folios: 333 (including two dust-leaves). Size: 34.8 × 20 cm. Lines : 15 (25.3 × 13.5 cm). Devanāgarī (three scribes). Good condition. Date : saṃ. 1899.

Tattvārthasūtra of UMĀSVĀTI. With the Rājavārttika by AKALANKA.

«Begins (1) B :» oṃ namaḥ siddhebhyaḥ. oṃ namaḥ śrī-Sarasvatyai. śrī-Vidyānandi-gurubhyo namaḥ.

praṇamya sarvva-vijñāna-mahâspadam uru-śriyaṃ
ni[r]ddhauta-kalmaṣaṃ Vīraṃ vakṣye Tattvārtha-vārttikaṃ (1)

śreyo-mārga-pratipitsâtma-dravya-prasiddheḥ, upayoga-svabhāvasyâtmanaḥ śreyasā yo= kṣamāṇasya prasiddhau satyāṃ tan-mārga-pratipitsôtpadyate. *etc.*

«Ends (331) A :» nirupamaṃ niratiśayaṃ nirvāṇa-sukham avāpnotîti tattvārtha-phalam etat. uktaṃ ca :

evaṃ tattva-parijñānāt viraktâsyâtmano bhṛśaṃ
nirāsravatvāc chinnāyāṃ nav(ā)yāṃ karma-santatau (1) ...
gṛhyate 'stîty ataḥ prājñair na chadmastha-parīkṣayā [32] cha

«Colophon :» iti Tattvārtha-vārttika-vyākhyānâlaṃkāra daśamo 'dhyāyaḥ sa= māptaḥ, cha.

«Scribal Remarks :» mitī kātī śulka [*sic*] 13 maṃgalavāra saṃmata 1899 kā. pustakam idaṃ Jayapura-nagare Dīvāṇa saṃghâdhipa Amaracaṃdras tat-putra Gyāna= caṃdra tat-putra Udailāla-saṃjñakena likhāpitaṃ. atha śrīmat-Śāṃtiṣeṇa-munîṃdrāya jñānâvaraṇīya-karmma-kṣayârthaṃ tatvôpadeśa-pravartty-arthaṃ samarpitam iti.

References. LEUMANN, WZKM 11, p. 309 (and pp. 302-3). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 782, No. 4451. PETERSON, 3rd Report, pp. 78-80 and pp. 156-158. SCHUBRING, Jaina-Hss. PrStB, No. 685. BHUJABALI śāstrī, Kannaḍa-sūcī, p. 313[a]. KĀSLIVĀL, Rāj. sūcī, 2, p. 397[a]; 3, p. 356[a]; and 4, p. 22, Nos. 229-34. VELANKAR, JRK, p. 156[a] (10). NCC 1, pp. 3-5. — Ed. by Pt. MAHENDRAKUMĀRA, Kāśī, Mūrtidevī Ser. Skt. 10.1953, 20.1957.

Notes. Upto Fol. 4A there are some marginal glosses in Kannaḍa. — The 1st scribe copied Foll. 1-183B, the 2nd one Foll. 184B-331A (upto colophon), the 3rd wrote the Scribal Remarks. Jayapura-nagare is added on the right-hand (by a 4th scribe?). Amaracandra and Jñānacandra, the

grandfather and father of the donor Udayalāla, are often mentioned: Rāj. sūcī, 4, p. 162, No. 2025 (saṃ. 1891); p. 250, No. 2705 (saṃ. 1864); p. 386, No. 3840 (saṃ. 1884); and p. 343, No. 3560; p. 345, No. 3577 (both saṃ. 1873) respectively. — For the mūla see **Ser. Nos. 103**ff. — The commentary is called: Tattvārtha-vārttika, -rājavārttika; Tattvārthasūtra-vārttika, -rājavārttika; Tattvārtha=vārttika-vyākhyānâlaṅkāra (our colophon and the alternative title in WZKM), Tattvārtha=vārttikâlaṅkāra or Rājavārttikâlaṅkāra. It concludes with a citation introduced by uktaṃ ca. In our Ms. there are 32 vss. They are from Umāsvāti's svopajña-bhāṣya as already remarked by LEUMANN in this Ms. In the Kāśi-edition (p. 650, fn. 4), there is one verse (iti Tattvārthasūtrāṇāṃ bhāṣyaṃ ...) more. — In the edition the commentator is called Akalaṅkadeva. He is often called Bhaṭṭa Akalaṅka or Bhaṭṭâkalaṅka. Also see **Ser. No. 158**. (For many other persons bearing the same name see for instance NCC 1, pp. 5-6).

Serial No. 108

Leumann: S 422. (Max-Müller-Stiftung, 122) Wickersheimer: 4508.

Description. Indian paper. Folios: 99 (numbered: 1-66, 68-100). Size: 26 × 13.5 cm. Lines: 11 (19 × 8.5 cm). Devanāgarī, many scribes. Good condition. Date: saṃ. 1740 (but see Notes).

Tattvārthasūtra of UMĀSVĀTI. With the Ratnaprabhākara by PRABHĀCANDRA, a pupil of DHARMACANDRA.

«Begins (1) B:» §O oṁ namaḥ.
siri ṇavami Vīra-ṇāhaṃ Vīro vara-vīra--āi <ṃ>-saṃjutto
ṇām'-āi pañca-sahi(o) kamma-c(u)o mokkha-puri-patto (1)
pañca-guru-namaskāraṃ kṛtvā Tattvārthasūtrasya
sugamâ <a> rtha-ṭippaṇaṃ karomi bhavya-jana-prabodhanârthāya, cha.
mokṣa-mārgasya netāraṃ ... [*cf.* **Ser. No. 103**]... tad-guṇa-labdhaye (1) asyârthaḥ: viśiṣṭa-iṣṭa-devatā-namaskāra-pūrvvaṃ Tattvārtha-śāstraṃ karomîti. ... [2A] ... sa=myag-darśana-jñāna-cāritrāṇi mokṣa-mārgaḥ [1] asyârthaḥ: atrâha śiṣyaḥ: 'bho bhagavan, mokṣa-mārgaḥ kiṃ?' parihāram āha, 'bho śiṣya, śrūyatāṃ. ... *etc.*

«Ends (100) B:» alpa-bahutva[m iti] ko 'rthaḥ? pratyutpannatayâpekṣā siddha-kṣetre avag(ā)hana-guṇ(ā)t vahutvaṃ asti. ... evaṃ ity-ādi-vibhāge 'pi yathā-prakāra[ṃ] alpa-bahutvaṃ jñātavyaṃ. evaṃ vicārya mokṣa-padārtha-bhāvanā jñātavyāḥ (12) iti bhāvârthaḥ (9).

«Colophons:» iti mokṣa-padārthaḥ samāptaḥ. iti Tattvārthâdhigam(e) mokṣa-śāstre daśamo 'dhyāyaḥ.
iti Tattvārtha-Ratnaprabhākara-graṃthe muniśrī-Dharmmacaṃdra-śiṣya-śrī-Prabhācaṃ=dra-viracite vrahma-Jaita—sādhu-Hāṃvādeva-bhāvanā-nimitti mokṣa-padārtha-kathana daśama-sūtra-vicāra-prakaraṇa (10).

«Praśasti:» tridaśa-pati-narêṃdrâhīśa-pūjyâṃghri-yugmaṃ
... Sanmatiṃ naumi nityaṃ (1)
syādvāda-vāda-saṃgarbhā[ṃ] ... (2) ṣaṭ-karmm(â)bhiratān ... (3)
dvīpe 'tha jaṃbū[pa]dvī <pa> pe ... (4) ... (5)
śrīman Kāṣṭâṇvay(e) khyātaḥ kāma-kuṃjara-k(e)[sa]rī
bhaṭṭāra[ka-Surêṇdrâ]hvo Hemakīrttir munîśvaraḥ (6)
tat-paṭṭe ... Dharmacaṃdro guṇâgraṇī (7) tac-chiṣyo ... Prabhācaṃdrakaḥ (8)
... samāyātaḥ Sakīṭâkhye nagar(e) vairi-durjaye (9) yasmin ... (10) ... (11)

tasmin kālaṃ nayann ebhiḥ Prabhācaṃdra-munîśvaraiḥ
sva-hṛdi cintitaṃ kiṃcit, kriyate kāvyam uttamaṃ (12)
etat sugamam asmābhis Tattvārtha-sāraṭippaṇaṃ ... (13)
asmin saṃvatsare Vikramāditya-nṛpa-pate gate
caturddaśa-śate 'tīte navâsī-abda-saṃyug(e) (14)
bh(ā)drapade śuklapakṣe pañcamī-vāsare sute[!]
var(e) 'rke vaidhṛtiyoge viśākhā-ṛkṣake vare (15)
Tattvārtha-ṭippaṇaṃ bhadraṃ Prabhācandra-tapasvin(ā)
kṛtam idaṃ prabodhāya Jaitâkhya-brahmacāriṇe (16)
yāvad dhari-harī vyomni yāvad dhari[ḥ] surâlay(e)
tāvad dharma-rata-śrīmaj-jaina-saṅgho 'bhinandatāt (17)

«Praśasti-colophon:» iti śrīmad-bhaṭṭāraka-Dharmmacaṃdra-śiṣya-gaṇi-Pra=bhācaṃdra-viracite Tattvārtha-ratnākara-graṃthe ṭippaṇake vrahmacāri-Jaita—sādhu-Hāṃvādevâkhya-nāmāṃkṛte daśadhyāya samāpta.

«Scribal Remarks:» graṃthâgraṃtha 270 anuṣṭup chaṃda-saṃkhyā, chaḥ. saṃvat 1740 vṛrṣe mārggasirṣa vadi 9 ravau likhitaṃ.

«2nd scribe:» sūtra dasāṃdā prabha ṭīka pratra 100.

«3rd scribe:» īdam pūstakam pañ ḍatotmapañ /.../ sva-jñānâvarṇī-karma-kṣayârthaṃ miti aśvan kṛṣṇa 3 sanivāsare saṃ. 1955 vikṛm Pāḍalī-madhyai dīyatām.

«4th scribe on left-hand margin:» śrāvaga Pāṭalapura madhya.

References. LEUMANN does not menion this Ms. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 788, No. 4508. PETERSON, 5th Report, pp. 219-20, No. 936. SCHUBRING, Jaina-Hss. PrStB, No. 686. J. MUKHTĀR, PrSgr [1954], pp. 172-4, No. 117. VELANKAR, JRK, p. 156 (14). — Published?

Notes. In the remark of the 3rd scribe, the name of the recipient etc. is covered over with black paste (see /.../) and is illegible. — As Fol. 67 of the Ms. is missing, there is a gap in the 7th Adhyāya. It seems, the present Ms. is a very carelessly executed copy of a Ms. dated saṃ. 1740. — For Hemakīrti mentioned in the praśasti-vs. 6 see JOHRĀPURKAR, Bhaṭṭ. Sampr. p. 274, no. 23 (saṃ. 1496), who belonged to the Kāṣṭāsaṅgha, Māthuragaccha, Puṣkaragaṇa. — The present commentary was composed in saṃ. 1489 at Sakīṭa-nagara (in Ettah Dist., U.P.), see praśasti-vss. 14-15 along with vs. 9, compare also MUKHTĀR, PrSgr [1954], Intr. p. 86. The commentary is ascribed to Dharmacandra by SCHUBRING. It is also called: Tattvārtha-ṭippaṇa, -ṭippaṇaka; Tattvārtha-prabhākara, -ratnaprabhākara; Tattvārthasāra-ṭippaṇa, -prabhākara, etc. — In PETERSON's Ms. the beginning is different than that in the Berlin and Strasbourg Mss. In the Mss. described by SCHUBRING and J. MUKHTĀR, there is one more vs. at the end.

Serial No. 109

Leumann: S 391. (Max-Müller-Stiftung, 91) Wickersheimer: 4476.

Description. Indian paper. Folios: 424. Size: 25.2 × 12 cm. Lines: 10 (20 × 8 cm). Devanāgarī. Good condition. Date: saṃ. 1616.

Tattvārthasūtra of UMĀSVĀTI. With the Tattvārthadīpikā by ŚRUTASĀGARA.

«Begins (1) B:» ṢO oṃ namaḥ siddhebhyaḥ. namaḥ Sarasvatyai. śrī-Vi=dyānandi-gurubhyo namaḥ.

siddhÂumāsvāmi-pūjyaṃ jinavara-Vṛṣabhaṃ Vīram uttīram āptaḥ
śrīmantaṃ Pūjyapādaṃ guṇa-nidhim adhiyan sat-Prabhācandram indraṃ
śrī-Vidyānandy-adhīśaṃ gata-malam Akalaṅkâryam ānamya ramyaṃ
vakṣye Tattvārtha-vṛttiṃ nija-vibhavatayâhaṃ Śrutodanvad-ākhyaḥ (1)

atha śrī-Umāsvāmi-bhaṭṭārakaḥ kalikāla-gaṇadhara-devo mahāmuni-maṇḍali-saṃsevita-pāda-padmaḥ ... Dvaiyāka-nāmnā bhavya-vara-puṇḍarīkeṇa saṃpṛṣṭaḥ : 'bhagavan, kim ātman(o) hitam' iti. bhagavān api ... mokṣo hita iti pratipādayitu-kāma iṣṭa-devatā-viśeṣaṃ namaskaroti :

mokṣa-mārgasya netāraṃ ... [*cf.* **Ser. No. 103**]... vande tad-guṇa-labdhaye (1)

vande namaskaromi ... [3B] sūtram idam ācāryā[ḥ] prāhuḥ :

samyag-darśana-jñāna-cāritrāṇi mokṣa-mārgaḥ (1) *etc.*

«Ends (424) B :» evaṃ kālâdi-vibhāge 'pi yathâgamam alpa-bahutvaṃ ve=ditavyaṃ.

svarggâpavarga-sukham āptu-manobhir ā[r]yair
jainêndra-śāsana-varâmṛta-sārabhūtā
Sarvvārthasiddhir iti sadbhir upātta-nāmā
Tattvārtha-vṛttir aniśaṃ manasā pradhār(y)ā
Tattvārtha-vṛttir aniśaṃ manasā pradhār(y)ā [1] ... [2]
yenêdam apratihataṃ sakalârtha-tattvam
udyotitaṃ vimala-kevala-locanena
bhaktyā tam adbhuta-(g)uṇaṃ praṇamāmi Vīram
ā[rā]n narâmara-gaṇârcita-pāda-pīṭhaṃ [3] cha

«Colophon :» iti Tattvārtha-vṛttau Śrutasāgara-viracitāyāṃ Sarvvārthasiddhi-saṃjñikāyāṃ daśamo 'dhyāyaḥ samāptaḥ.

«Scribal Remarks :» saṃvat 1616 bhādavā vadi 5 some ghaṭī 13 revatī-nakṣatre śrī-Koṭā-sthāne śrī-Mūlasaṃghe Naṃdyāmnāye Balātkāragaṇe Sarasvatīgacche śrī-Kuṃdakuṃdâcāryânvaye bhaṭṭāraka-śrī-Padmanaṃdi-devāt tatpaṭṭe bha°-śrī///

References. LEUMANN, WZKM 11, p. 302. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 785, No. 4476. PETERSON, 5th Report, p. 220, No. 938. VELANKAR, JRK, p. 156 (15). — Published : ed. Pt. MAHENDRAKUMĀRA, Mūrtidevī Ser. Skt. 4.1949.

Notes. The last (425th) Folio of the Ms. is missing, hence the Scribal Remark is incomplete. The same namaskāra-phrases recur in **Ser. No. 107**. — For the commentator Śrutasāgara see **Ser. No. 232**. His commentary is called Tattvārtha-dīpikā (JRK) or Dīpikā (JACOBI, ZDMG 60.1906, p. 290). According to JACOBI, it is based on the Sarvārthasiddhi of pūjyapāda Devanandin. Śrutasāgara acknowledges his indebtedness to Devanandin (and other predecessors) in the maṅgala-vs. 1. Interesting is the fact that in our Ms. the three concluding verses of Devanandin's Sarvārthasiddhi (cf. for instance Jaina-Hss. No. 684) have been appended, perhaps by the scribe, who even uses the title Sarvārthasiddhi for the present commentary. But this use of the title is not in line with other sources. For Śrutasāgara's conclusion of his commentary see ed. MAHENDRAKUMĀRA. (The Sarvārthasiddhi is edited by Pt. PHŪLACANDRA in the Mūrtidevī Ser. Skt. 13.1955; for its other editions see VELANKAR, JRK).

Serial No. 110

Leumann : S 362. (Max-Müller-Stiftung, 62) Wickersheimer : 4447.

For description of this composite Ms. see **Ser. No. 89** (with a list of Texts 1-2).

«Text 2» **Tattvārthasūtra** of UMĀSVĀTI. With the Vacanikā.

«Begins (39) B:» oṃ namaḥ siddhebhyaḥ. atha sūtrajī-kā ṭīkā liṣyate.
kāvyaṃ: tr(ai)kālaṃ dravya-ṣaṭkaṃ ... [1] itanekā artha kahai hai: trekāla kahatāṃ atīta (1) anāgata (2) barttamāna (3) evaṃ tīna kāla ...
siddhe jaya-ppasiddhe ... [2]
ujjovaṇam ujjavaṇaṃ ... (3)
mokṣa-mārgasya netāraṃ ... (1) ... bande kahatā mai ju hau Umāsvāmī munîsvara ...

phā°: samyag-darśana-jñāna-cāritrāṇi mokṣa-mārgaḥ [1] *etc.*

«Ends (113) A:»
phākī: kṣetra-kāla-gati-liṅga-... sādhyāḥ (9)
artha: kauṃna kauṃna bastake mile sauṃ jīva mukti gayā ... isa adhyāyamē yaha nirūpana kiyā.
iti Tattvārthâdhigame mokṣa-śāstre dasamo 'dhyāyaḥ (10)
akṣara-mātra-pada-svara-hīnaṃ ... [1] artha: ...
[*verbatim*:] dasadhyāye parakṣane ... (2) artha: ...
Tattvārthasūtra-kartāraṃ ... (3) artha: ...
gāthā: paḍhama cavakke paḍhamaṃ paṃcame jāni puggalaṃ taṃ ca
chaḥ sattamena āśravaḥ aṣṭame baṃdha nāyavvo (4)
navame saṃbaṃra nirjara daśame mokkha biyānāye
esa tatva bhaniyā daśa-sūttena muṃnide ya (5)
jaṃ sakkaï ... (6) tavayaraṇaṃ baya-dharanaṃ ... (7)
artha: tavayaranaṃ baya-dharanaṃ, tavayaranaṃ kahatā jo koī tapakā ācarana ka= raigā, baya-dharanaṃ kahatā mahā-vratakauṃ jo koi dhāraigā, ... cau-gaī dukkhaṃ nivāreya cāro gatike dukhako nivāraige.

«Colophon:» iti śrī-sūtrajī-kī ṭīkā Makaraṃda-krata saṃpūrṇaṃ samāptaṃ <°>.

«Scribal Remarks:» saṃbata 18<//>99 mitī śrāvaṇa badi paṃcamī. liṣataṃ Rāmadiyāla. paṭhanârthaṃ muni-mahārāja Vṛṣabhasaina. śubhaṃm astū.

References. LEUMANN, WZKM 11, p. 302; Übersicht, pp. 3ff. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4447. KĀSLIVĀL, Rāj. sūcī 4, pp. 28-30 and p. 88 (No. 1109). VELANKAR, JRK, pp. 154-6. — For editions of the mūla see the preceding Entries. The Vacanikā is to our knowledge unpublished.

Notes. On <//> in the Scribal Remarks (saṃ. 18<//>99 ...), see Introduction §5.10 (end). — The verses appended to the Sūtra (cf. **Ser. No. 106**) present interesting spellings in our Ms., hence *verbatim* Citations. Vss. 4-5 could not be traced anywhere. Vss. 4-6 are not explained in the commentary. — The Vacanikā is ascribed in the colophon to Makaranda. As the author of a Hindi work (Ṣaṭsaṃhanana-varṇana), one Makaranda (Padmāvati Puravāla [=Poravāḍa, Porwad!]) is registered in Rāj. sūcī 4, No. 1109. In the same catalogue (pp. 28ff.), KĀSLIVĀL records many Hindi commentaries on the Tattvārthasūtra. A few are anonymous. Most of the Jaipur Mss. ascribe authorship to Pt. Sadāsukha Kāsalīvāla, Pt. Jayacanda Chābaḍā, Pāṇḍe Jayavanta, Pt. Rājamalla, Choṭīlāla Jayasvāla, Śikharacanda, etc. As KĀSLIVĀL does not quote from any of these Hindi commentaries, we can not be definite about the authorship of the Vacanikā in this Ms. (Text 1 of this very Ms., i.e. **Ser. No. 89**, contains the Vacanikā by Jayacanda.) The term "phā = phākī" used in our Ms. denotes the mūla, while "artha" introduces the Hindi commentary.

Serial No. 111

Leumann : S 458. Wickersheimer : 4555.

Description. Indian paper. Folios: 331. Size: 26 × 10.8 cm. Lines: 16 (21.2 × 8.5 cm). ◇ (thrice on reverses). Devanāgarī. Good condition. Date : saṃ. 1642.

Tattvārtha-sūtra and **-Bhāṣya** of UMASVATI. With the commentary by SIDDHASENA.

«Begins (1) B :» §O oṃ namaḥ siddhebhyaḥ.

Vīraṃ praṇamya sarvajñaṃ Tattvārthasya viddhīyate
ṭīkā saṃkṣepa(t)aḥ spaṣṭā manda-buddhi-vibodhinī (1)
samyag-arhat-pravacanam adhigamya kāla-saṃhanana-śraddhâyur-ādeḥ parihāṇim ava= lokya sattvânukaṃpayā samāsato mokṣa-mārgam upadeṣṭu-kāma ācārya idam āha :
samyag-darśana-śuddhaṃ yo jñānaṃ viratim eva câpnoti.
atra samyag-darśana-śuddham iti kataro vigraha āsthīyate ? *etc.*

«Ends (331) A :» saṃprati vācako nijâcāryânvayaṃ dviprakāram apy āvedyate. tatrâyaṃ parivrājakânvayaḥ : Śivaśrīr nāma vācakaḥ pitāmahaḥ saṃgrahakārasya. tasya śiṣyo Ghoṣanandi-kṣamaṇas tasyâyaṃ saṃgrahakāraḥ śiṣyaḥ. saṃprati vācanâcāryân= vayo : Muṇḍapādo nāma mahāvācakaḥ kṣamaṇaḥ, so 'sya pitāmahaḥ saṃgrahakārasya. tasya śiṣyo Mūla-nāmā vācakas tasyâyaṃ saṃgrahakāraḥ śiṣyaḥ. saṃpraty ātmīya-janmânvaya-sthānam ācaṣṭe : Nyagrodhikā nāma grāmas, tatra jātena Pāṭaliputre Kusumapura-nāmni viharatā. Kaubhīṣaṇinêti gotrâhvānaṃ, Svāti-tanayenêti pitur ākh= yānaṃ. Vātsī-sutenêti gotreṇa nāmnā Umêti mātur ākhyānaṃ. ... Uccair-nāgara-vācakenêti sva-śākhā-sūcakaṃ abhidhānaṃ. Tattvārthādhigamâkhyaṃ śāstraṃ bhavya-sattvânukaṃpayā viracitaṃ sphuṭârtham Umāsvātinêti. tad etac chāstraṃ jīvādi-tattvâdhigamârthaṃ yo 'vabhotsyate sūtrato 'rthataś cânuṣṭhāsyati tatrôktaṃ, so 'vyā= bādha-sukha-lakṣaṇam anantam anupamaṃ paramârtaṃ mokṣam acireṇa prāpsyatîti.

«Praśasti :»
āsīd Dinnagaṇī ... (1) ... (2)
tasyâbhūt ... Siṃhasūra ... (3) ... (4)
śiṣyas tasya ... Bhāsvāmîti vijitya nāma jagṛhe ... (5) ... (6)
tat-pāda-rajo'vayavaḥ svalpâgama-śemukhīka-bahujāḍyaḥ
Tattvārtha-śāstra-ṭīkaṃ imāṃ vyadhāt Siddhasenagaṇiḥ (7)
aṣṭādaśa-saha(s)rāṇi dve śate ca tathâpare
aśītir adhikā dvābhyāṃ ṭīkāyāḥ śloka-saṃgrahaḥ [8] cha.

«Scribal Remarks :» graṃthâgraṃ 18280. śrīḥ. śu[bhaṃ] bhūyāt. śrī°śrī°śrī°. saṃvat 1642 varṣe Kārttikamāse śuklapakṣe caturddaśī ravivāsare Revatī-nakṣatre [Jesalame]rau Rāūla-śrī-Bhīmajī-vijayarājye;
śrī-Kharatara-Vegaḍagacche bhaṭṭārika-śrī-Jineśvarasūri-saṃtāne : śrī-Jinaśeṣarasūri, śrī-Jinadharmasūri, tat-paṭṭe śrī-Jinacaṃdrasūri, tat-paṭṭe śrī-Jinamerusūri, tat-paṭṭâ= laṃkaraṇa—mārttaṃḍa-sama-dyuti—bhaṭṭārika-śrīśrīśrī-Jinaguṇaprabhasūri-vijayarājye teṣāṃ sad-vinayena Matisāgareṇa lipīkṛtêyaṃ mahôdyamena Tattvārthavṛttir iyaṃ vācanârthaṃ.
yādṛśaṃ pustakaṃ dṛṣṭaṃ ... (1) bhagna-pṛṣṭa- ... (2)
tailād rakṣa ... vadati pustikā (3) śrīr astu, maṃgalam astu.
maṃgalaṃ mahā. śrī° ciraṃ jīyāt eṣā parttiḥ. śrīḥ.

«Fol. 331 B, *modern scribe* :» po. 1 naṃ 8 patra 331.

References. LEUMANN does not mention this Ms. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 793, No. 4555. PETERSON, 3rd Report, Appx. pp. 83-85, No. 251. [1]. Muni PUṆYAVIJAYA, Cat. ŚBh. Cambay, pp. 234-36, No. 143. (1). RĀJ. MITRA, Notices, No. 3350 (10, pp. 97-8). PUṆYAVIJAYA, Cat. Jesalmer, p. 232, Nos. 547-548. VELANKAR, JRK, p. 155[a] (3). — Ed. H. R. KĀPAḌIĀ, DLJP 67, 76.1926, 30. (For other editions see JRK, p. 154[b].) For Pt. SUKHALĀLAJI's annotated edition see **Ser. No. 103**.

Notes. The remark by the modern scribe is a collection-number: po[thī = Ms.– 1, naṃ[bara = number] 8, patra [= folios] 331. Many more Mss. copied by Matisāgara are registered: PUṆYAVIJAYA, Cat. Jesalmer, p. 216, No. 370 (saṃ. 1683); p. 232, Nos. 547-8 (saṃ. 1642); p. 254, No. 850 (saṃ. 1659)., A. M. SHAH, PrSgr [1937] II, p. 142, No. 551 (saṃ. 1644). — For the Kharatara-Vegaḍagaccha compare for instance Cat. Jesalmer, p. 413[b]. For the king Bhīmajī see A. M. SHAH, op. cit. Index, p. 20[a]; for the place-name Jesalameru cf. Cat. LDI, Index, p. 562[b] and Cat. BhORI, 17.5, p. 138[b]. — In his copy of PETERSON's 3rd Report (where Siddhasena's praśasti is cited in toto), LEUMANN notes variants from three Poona Mss. (but not from the Strasbourg Ms.). — Siddhasena's commentary is bhāṣyânusāriṇī, i.e. he comments upon the Sūtra *and* on the svopajña bhāṣya (see our Citations). For the praśasti of Umāsvāti which is attached to this svopajña bhāṣya see Pt. SUKHALĀLAJI's Introduction, pp. 4ff. who discusses its implications. According to SUKHALĀLAJI, Umāsvāti is to be dated between the 1st and the 4th century and Siddhasena (the commentator) between the 7th and the 9th century of the Vikrama era (see p. 11 and p. 54). Moreover, SUKHALĀLAJI is in favour of identifying this commentary with the Gandhahasti-mahābhāṣya (mentioned by Śīlāṅka). — The Digambara tradition does not recognise the svopajña bhāṣya. (For a "Gandhahastibhāṣya by Samantabhadra" see J. MUKHTĀR, JSIVPr, pp. 271-96. MUKHTĀR, pp. 102-148, not only doubts the authenticity of the svopajña bhāṣya, but also believes Kundakunda to be the author of the Tattvārthasūtra). — The present commentary is called Ṭīkā or Bṛhaṭṭīkā to distinguish it from the "Laghu-ṭīkā or -vṛtti" started by Haribhadra (Yākinīmahattarā-sūnu) and completed after a considerable lapse of time by Yaśodeva and his pupil (who have simply adapted the relevant parts of Siddhasena's work).

Serial No. 112

Leumann : S 413. (Max-Müller-Stiftung, 113) Wickersheimer : 4499.

Description: Indian paper. Folios: 9. Their original Size could not be ascertained because the margins of all folios have been mended to give them an uniform size of 35 × 15 cm. Lines: 12 (24 × 8.5 cm). ◇, sometimes ornamented. Devanāgarī. Tolerable condition, marginal remarks are now partly lost through mending. Date: saṃvat 152×. — A composite Ms. with two Texts. Plate 7

«Text 1» **Praśamarati** (Skt.) by UMĀSVĀTI vācaka. 314 verses.

«Begins (1A):» §O oṃ namaḥ śrīmad-ekādaśâṅgī-sūtrâdi-dhārakebhyaḥ.
Nābheyâdyāḥ Siddhārtha<ḥ>-rāja-sūnu-caramāś carama-dehāḥ
pañca nava daśa ca daśavidha-dharmma-vidhi-vido jayant(u) jināḥ [1]
jina-siddhâcāryôpādhyāyān praṇipatya sarva-sādhūṃś ca
praśama-rati-sthairyârthaṃ vakṣye jina-śāsanāt kiṃcit (2)
yady apy ananta-gama-paryayârtha-hetu-naya-śabda-ratnâḍhyaṃ
sarvajña-śāsana-puraṃ praveṣṭum abahuśrutair duḥkham (3) ...
praśamêṣṭatayânusṛtā virāga-mārgâika-padikêyaṃ (7) *etc.*

«Ends (9B):»
sāmāyikaṃ ca kṛtvā pauṣadham upabhoga-pārimāṇyaṃ ca
nyāyâgataṃ ca kalpyaṃ vidhinā pātreṣu viniyojya ([30]3) ...
sarva-sukha-mūla-bījaṃ sarvârtha-vinayañ ca prakāśakaraṃ
sarva-guṇa-siddhi-sādhanam arha(c-ch)āsanaṃ jayati ([3]12)

arhat-pravacanâvayava-sparśikāṃ dharmma-kathikām imāṃ śrutvā
Praśasmarater āryā-śata-trayaṃ dvādaśôttaraṃ parisamāptaṃ ([3]13)
praśama-sthitena yenêyaṃ kṛtā vairāgya-paddhatiḥ
tasmai vācaka-mukhyāya namo bhūtârtha-bhāṣiṇe (314)

«Colophon :» iti Praśamarati-prakaraṇaṃ śrī-Umāsvāti-vācaka-kṛtaṃ.
śrīḥ. cha. śrīḥ. cha. śrīḥ. śrīḥ. cha.

References. LEUMANN has nowhere registered this Ms. For his references to the Text see Übersicht. p. III[a] (L 210) and WZKM 11, p. 307 (a Ms. in the British Museum). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 787, No. 4499. PETERSON, 1st Report, Appx. I, p. 15 (No. 24, 1), p. 103 (no. 179, 1); 3rd Report, Appx. I, pp. 47-8, No. 221, 9. PUṆYAVIJAYAJI, Cat. ŚBh. Cambay, p. 474[a]. VELANKAR, JRK, p. 273. — Ed. K.P. MODY (Ahmedabad, saṃvat 1960). Ed. Pt. RĀJAKUMĀRAJI (Bombay RJŚ, 1950). For other editions see JRK, p. 273[a].

Notes. The date of the Ms. (saṃvat 152[7]) is found at the end of the second Text, for which see below. The Ms. has often marginal remarks, these are now mutilated, see also the Description.—Our vs. [30]3 occurs as vs. 304 in K.P. MODY's ed., in RJŚ ed. it is missing. The Text is generally believed to have 313 Skt. gāthās. Thus both of the editions mentioned above close with the gāthā sarva-sukha° as the 313th vs. In our Ms. it is numbered [3]12. — The vss. [3]13-314 of our Ms. are later additions though they appear in some other Mss. too. PETERSON, 1st Report, Appx. I, p. 15, No. 24, 1, cites a fragment of our vs. [3]13, with which his Ms. ends. Our vs. 314 is surely not by Umāsvāti, it is the first namaskāra-verse of the anonymous Praśamarati-Vṛtti (JRK : -Ṭīkā) composed much earlier than saṃvat 1497, see C.D. DALĀL, Cat. Pāṭaṇ, p. 113, No. 179 (which, according to the post-colophon remark, was repaired and made complete by adding paper folios in saṃvat 1497). This vs. is, however, often appended to the Praśamarati, for instance, in the palm-leaf Ms. at Cambay described by PUṆYAVIJAYAJI, Cat. ŚBh. Cambay, p. 214 (No. 129, 10) and formerly by PETERSON, 3rd Report, Appx. I, p. 48. (In his copy of this Report, LEUMANN has noticed that this vs. occurs also in the British Museum Ms. 2098[2] and 2098[3]). For an Italian translation of the Text see JRK. — On Umāsvāti see **Ser. No. 103**.

The other Text in the Ms. is :

«Text 2» (Fol. 9B :) Pañcakalyāṇiky-ekādaśī-stavana (Apbhr.), anonymous (see **Ser. No. 297**).

3.2 KARMA LITERATURE

Serial No. 113

Leumann : S 456. Wickersheimer : 4553.

Description. Indian paper. Folios : 173. Size : 29 × 12.2 cm. Lines : 0-1 (mūla) and 7+7 (commentary) (22.3 × 9.7 cm). Tripāṭha. Devanāgarī. Good condition. Date : saṃ. 1956 (see Notes).

Karma-prakṛti (Pkt.) of ŚIVAŚARMAN. With the Skt.-commentary by MALAYAGIRI.

«Begins (1) B :» §O oṃ namaḥ.
siddhaṃ siddh'-attha-suaṃ vandiya niddhoya-savva-kamma-malaṃ
[2A] kamm'-aṭṭhagassa karaṇ'-aṭṭham udaya-santāṇi vocchāmi (1)

«Commentary :» §O śrī-Dharaṇendra-Padmāvatī śrī-Śaṅkheśvara-Pārśvanāthā=ya namaḥ. śrī-paramātmane namaḥ.
praṇamya karmma-druma-cakra-nemiṃ
namat-surâdhīśam Ariṣṭanemiṃ

Karmmaprakṛtyāḥ kiyatāṃ padānāṃ
sukhâvabodhāya karomi ṭīkāṃ (1)
ayaṃ guṇaś cūrṇṇi-kṛtaḥ samagro ... (2)
iha śiṣṭā hi kvacid iṣṭe vastuni pravarttamānāḥ santa iṣṭa-devatā-namaskāra-puraḥsaram eva pravarttante ... prekṣāvatāṃ pravṛtty-arthaṃ prayojanâdikaṃ ca pratipipādayiṣur ādāv idam āha : "siddham" iti. *etc.*

«Ends (173) A :»
jassa vara-sāsaṇâvayava-pharisa-pavikasiya-vimala-maï-kiraṇā
vimalanti kamma-maïle, so me saraṇaṃ Mahāvīro (475)

«Colophon :» iti śrī pae sammattaṃ. sammattā Kammapayaḍīsaṃghayaṇī ya.
śrīr astu, śubhaṃ bhavatu, kalyā(ṇa)m astu. śrī.

«Commentary :» sa bhagavān Mahāvīro Varddhamāna-svāmī me mama saṃ= sāra-bhaya-bhītasya śaraṇaṃ paritrāṇa-hetur nânya iti.

«Commentator-praśasti :»
karmma-prapañcaṃ jagato 'nubandha-
kleṣâvahaṃ vīkṣya kṛpā-parītaḥ
kṣayāya tasyôpadideśa ratna-
trayaṃ sa jīyāj jina-Varddhamānaḥ (1) ...
nityôdayaṃ namaskurmo jaina-siddhānta-bhāskaraṃ (2)
Pūrvvântargata-Karmmaprakṛtiprābhṛta-samuddhṛtā yena
Karmaprakṛtir iyam ataḥ śruta-kevali-gamya-bhāvârthā (3)
... kiñcit sphuṭârthā vivṛtā mayâiṣā (4)
... śrī-Cūrṇṇikṛte namas tasmai (5)
enām atigambhīrāṃ Karmmaprakṛtiṃ vivṛṇvatā kuśalaṃ
yad avāpi Malayagiriṇā siddhiṃ tenâśnutāṃ lokaḥ (6)
arhanto maṅgalaṃ me s(y)u[ḥ] siddhāś ca mama maṅgalaṃ
maṅgalaṃ sādhavaḥ samyag jaino dharmmaś ca maṅgalaṃ iti (7) cha.

«Colophon :» iti śrī-Malayagiri-viracitā Karmmaprakṛti-ṭīkā samāptā.

«Scribal verse :»
saṃvad-rāga-śarâṅka brahma-pramite câbde, śubhe kārttike
māse, pakṣa-sitêtare, sura-gurau câikâhna-yu(g)-dig-tithau
śrīman-Nīṃbapuri-sthitena muninā Hīrâdi-caṃdrâtmanā
śrī-Karmmaprakṛtisuvṛtti likhitā svīyârtha-saṃsiddhaye (1)

References. LEUMANN, ZDMG 47.1893, p. 310 (L 113-112). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 792, No. 4553. PETERSON, 3rd Report, Appx. pp. 49-50, No. 223. Muni PUṆYAVIJAYA, Cat. ŚBh. Cambay, pp. 236-7, No. 144. PUṆYAVIJAYA, Cat. Jesalmer, p. 369[b] and p. 405[b]. R. MITRA, Notices, No. 2708 (8, pp. 162-3). VELANKAR, JRK, p. 71. — Publ. mūla with Malayagiri's and Yaśovijayajī's commentaries ed. PADMAVIJAYAGAṆI (a pupil of Vijayanemisūri), Ahmedabad "Maṅgaldās Mansukhrām Shāh", 1934. (For the Bhavnagar [JDhPS], Bombay [DLJP 17.1912], and Dabhoi [1937] editions see JRK, p. 71[a]).

Notes. Nīṃbapuri in the Scribal verse may be identical with Nībalī-grāma (A.M. SHĀH, PrSgr [1937] II, p. 145, No. 568 : saṃ 1648) and Nīṃbaḍī-grāma (Cat. LDI, Appx. p. 330, No. 5135 : saṃ. 1802). It is most probably modern Limbdi (Dist. Ahmedabad). For a Jaina collection of Mss. at this place see ABCIM, no. 152, or JRK, p. VI, no. 67. In Gujarati the name is

written Limbaḍī. Muni Hīrācandra's chronogram "rāga-śarâṅka-brahma-" denotes saṃ. 1956 (for the value of the chronograms see e.g. D.C. SIRCAR, Ind. Epigraphy, pp. 230-32). This is thus the youngest dated Ms. at Strasbourg. LEUMANN must have received it after April, 1900 (the date of "Vorrede", Übersicht, p. IV end), for it is not mentioned in the List of Śvetâmbara Mss. (Übersicht, pp. III-IV). — The mūla is also called Kammpayaḍi, Kammapayaḍisaṅgahaṇī; Karmaprakṛti-saṅgrahaṇī, saṅgrahaṇikā. For details about the work, its commentaries (and a published verse-index) see KĀPAḌIĀ, Karma-sāhitya, pp. 29-36. He would like to date it in the 1st century A.D. — Generally Śivaśarman or Śivaśarmasūri is regarded as the author of three Karma-works (Karmaprakṛti, Śataka and Saptatikā). KĀPAḌIĀ (op. cit. p. 51) doubts this tradition by drawing attention to some doctrinal differences between the Karmaprakṛti and the Saptatikā. — For Malayagiri, the commentator, see **Ser. No. 29**. For the concluding vss. of his praśasti see **Ser. Nos. 114-115** and **Ser. No. 134**.

Serial No. 114

Leumann : S 440. Wickersheimer : 4537.

For description of this composite Ms. see **Ser. No. 116** (with a list of Texts 1-6).

«Text 6» **Saptatikā** (Pkt.) of CANDRARṢI. With the Skt.-commentary by MALAYAGIRI.

«Begins (164) A :» §O
siddha-paehiṃ mah'-atthaṃ bandhôdaya-santa-payaḍi-ṭhāṇāṇaṃ
vucchaṃ suṇa saṅkhevaṃ nīsandaṃ Diṭṭhivāyassa (1) *etc.*

«Commentary :» §O oṃ namaḥ. sarva-vide namaḥ.
aśeṣa-karmmâṃśa-tamaḥ-samūha-
kṣayāya bhāsvān iva dīpta-tejāḥ
prakāśitâśeṣa-jagat-svarūpaḥ
prabhuḥ sa jīyāj jina-Varddhamānaḥ (1) ... (4)
iha yat śāstraṃ prakaraṇaṃ vā sarvavin-mūlaṃ tat prekṣāvatām upādeyam bhavati, nânyat. Saptatikâkhya-prakaraṇam ārabhamāṇa ācāryaḥ ... idam āha (cha) :
"siddha°". siddhaṃ pratiṣṭhitaṃ cālayitum aśakyam ity eko 'rthaḥ. *etc.*

«Ends (216) B :»
jo jattha apaḍipunno attho appâgameṇa baddh(o) tti
taṃ khamiūṇa bahu-suyā pūreūṇaṃ parikahantu (92)
gāh'-aggaṃ Sa(y)arīe Candamahattara-mayâṇusārīe
ṭīkāiṃ niyamiāṇaṃ eg'-ūṇā hoi navaio (93)

«Colophon :» iti Sattarī. Karmmagraṃthaṣaṭkaṃ samāptaṃ saṃpūrṇṇīkṛtaṃ, śrī.

«Scribal Remark, 1 :» śrīmad-Rājanagare śrī-Pārśvacaṃdrasūrigacche śrī-pravara-paṃḍita-śiromaṇi-ṛṣi-rājarṣi-ṛṣi-śrīśrī108śrī-Syāṃmajījī, tat-śiṣya ṛṣi-śrīśrī-Gulālacaṃdajī, tat-śiṣya ṛ°-Gaṇeśena lipīkṛtam idaṃ sva-vācanāya. lekhaka-pāṭhakayoś ciraṃ naṃdatu. śrīr astu.

«2nd scribe :» graṃ. 29200 sarva-saṃkhyā.

«3rd scribe :» ḍā 5 pra 7.

«Commentary:» āha: "jo jattha°" (89). atra Saptatikâkhye prakaraṇe ... yo 'rtho 'paripūrṇṇaḥ khaṇḍo 'lpâgamenâlpa-śrutena mayā baddho nibaddha, iti-śabdaḥ samāpti-vacanaḥ. ... paripūrṇṇam artham p(ū)rayitvā śiṣyebhyaḥ kathayantu.

«Commentator-praśasti:»
nirupamam ... Vīra-jinaṃ namata parama-śivaṃ (1)
yasyôpānte 'pi ... (2)
yair eṣā viṣamârthā Saptatikā susphuṭā kṛtā samyak
anupakṛta-parôpakṛtaś cūrṇikṛtas tān namaskurve (3)
prakaraṇam etad viṣamaṃ Saptatikâkhyaṃ vivṛṇvatā kuśalaṃ
yad avāpi Malayagiriṇā siddhiṃ tenâś(n)utāṃ lokaḥ (4)
arhanto maṅgalaṃ ...[*cf.* **Ser. No. 113**]... parama-maṅgalaṃ (5)

«Colophon:» iti śrī-Malayagirisūri-viracitā Saptati-ṭīkā samāptā, cha.

«Scribal Remark, 2:» graṃthâgraṃ 3880.
saṃvat 1788 varṣe caitra vadi 8 bhṛguvāsare lipikṛtaṃ pravara-paṃḍita-śiroratna-śrīśrī108śrī-Syāṃmajījī, tat-śiṣya ṛ°-Abhayacaṃda, ṛ°-Gaṇeśena.
lekhaka-pāṭhakayoḥ śubhaṃ bhavatu, śrīr astu.
śrī-Pārśvacaṃdrasūrigaccha-nī pustikā śrī.

«Scribal Maxim:»
adṛṣṭi-doṣān mati-vibhramāc ca
yad artha-hīnaṃ likhitaṃ mayâtra
tat sādhu-mukhyair api śodhanīyaṃ
kopo na kā[r]yaḥ khalu lekhakāya (1) śubhaṃ bhavatu.śrī,

References. LEUMANN, Übersicht, p. IV[a]. WICKERSHEIMER: Cat. Gén. Mss. 47, p. 791, No. 4537. SCHUBRING, Jaina-Hss. PrStB, Nos. 766-7. R. MITRA, Notices, No. 2655 (8, p. 118). PUṆYAVIJAYA, Cat. ŚBh. Cambay, pp. 240-41, No. 148. Cat. LDI, Nos. 3212ff. Cat. 10, Nos. 7559-60(-61). VELANKAR, JRK, pp. 413-15. NCC 3, pp. 196-7. — Publ. (1) Pkt. text: "śrī Karmagrantha mūla" (see **Ser. No. 116**), pp. 142-186. (2) Mūla with Cūrṇi, ed. Pt. A.M. BHOJAKA, Ḍabhoī (Guj.), Muktābāī Jñānamandira [1]. saṃ. 1999. (3) Mūla with Malayagiri's commentary: (Bhāvnagar, Jainadharmapracārakasabhā, 2 vols. 1910, 1912: NCC 3, p. 197[b]).

Notes. For an explanation of "Library-numbers" as recorded by the 3rd scribe see Introduction, §7.4.3.4 — The place-name Rājanagara in the 1st Scribal Remark is very frequent, it denotes Ahmedabad. Some of the references to this name are: (1) A.M. SHĀH, PrSgr [1937] II, Index, p. 16[a]; (2) Cat. BhORI, 17.5, p. 141[b] and 19.2, p. 392[b]; (3) Cat. 10, 2.2, p. 1762[b]; (4) Cat. RajORI, 1, Index, p. 84[b]; (5) Cat. LDI, Appx. p. 630[a]; (6) DARŚANAVIJAYA, Paṭṭāvalī samuccaya, Pt. 1, p. 244[b]. — The teacher Abhayacandra of the scribe ṛṣi Gaṇeśa (Scribal Remark, 2) appears as the scribe of A.M. SHĀH, PrSgr [1937] II, p. 292, No. 1129 (saṃ. 1777). For information about the Pārśvacandra(sūri)gaccha see DARŚANAVIJAYA, op. cit. p. 204; and KALYĀṆAVIJAYA, Paṭṭāvali parāga saṅgraha (Jalor 1966), pp. 228-30. — The mūla has many titles: Sattariyā, Sayariyā, Sattari, Sittari; Saptati, Saptatikā, Saptati- or Saptatikā-prakaraṇa, etc. It is also known as the sixth "navya karmagrantha" and is often appended (in Mss. and editions) to the five "navya karma=granthas" of Devendra (cf. **Ser. Nos. 116-120**). It is reported that Candra mahattara (Candrarṣi mahattara) composed the work in 70 verses and hence the name. KĀPAḌIĀ (Karma-sāhitya, p. 42) assigns the work to the 5th century of the Vikrama era. In the available Mss. (and editions), however, it has 90 or 93 or 94 vss. The additional gāthās (e.g. vs. 93 of our Ms.) are said to be from Devendra's pen. For details see KĀPAḌIĀ, op. cit pp. 37-54. According to Pt. MAHENDRAKUMĀRA, it has many vss. common with Nemicandra's Gommaṭasāra (cf. **Ser. No. 122**f.). — The cūrṇi mentioned by Malayagiri is probably identical with the cūrṇi edited by Pt. BHOJAKA. — The line 2 of Malayagiri's praśasti-vs. 4 recurs: **Ser. No. 113**, praśasti-vs. 6 and **Ser. No. 115**, praśasti-vs. 3.

Serial No. 115

Leumann : S 379. (Max-Müller-Stiftung, 79) Wickersheimer : 4464.

Description. Indian paper. Folios : 604 (including one dust-leaf). Size : 26.2 × 11 cm. Lines : 13 (21 × 8.8 cm). Devanāgarī. Good condition. No date.

Pañca-saṅgraha (Pkt.) of CANDRARṢI. With the Skt.-commentary by MALAYAGIRI.

«Begins (1) B :» §O arhaṃ. namo Vītarāgāya.
aśeṣa-karmma-druma-dāha-dāvaṃ ...
praṇamya devaṃ jina-Varddhamānaṃ (1) | (2)
vivṛṇomi Pañcasaṅgraham atinipuṇa-gabhīram alpa-buddhir api
śāstrântara-ṭīkāto gurûpadeśāc ca sukha-bodhaṃ (3)
iha ... pravarttante. ... ādāv imāṃ gāthām āha :
namiūṇa jinaṃ Vīraṃ sammaṃ duṭṭh'-a[ṭṭha]-kamma-niṭṭhavagaṃ
vocchāmi Pañcasangaham eya mah'-atthaṃ jah'-atthaṃ ca [1]
samyak trikaraṇa-yogena <1> natvā namaskṛtya ... *etc.*

«Ends (603) B :» saṃprati yathêdaṃ prakaraṇaṃ samāptim upagataṃ tathôpadarśayann āha (cha) :
suya-devi-pasāyāo pagaraṇam eyaṃ samāsao bhaṇiyaṃ
samayāo Canda-risiṇā samaī-vibhavânusāreṇa [156]
śrutaṃ dvādaśâṅgaṃ tad-rūpā śruta-devī ... mayā Candrarṣi-nāmnā sādhunā ... bhaṇitaṃ, cha.

«Commentator-praśasti :» jayati ... Varddhamāno jinêndraḥ (1)
gaṇadhara-dṛbdhaṃ ... śāsanaṃ jainaṃ (2)
bahv-artham alpa-śabdaṃ prakaraṇam etat vivṛṇvatā makhilaṃ
yad avāpi Malayagiriṇā siddhiṃ tenâśnutāṃ lokaḥ (3)
arhanto maṅgalaṃ ...[*cf.* **Ser. No. 113**]... aśiśriyaṃ (4) cha.

«Colophon :» iti śrī-Malayagiri-viracitā <yāṃ> Paṃcasaṃgraha-ṭīkā samāptêti. cha śubhaṃ bhavatu cha.

«Scribal verse :»
vy(o)mâbhoga-sarovare sura-sarit-pūreṇa pūrṇṇe sphurat-
tārā-maṇḍala-puṇḍarīka-nikare bhāsvan-niśānāyakau
yāvac cakra-cakrorayoḥ su(kh)akarau naktaṃ divaṃ bhrāmyataḥ
śreyaḥ karmmaṇi tāvad astu kṛtināṃ sauvastikaḥ pustakaḥ (1) cha
graṃthâgraṃ 18850. cha śrīḥ cha cha śrīḥ. śubhaṃ bhavatu cha.

References. LEUMANN, Übersicht, p. III[ab]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 783, No. 4464. SCHUBRING, Jaina-Hss. PrStB, No. 770. PUṆYAVIJAYA, Cat. ŚBh. Cambay, p. 238, No. 145. Cat. LDI, No. 3233 (1, p. 412). VELANKAR, JRK, pp. 228-9 (I Pañcasaṅgraha). — Publ. Ḍabhōī (Guj.) : Muktābāī Jñānamandira, Pt. 1.1938, Pt. 2.1937. (See also JRK).

Notes. Malayagiri's praśasti-vs. 4 recurs in **Ser. No. 134** also. Line 1 of vs. 3 ends with likhitaṃ in Jaina-Hss. No. 770 (where copious citations). Also compare Cat. BhORI, 17.1, p. 353 and 17.2, p. 304. — On the mūla, titled also Pañcasaṃgaha, see for instance H. V. GLASENAPP,

The Doctrine of Karman (Bombay 1942), pp. xiii-xiv. Its five sections are called: 1. Śataka (Sayaga), 2. Saptatikā (Sattarī), 3. Kaṣāyaprābhṛta (Kasāyapāhuḍa), 4. Ṣaṭkarman (Chakamma), and 5. Karmaprakṛti (Kammapayaḍi). See JRK and J.C. JAIN, PSI, p. 336. On the "dvāras" 1-5 see SCHUBRING (op. cit.). The author is named Candrarṣi mahattara also, see e.g. KĀPAḌIĀ, Karma-sāhitya, pp. 56-65. Muni PUṆYAVIJAYA (Jñānâñjali I, pp. 138-44) puts the work in the 9th-10th century of the Vikrama era. (WICKERSHEIMER is silent about Candrarṣi). — For details about Malayagiri see **Ser. No. 29**.

Serial No. 116

Leumann: S 440. Wickersheimer: 4537.

Description. Indian paper. Folios: 216. Size: 25.7 × 11 cm. Lines: 0-2 (mūla) and 9 + 10 (commentary) (19.7 × 9.5 cm). Tripāṭha. Devanāgarī. Good condition. Date: saṃ. 1788 (see **Ser. No. 114**). — A composite Ms. containing six Texts.

«Text 1» **Karma-vipāka** (Pkt.) by DEVENDRA. With the Skt. auto-commentary.

«Begins (1) B:» §O oṃ namaḥ śrī-Pārśvanāthāya.
siri Vīra-jiṇaṃ vandia Kammavivāgaṃ samāsao vucchaṃ
kīraï jieṇa heūhiṃ jeṇa to bhannae <k>kammaṃ (1) *etc.*

«Commentary:» §O oṃ namaḥ pravacanāya.
dinêśa-vad dhyāna-vara-pratāpair
ananta-kāla-pracitaṃ samantāt
yo 'śoṣayat karma-vipāka-paṅkaṃ
devo mude vo 'stu [sa] Varddhamā<ṃ>naḥ (1)
..., Karmavipāke <ka> vivṛttiṃ smṛti<ṃ>-bīja-vivṛddhaye vidadhe (2)
tatrâdāv evâbhīṣṭa-devatā-stuty-ādi-pratipādikāṃ imāṃ gāthām āha:
siri Vīra-jiṇaṃ ... [*cf. above*]... kaṃmaṃ (1)
śriyā sakala-tribhuvana-jana-manaś-camatkāri manohāri paramârhan-mahāmahimā-vis=tāri aśoka-vṛkṣa- ... *etc.*

«Ends (30) A:»
jiṇa-pūyā-vigghakaro hiṃsâi-parāyaṇo. jayaï viggha ṃ
[iya] Kammavivāgo 'yaṃ lihio Devindasūrihiṃ (60)

«Colophon:» iti Karmavipākasūtraṃ samāptaṃ (1).

«Commentary:» jayati-dhātūnām anekârthatvād arjayati vighnaṃ pañca-prakā=ram abhyantarāyaṃ karmma. iti pūrvôkta-prakāreṇa Karmmavipākaḥ Karmmavipā=ka-nāmakaṃ śāstraṃ. ayaṃ saṃpraty eva nigadita-svarūpo, likhito 'kṣara-nyāsīkṛto Devendrasūribhiḥ, karāla-kali-kāla-pātāla-talâvamajjad-viśuddha-dharmma-dhurôddha=rīṇa-śrīmaj-Jagaccandrasūri-caraṇa-sarasī[ru]ha-cañcarikair iti cha.

«Colophon:» iti śrī-Devendrasūri-viracitā svopajña-Karmmavipāka-ṭikā samā=ptā, cha (1).

«Author-praśasti:»
Viṣṇor iva yasya vibhoḥ pada-trayī vyānaśe jagan nikhilaṃ
karmma-mala-paṭala-jaladaḥ sa śrī-Vīro jino jayatu (1) ... (5)
svânyayor upakārāya śrīmad-Devendrasūriṇā
ṭīkā Karmmavipākasya subhodhêyaṃ vinirmame (6)

vibudhavara-Dharmmakīrtti-śrī-Vidyānanda-sūri-mukhya-budhaiḥ
sva-para-samayâika-kuśalais tad eva saṃśodhitā cêyaṃ (7) ... (8)
Karmmavipāke vivṛtiṃ vitanvatā <ya> yan mayârjitaṃ sukṛtaṃ
karmma-vipāka-vimuktaḥ samast(u) sarvo pi tena janaḥ (9)
graṃ. 1882 cha.

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 791, No. 4537. SCHUBRING, Jaina-Hss. PrStB, No. 759 and Nos. 761-2. DALĀL, Cat. Pattan, p. 420 and p. 459[b]. PUṆYAVIJAYA, Cat. Jesalmer, pp. 369-70 and p. 400. VELANKAR, Cat. BBRAS, Nos. 1576-86. VELANKAR, JRK, pp. 69-70 (IV. Karmagrantha) and pp. 72f. (II. Karmavipāka). NCC 3, pp. 196-197. — Publ. (1) "śrī Karmagraṃtha mūḷa", Ahmedabad, Śā. Bālābhāī Kakalabhāī 1916: Pkt. text of Devendra's five works and Candramahattara's Saptatikā (**Ser. No. 114**). (2) (Ed. Muni CATURAVIJAYA and PUṆYAVIJAYA, Bhāvnagar, Jainadharmapracārakasabhā, saṃ. 1966-68[1]; Ātm. Ser. ?, two parts, 1.1934[2] and 2.1940[2] : see JRK, p. 70[a]).

Notes. On the left side of Fol. 1B, there is a miniature depicting the preaching Tīrthaṅkara. — Devendra, the author of the five "navya karmagranthas" (**Ser. Nos. 116-120**), belonged to the Tapāgaccha. As the date of his death, BH. SĀṆḌESARĀ (JĀS-Guj. p. 85) gives saṃ. 1327. On these five works see KĀPAḌIĀ, Karma-sāhitya, Chap. 7 (pp. 75-86), who inter alia lists those verses which have correspondence in Vaṭṭakera's Mūlâcāra (**Ser. No. 77**). In the works of Devendra, we meet with verses of the Āvaśyaka-niryukti too. Regarding the important edition of CATURAVIJAYA / PUṆYAVIJAYA, see KĀPAḌIĀ, op. cit. p. 75. Also compare Jñānâñjali I, pp. 145-57, where Muni PUṆYAVIJAYA expresses his doubts about the supposed authorship of Candramahattara (: Saptatikā, see **Ser. No. 114**). Most of the catalogues (e.g. Jaina-Hss.) treat the five works in a single entry. Hereto compare the figures 1 (etc.) which close the colophons of our Texts 1-6. They are even regarded as "parts" (JRK) or "chapters" of one work. — Devendra's Vandāru-vṛtti is available in the Strasbourg Collection, see **Ser. No. 57**. — Devendra appends author-praśasti, vss. 1-7 to his other works also (see **Ser. No. 117**).

The other Texts in the Ms. are :

«Text 2» (Foll. 30A-44B :) Karmastava of Devendra with the auto-commentary (see **Ser. No. 117**).

«Text 3» (Foll. 44B-52A :) Bandhasvāmitva of Devendra with an anonymous Avacūri (see **Ser. No. 118**).

«Text 4» (Foll. 52A-93B :) Ṣaḍaśītikā of Devendra with the auto-commentary (see **Ser. No. 119**).

«Text 5» (Foll. 94A-163B :) Śataka of Devendra with the auto-commentary (see **Ser. No. 120**).

«Text 6» (Foll. 164A-216B :) Saptatikā of Candrarṣi with Malayagiri's commentary (see **Ser. No. 114**).

Serial No. 117

Leumann : S 440. Wickersheimer : 4537.

For description of this composite Ms. see **Ser. No. 116** (with a list of Texts 1-6).

«Text 2» **Karma-stava** (Pkt.) by DEVENDRA. With the Skt. auto-commentary.

«Begins (30) A :»
taha <t>huṇimo Vīra-jiṇaṃ jaha guṇa-thāṇesu sayala-kamm'-āiṃ
bandh'[1]-udaô[2]dīraṇayā[3]-sattā[4]-pattāṇi khaviyāṇi (1) *etc.*

«Commentary :» ॐ oṃ namaḥ pravacanāya.
bandhôdayôdīraṇa-satpada-sthaṃ niḥśeṣa-karmâri-balaṃ nihatya
yaḥ siddhi-sāmrājyam alaṃcakāra śriye sa vaḥ śrī-jina-Vīra-nāthaḥ (1)
..., Karmmastavasya vivṛtiṃ vidadhe sva-parôpakārāya (2)
tatrâdau eva maṅgalârtham abhīṣṭa-devatā-stutim āha :
taha tthuṇimo ...[*cf. above*]... (1)
tathā tena prakāreṇa. stumo, sādhāraṇa-sadbhūta-sakala-kara-nirmūla-kṣapaṇa-lakṣaṇa-guṇôtkīrttanena stavana-gocarīkurmaḥ. *etc.*

«Ends (44) B :»
nara-aṇupuvvi viṇā vā bārasa cari[ma]-sa < maṃ > maya[m]mi jo khaviu < ṃ >
patto siddhiṃ Devinda-vandiyaṃ namaha < ṃ > taṃ Vīraṃ (34)

«Colophon :» iti śrī-Karmmastavasūtraṃ samāptaṃ (2) śrīr astu.

«Commentary :» kintu mṛdu-madhura-vacobhiḥ śiṣyāḥ, nibandhanaiḥ śrotṝṇāṃ manāṃsi prahlādya, yathârhaṃ s(a)nmārga-pravṛttir upadeṣṭavyêti jñāpanârthaṃ. ya= thâha pravacanôpaniṣad-vedī bhagavān Haribhadrasūriḥ :
aṇuvattaṇ'-āi sehā-pāyaṃ ... (1) ittha ya pamāya-khaliyā ... (2)
ko nāma sāra-hīṇaṃ ... [3] cha.

«Colophon :» iti śrī-Deveṃdrasūri-viracitāyāṃ svopajña-Karmastava-ṭīkāyāṃ sattâdhikāraḥ samāptaḥs, tat-(s)amāptau ca samarthitā Laghukarmastava-ṭīkā, cha.

«Author-praśasti :»
sattâdhikāram enaṃ vivṛṇvatā yan mayârjitaṃ sukṛtaṃ
niḥśeṣa-karmma-sattā-rahitas tenâstu loko 'yaṃ [1[1]]
Viṣṇor iva ... [*cf.* **Ser. No. 116**] ... (1) ... (2) ... (3)
kramāt prāpta-Tapâcāryêty-abhijñā bhikṣu-nāyakāḥ
samabhūvan kule Cāndre śrī-Jagaccandrasūrayaḥ (4) ... (5)
svânyayor upakārāya śrīmad-Devendrasūriṇā
Karmmastavasya ṭīkêyaṃ sukhabodhā vinirmame (6)
vibudhavara-... (7) ... (8)
Karmmastavastotram idaṃ vivṛṇvatā yan mayârjitaṃ sukṛtaṃ
sarve 'pi karma-bandhās tena truṭyantu jagato 'pi (9) cha.
graṃthâgraṃ 830 cha.

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 791, No. 4537. VELANKAR, JRK, p. 73 (II. Karmastava). NCC 3, pp. 217-8. For further References to Mss. and editions see **Ser. No. 116**.

Notes. NCC registers four other works bearing the same title. — Devendra repeats nearly all of the praśasti-verses at the end of his commentaries on the "navya karmagranthas" 1-2 and 4-5. See **Ser. No. 116** and **Ser. Nos. 119-120**. — "B 690" mentioned by LEUMANN (loc. cit.) is the Berlin Ms. described by WEBER (Verzeichnis, No. 1930). — Devendra appends the praśasti-vss. to his Subhabodhā on Śāntisūri's Dharmaratna (Pkt.), see for instance R. MITRA, Notices, No. 3089 (9, pp. 174-5); or Cat. ŚBh. Cambay, pp. 274-5, No. 175.

Serial No. 118

Leumann : S 440. Wickersheimer : 4537.

For description of this composite Ms. see **Ser. No. 116** (with a list of Texts 1-6).

«Text 3» **Bandha-svāmitva** (Pkt.) by DEVENDRA. With an anonymous Skt.-avacūri.

«Begins (44) B :» §O aiṃ namaḥ. namaḥ śrī-Varddhamānāya.
bandha-vihāṇa-vimukkaṃ vandiya siri-Vaddhamāṇa-jiṇa-candaṃ
gaï-āïsu vucchaṃ samāsao bandha-sāmittaṃ (1) *etc.*

«Avacūri :» §O
samyag bandha-svāmitva-deśakaṃ Varddhamāna[m ā]na(m)ya
Bandhasvāmitvasya vyāṣyêyaṃ liṣyate kiṃcit (1)
iha sva-parôpakārāya [ya]thârthâbhidhānaṃ Bandhasvāmitva-prakaraṇaṃ a(bh)iṣṇur ācāryo maṅgalâdi-pratipādi < pratipādi > kāṃ gāthām āha : bandha°.
vyākhyā : iha prathamârddhena maṅgalaṃ, dvitīyârddhenâbhidheyaṃ. *etc.*

«Ends (52) A :»
tisu[4] dusu[2] sukk'-āi-guṇā caū saga tera tti bandha-sāmitta[ṃ]
Devindasūri-raïyaṃ neaṃ Kammatthayaṃ souṃ (24)

«Colophon :» iti śrī-Bandhasvāmitvaṃ tṛtīya-karmastavaṃ saṃpūrṇṇaṃ (3).

«Avaçūri :» tattvaṃ tu śruta-dharā vidanti. iti pratipāditaṃ gaty-ādiṣu bandha-svāmitvaṃ, tat-pratipādanāc ca samarthitaṃ Bandhasvāmitva-prakaraṇam. iti-śabda[ḥ] parisamāptau. bandha-svāmitvam eta[j] jñeyaṃ boddhavyaṃ, Karmastavaṃ śrutvā ca bahuṣu sthāneṣu tad-ukta-bandhâtideśa-dvāreṇa bhaṇanāt. etad-granthasya ṭīkâbhūt, paraṃ kvâpi na *sā pya ta* sthānasyâśūnyatā-hetor ato *le khya vā ghū rṇṇikā*

«Colophon :» iti Baṃdhasvāmitvâvacūriḥ samāptaḥ, cha.

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 791, No. 4537. VELANKAR, JRK. p. 281 (II. Bandhasvāmitva). For further References see **Ser. No. 116**.

Notes. Devendra mentions his auto-commentary on the Bandhasvāmitva at various places. But it is reported to be lost since long, compare the concluding sentence of our Avacūri (its portion between asterisks is unclear) or that in Verzeichnis, 2.3, p. 838, ll. 16-17. (WEBER's Avacūri is different from ours.) See also KĀPAḌIĀ, Karma-sāhitya, p. 78. — As the Ātm. Ser. edition is not at hand, we cannot decide about the identity of the Avacūri published therein.

Serial No. 119

Leumann : S 440. Wickersheimer : 4537.

For description of this composite Ms. see **Ser. No. 116** (with a list of Texts 1-6).

«Text 4» **Ṣaḍaśītikā** (Pkt.) by DEVENDRA. With the Skt. auto-commentary.

«Begins (52) A :» §O
namiya jiṇa[ṃ] ji(y)a-maggaṇa-guṇa-ṭṭhāṇ'-uvaoga-joga-lesāo
bandh'-appa-bah(ū)-bhāve saṅkhijj'-āï[10] kim avi vucchaṃ (1) *etc.*

«Commentary :»
oṃ namaḥ pravacanāya.
yad-bhāṣitârtha-lavam āpya durāpam āśu
śrī-Gautama-prabhṛtayaḥ śaminām adhīśāḥ
sūkṣmârtha-sârtha-paramârtha-vido babhūvuḥ
śrī-Varddhamāna-vibhur astu sa vaḥ śivāya (1)

nija-dharmâcāryebhyo natvā niṣkāraṇâika-bandhubhyaḥ
śrī-Ṣaḍaśītika-śāstre vivṛṇomi yathâgamaṃ kiñcit (2)
tatrâdāv evâbhīṣṭa-devatā-stuty-ādi-pratipādikām imāṃ gāthām āha (cha):
namiya°. jinaṃ natvā, *etc.*

«Ends (93) B:»
khitteṇ' antâṇantaṃ havei jiṭṭha[ṃ] u vavaharaï majjhaṃ
iya suhum'-attha-viyāro lihio Devindasūrihiṃ (84)

«Colophon:» Ṣaḍaśītikaṃ samāptam iti cha.

«Commentary:» yathârthaṃ Ṣaḍaśītikāṃ śāstraṃ samarthayann āha: iya suh(u)m'-attha-viyāro ityādi. iti pūrvôkta-prakāreṇa sūkṣmo manda-matinâgamyo yo 'rthaḥ śabdâbhidheyaṃ tasya vicāro vicāraṇaṃ liṣito 'kṣara-vinyāsīkṛtaḥ Pañcasaṅ=grahâdi-śāstrebhya iti śeṣa[ḥ]. kair ity āha: Devendrasūribhiḥ, karāla-kali-kāla-pātāla-talâvamajjad-viśuddha-dharmma-dhurôddharaṇa-dhurīṇa-śrīmaj-Jaga[c]candrasūri-kra=ma-kamala-cañcarīkair iti (cha cha).

«Colophon:» iti śrī-Deveṃdrasūri-viracitā svopajña-Ṣaḍaśītikā-ṭīkā samāptā cha.

«Author-praśasti:»
Viṣnor iva ...[*cf.* **Ser. No. 117**]... (1) ... (2) ... (3)
tataḥ prāpta-Tapâcāryêty-... (4) ... (5)
svânyor upakārāya śrīmad-Devendrasūriṇā
Ṣaḍaśītika-ṭīkêyaṃ sukhabodhā vinirmame (6)
vibudhavara-...[*cf.* **Ser. No. 116**]... (7) ... (<10>[=8])
Ṣaḍaśītika-śāstram idaṃ vivṛṇvatā yan mayârjitaṃ sukṛtaṃ
tenâs[t]u bhavya-lokaḥ sūkṣmârtha-vicāraṇā-caturaḥ (<11>[=9]) cha.
graṃthâgraṃ 2800.

«Colophon:» iti caturtha-karmmagraṃtha saṃpūrṇṇaḥ. śrīr astu.

References. LEUMANN, Übersicht, p. IV[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 791, No. 4537. VELANKAR, JRK, p. 402 (I. Ṣaḍaśītikā). For further References see **Ser. No. 116**.

Notes. For the last verse of the mūla compare Jaina-Hss. No. 761. — Devendra concluded his auto-commentary on the 1st, 4th and 5th "navya karmagranthas" in an identical manner. For the Pañcasaṅgraha menioned by him see **Ser. No. 115** and **120**.

Serial No. 120

Leumann: S 440. Wickersheimer: 4537.

For description of this composite Ms. see **Ser. No. 116** (with a list of Texts 1-6).

«Text 5» **Śataka** (Pkt.) by DEVENDRA. With the Skt. auto-commentary.

«Begins (94) A:» §O oṃ namaḥ.
namia jiṇaṃ dhuva-bandhô[1]dai[2]-saṃtā[3] ghāi[4] punna[5] pariattā[6]
seara[12] caüha vivāgā[16] vucchaṃ bandha vih(a)[20] sāmī[24] a (1) *etc.*

«Commentary:» §O oṃ namaḥ pravacanāya.

yo viśva-viśva-bhavināṃ bhava-bīja-bhūtaṃ
karma-prapañcam avalokya kṛpā-parītaḥ
tasya kṣayāya nijagāda su-darśanâdi-
ratna-trayaṃ sa jayatu prabhu-Varddhamānaḥ (1)
Agrāyaṇīya-pūrvād uddhṛtya parôpakāra-sāra-dhiyā
yenâbhyadhāyi Śatakaḥ sa jayatu Śivaśarmma-sūrivaraḥ (2)
..., natvā svopajña-Śatakasūtraṃ vivṛṇomi yathā-śrutaṃ kiñcit (3)
tatrâdāv evâbhīṣṭa-devatā-stuty-ādi-pratipādikām imāṃ gāthām āha (cha): namiya°. jinaṃ natvā dhruva-bandhiny-ādi vakṣye iti saṃbandhaḥ. *etc.*

«Ends (163) B:»
chaga[6] puma[1] saṃjalaṇā[4] do niddā[2] viggha[5] varaṇa[9] akkhae nāṇī
Devindasūri-lihiyaṃ Sayagam iṇaṃ āya-saraṇ'-aṭṭhā (100)

«Colophon:» Śatakasūtraṃ samāptaṃ.

«Commentary:» saṃprati śata-gāthā-<pra>[pari]māṇatvena yathārtha-nâma=kaṃ Śatakaśāstraṃ samarthayann āha:
Devindasūri-lihiyaṃ Sayagam iṇam āya-saraṇ'-aṭṭha tti.
Devendrasūriṇā karāla-kali-kāla-pātāla-talâvamajjad-viśuddha-dharma-dhurôddharaṇa-dhurīṇa-śrīmaj-Jagaccandrasūri-pada-kamala-cañcarīka-kalpena likhitam akṣara-vi=nyāsīkṛtaṃ Karmmaprakṛti-Pañcasaṅgraha-Bṛhacchatakâdi-śāstrebhya iti śeṣaḥ. kim ity āha, Śatakaṃ. śata-gāthā-pramāṇam idaṃm adhunâiva vyākhyāta-svarūpaṃ. kim artham ity āha, ātma-smaraṇârtham ātma-smṛti-nimittam

«Colophon:» iti Devendrasūri-viracitā svopajña-Śataka-ṭīkā samāptā cha.

«Author-praśasti:»
Viṣṇor iva ... (1) ... (2) ... (3) ... (4) ... (5)
... śrīmad-Devendrasūriṇā
svopajña-Śataka-ṭīkā subodhêyaṃ vinirmame (6)
vibudhavara-...[*cf.* **Ser. No. 116**]... (7) ... (8)
svopajña-Śataka-ṭīkāṃ kṛtvêmāṃ yan mayârjjitaṃ sukṛtaṃ
dhruva-bandhâdi-vimuktaḥ samastu sa[r]vo 'pi tena janaḥ (9)
graṃthâgraṃ 4340 cha cha.
iti paṃcama-karmagraṃthavṛttiḥ samāptā.
graṃthâgraṃ 10205 paṃcānām api jñeyaṃ. śrīr astu.

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 791, No. 4537. VELANKAR, JRK, p. 370 (III. Śataka). For further References (including the editions) see **Ser. No. 116**.

Notes. The Karmaprakṛti and the Pañcasaṅgraha mentioned by Devendra are most probably the works of Śivaśarman, see **Ser. No. 113** and **Ser. No. 115**. For the Bṛhacchataka see also the maṅgala-vs. 2. It is also known as Śataka or Bandhaśataka and ascribed to Śivaśarman (JRK, pp. 369-70). For the Agrāyaṇīya-pūrva (see maṅgala-vs. 2), see WEBER, Ind. Stud. 17, p. 394. The long compound "karāla-°" recurs in the 1st and 4th "navya karmagranthas", see **Ser. No. 119**. For the praśasti-vss. of Devendra see **Ser. Nos. 116-117** and **Ser. No. 119**.

Serial No. 121

Leumann: S 441. Wickersheimer: 4538.

Description. Indian paper (thick). Folios: 44. Size: 25.6 × 11.3 cm. Lines: 1-4 (mūla) and 5 + 5 (commentary) (19 × 8.5 cm). Tripāṭha. Devanāgarī. Good condition. No date.

Guṇasthānakramâroha (Skt.) by RATNAŚEKHARA. With the auto-commentary.

«Begins (1) B:»
guṇa-sthāna-kramâroha-hata-mohaṃ jinêśvaraṃ
namaskṛtya guṇasthāna-svarūpaṃ kiñcid ucyate (1)
caturdaśa-guṇa-śreṇi-sthānakāni, tad-ādimaṃ:
mithyātvâkhyaṃ[1], dvitīyaṃ tu sasthānaṃ svādanâbhidhaṃ (2) *etc.*

«Commentary:» §O Gautamāya namaḥ.
arhaṃ padaṃ hṛdi dhyātvā guṇa-sthāna-vicāraṇāṃ
anuṣṭubhām iyaṃ vṛttir likhyate hy avacūrṇi(v)at (1)
tatrâdau maṅgalârtham abhīṣṭa-daivata-namaskārasya saṃbandhâvirbhāvakam ādya-padyam āha. yatra yatra pūrvâprāpta-guṇa-viśeṣâvirbhāvo bhavati, tat tad guṇa-stānam ity ucyate. tāni guṇa-sthānāni caturdaśa-saṅkhyāni. teṣāṃ svarūpaṃ kiñcid alpa-mātram ucyate iti saṃbandhaḥ. kiṃ kṛtvā ? namaskṛtya. k(a)ṃ ? jinêśvaraṃ śrī-sarvajñaṃ. kathaṃ-bhūtaṃ ? guṇa-sthāna-kramâroha-hata-mohaṃ. *etc.*

«Ends (44) A» atha mukteḥ svarūpaṃ bṛhad-vṛttenâha:
nâtyantâbhāva-rūpā, na ca jaḍimamayī, vyomavad vyāpinī nô,
na vyāvṛtiṃ dadhānā, viṣaya-sukha-ghanā nêṣyate sarvavidbhiḥ
sad-rūpâtma-prasādā dṛg-avagama-guṇâughena saṃsāra-sārā
nissīmâtyakṣa-saukhyôdaya-vasatir aniṣpātinī muktir uktā (136)
atha pūrvarṣi-racita-bahu-śāstrebhyo guṇa-sthānârtha-saṅgata-śloka-saṅgraheṇa praka=raṇôddhāram āha:
ity uddhṛto guṇa-sthāna-ratna-rāśiḥ śrutârṇavāt
pūrvarṣi-śuktinā[ṃ] câiva Ratnaśekhara-sūribhiḥ (137)

«Colophon:» iti śrī-Guṇasthānakramâroha sa°.

«Commentary:» atha mukteḥ svarūpaṃ vṛhad-vṛttenâha. muktiḥ kaiścid a=tyantâbhāva-rūpā manyate, anyair jaḍimamayī jñānâbhāvamayī manyate, ... nipāta-rahitā muktiḥ śiddhir uktā gaditêti (136)
atha pūrvarṣi-racita-bahu-śāstrebhyo ... [*cf. above*] ... prakaraṇôddhāram āha. iti pūrvôkta-prakāreṇôddhṛtaḥ prakaṭīkṛtaḥ karmatâpanno guṇa-sthāna-ratna-rāśiḥ. ... na vâtma-kṛtaiḥ ślokaiḥ, prāyaḥ pūrvarṣi-racitaiḥ ślokair evêty arthaḥ. kair uddhṛto ? Ratnaśekharasūribhiḥ, Vṛhadgacchīya-śrī-Vajrasenasūri-śiṣyaiḥ, śrī-Hematilakasūri-pa=ṭṭa-pratiṣṭhitaiḥ śrī-Ratnaśekharasūribhiḥ sva-parôpakārāya prakaraṇa-rūpatayā praka=ṭita ity arthaḥ (137) śrī śrī cha.

«Scribal verse:»
śrī-Rūpacaṃdra-kovida-śiśunā muni-Nyāṃnacaṃdra-yuktena
yat kūṭaṃ likhitam iha, tan mithyā duḥkṛtaṃ me 'stu. śaṃ.

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 791, No. 4538. PETERSON, 3rd Report, Appx. p. 214, No. 42. R. MITRA, Notices, No. 2641, No. 2719 and No. 4014 (8, p. 102, pp. 172-4; and 10, pp. 150-1 respectively). Cat. LDI, Nos. 2979-2983 (1, p. 380). JINAVIJAYA, Cat. RajORI 1, No. 1099 (p. 134). VELANKAR, Cat. BBRAS,

No. 1596. VELANKAR, JRK, p. 106[a] (I. Guṇasthānakramâroha). – Publ. DLJP 38.1916 (mūla with the auto-commentary).

Notes. The scribe Nyāṃnacaṃdra (= Jñānacandra) does not mention the date of copying. We meet with one Jñānacandra of the Bṛhat-Kharataragaccha as the scribe of Cat. LDI, No. 521 (Appx. p. 44: saṃ. 1886). The name Rūpacandra occurs very often: (1) Cat. LDI, Appx. p. 246, No. 4236 (saṃ. 1652, Nāgorī-Tapāgaccha); (2) ibid. p. 267, No. 4435 and Cat. RajORI, Pt. 1, No. 1488 (pp. 178-9 and Appx. pp. 68-69) as the author of a Vacanikā (pupil of Dayāsiṃha, Kharataragaccha, saṃ. 1758 or 1798). – Ratnaśekhara, pupil of Vajrasenasūri and Hematilakasūri, belonged to the Bṛhadgaccha (JRK: Nāgapurīya-Tapāgaccha; also compare PETERSON, 4th Report, Index of Authors, p. ciii). He composed the mūla along with his auto-commentary in saṃ. 1447, see for instance KĀPADIĀ, Karma-sāhitya, pp. 91-92 (who mentions other commentaries, translations and publications etc.). His other work Śrīpālakathā (Pkt.) is dated saṃ. 1428 (see: Cat. RajORI, No. 1197). His Chandaḥkośa (Pkt.) or Chandakosa (Ind. Hss. 1, No. 479) is edited by SCHUBRING, ZDMG 75.1921, pp. 97-121 and by VELANKAR (JUB 1933), see JRK, p. 127. (Ratnaśekharasūri, a pupil of Somasundarasūri and the author of the Śrāddhavidhiprakaraṇa etc. is different from our author, see **Ser. No. 58**; also compare Cat. BhORI, 17.5, p. 12. The name Ratnaśekhara is frequent, vide WEBER, Verzeichnis, 2.3, p. 1022, fn. 2). — The work is also called Guṇasthānakramâ=rohaprakaraṇa, Guṇasthānaka or Guṇasthānaratnarāśi (KĀPADIĀ). In the DLJP edition, the concluding vss. are numbered 134-135 (our Ms.: 136-137).

Serial No. 122

Leumann: S 415. (Max-Müller-Stiftung, 115) Wickersheimer: 4501.

Description. Indian paper. Folios: 357. Size: 33.7 × 15.7 cm. Lines: 14 (27.3 × 11.5 cm). Devanāgarī. Good condition. Date: śāke 1637.

Gommaṭasāra (Pkt.) of NEMICANDRA (siddhāntacakravartin). With the Jīvatattva=pradīpikā by NEMICANDRA.

«Begins (1) B:» §O ai namaḥ.

nemicandraṃ jinaṃ natvā śiddhaṃ śrī-Jñānabhūṣaṇaṃ
vṛttiṃ Gommatasārasya kurvve Karṇṇāṭa-vṛttitaḥ (1)

śrīmad-apratihata-prabhāva-śyādvāda-śāsana-guhâbhyantara-nivāsi—pravādi-sindhura-siṃhāyamāna-Siṃhanandi-munîndrâbhinandita-Gaṅgavaṃśa-lalāma-rāja-sarvajñâdy-aneka-guṇa-nāmadheya-bhāgadheya-śrīmad-Rājamalladeva-mahīdhara-vallabha—ma=hâmātya-pada-virājamāna — RaṇaraṅgamallÂsahāyaparākrama-Guṇaratnabhūṣaṇa-Samyaktvaratnanilayâdi-vividha-guṇa-nāma-samāsādita-kīrtti-kānta-śrīmac-Cāmuṇḍa=rāya-praśnâvatīrṇṇâikacatvāriṃśat-pada-nāma-sattva-prarūpaṇa-dvāreṇâśeṣa-vineya-ja=na-nikuraṃba-saṃbodhanârthaṃ śrīman-Nemicandra-saiddhānta-cakravarttī samasta-saiddhāntika-jana-prakhyāta-viśada-yaśo viśāla-matir asau bhagavān śāstrakāro Ma=hākarmmaprābhṛtaprābhṛta-prathama-siddhānta-[1]jīvasthāna-[2]kṣudrabandha-[3]bandha=svāmitva-[4]vedanākhaṇḍa-[5]vargaṇākhaṇḍa-[6]mahābandhānāṃ ṣaṭ-khaṇḍānāṃ madhye jīvâdi-prameyâṃśaṃ niravaśeṣaṃ samuddhṛtya Gommaṭasāra-Pañcasaṅgraha-prapañ=cam āracayaṃs tad-ādau nirvighnataḥ śāstra-parisamāpti-nimittaṃ nāstikatā-parihā=rârthaṃ śiṣṭâcāra-paripālanârtham upakāra-smaraṇârthaṃ cêṣṭa-viśiṣṭa-devatā-viśeṣaṃ namaskaroti. ... śāstrâdau jinêndrâdi-namaskārâdi-rūpa-mukhya-maṅgalam āracayann abhidheya-pratijñāṃ prakāśayan siddham ity-ādi-gāthā-sūtram āha:

siddhaṃ suddhaṃ paṇamiya jiṇ(i)nda-vara-*ṇemicandam akalaṅkaṃ*
guṇa-rayaṇa-bhusaṇ'-udayaṃ jīvassa pparūvaṇaṃ voccham (1)

vakṣyāmi kariṣyāmi. kiṃ ? prarūpaṇaṃ nirūpaṇa[ṃ] vyākhyānaṃ. *etc.*

«Ends (357) B:»

Gommaṭa-saṅgaha-suttaṃ Gomaṭṭa-deveṇa gomaṭaṃ raïyaṃ
kammāṇa ṇijjar'-aṭṭhaṃ taccaṇ' aṭṭha-ni[d]dhāraṇaṃ ca (53)

idaṃ Gommṭasārasaṅgrahasūtraṃ Gommaṭa-devena śrī-Varddhamāna-devena ... raci=taṃ ... tattvârtha-nicayârtthaṃ ca, cha.

jamhi<ṃ> guṇā vissantā ... (54)

gaṇadhara-devâdīnāṃ ṛddhi-prāptānāṃ guṇā yasmin viśrāntāḥ so Ajitasena-nātho yasya vrata-guruḥ sa rājā sarvôtkṛṣṭena vartta<ṃ>tāṃ, cha.

siddhant'-udaya-tad-uggaya-ṇimmala-vara-Ṇemicanda-kara-kaliyā
guṇa-rayaṇa-bhūsaṇ'-aṃbuhi-maï-velā bharaü bhuvaṇa-yalaṃ (55)

siddhāntôdayâcale udita-nirmmala-vara-Nemicandra-kiraṇair varddhitā guṇa-ratna-bhūṣaṇâṃbudheś Cāmuṇḍarāya-samudrasya mati-velā bhuvana-talaṃ pūrayatu, athavā bhuvane atiśayena prasaratu, cha.

Gommaṭa-saṅgaha-suttaṃ Gomaṭṭa-sihar'-uvari Gomaṭṭa-jiṇo ya
Gommaṭa-rāya-vinimmiya dakkhiṇa-kukkuḍa-jiṇo jayatu (56)
jeṇa viṇimmiya paḍimā-vayaṇaṃ savvaṭṭhasiddhi-devehiṃ
savva-pram'-ohi-jogehi dittthaṃ so Gomaṭo jayaü (57)
vajjayalaṃ jiṇa-bhavaṇaṃ Īsipabhāraṃ suva[ṇ]ṇa-kalasaṃ tu
tihuvaṇa-paḍimāṇikkaṃ jeṇa kayaṃ jayaü so rāo (58)
jeṇ' ubbhiya-thaṃbh'-uvarima-jakkha-tirīṭ'-agga-kiraṇa-jala-dhoyā
siddhāṇa suddha-pāyā so rāo Gomaṭṭo jayaü (59)
Gommaṭṭa-sutta-llihaṇe Gommaṭa-rāyeṇa jā kayā desī
so rāo ciraṃ kālaṃ ṇāmeṇa ya Vīramattaṇḍī (60) ...

«Commentator's praśasti:»

śrī-Vṛṣabho jino bhaktyā śaṃbhave Nābhinandanaḥ
Sumatiḥ Padmanābhaḥ śrī-Supārśvaś Candrabhas tataḥ (1) ...
Mūlasaṅgho 'yaṃ nandyād ācandratārakaṃ (4)
tatra śrī-(Ś)āradāgaccho Balātkāraganо 'nvayaḥ
Kundakunda-munîndrasya Nandyāmnāyo 'pi nandatu (5)
... śrī-Jñānabhūṣaṇaṃ (6)
Karṇṇāta-prānta-deśêśa-Mallibhūpāla-bhaktitaḥ
siddhānt(aḥ) pāṭhito yena Municandraṃ namāmi taṃ (7)
... Prabhendu[ḥ] sa namasyate (8)
tr(ai)vidya-vidyā-vikhyāta-Viśālakīrttisūriṇā
sahāyo 'syāḥ kṛtau cakre 'dhītā ca prathamaṃ mudā (9)
sūreḥ śrī-DharmmacandrasyÂbhayacandraganêśinaḥ
Varṇṇi-Lālâdi-bhavyānāṃ kṛte Karṇṇāṭa-vṛttitaḥ (10)
racitā Citrakūṭe śrī-Pārśvanāthâlaye 'munā
sādhu-Saṅgā-Sahasābhyāṃ prārthitena mumukṣuṇā (11)
Gommaṭasāra-vṛttir hi nandyā[d] bhavyaih pravarttitā
śodhayanty āgamāt kiñcid viruddhaṃ ced bahuśrutāḥ (12)
nirgranthâcāryyavaryyeṇa traividya-cakravarttinā
saṃ(ś)odhyÂbhacandreṇâlekhi prathama-pustakaḥ (13) cha

«Colophon:» ity ācāryya-śrī-Nemicaṃdra-kṛtāyāṃ Gommaṭṭasārâparanāma-Paṃcasaṃgraha-vṛttau karmma-racanā-svabhāvo nāma navamo 'dhyāyaḥ samāptaḥ, cha.

«Scribal Remarks:» śāke 1637 manmatha-nāma-saṃvatsare cha.
śrīmac-Candra-jinaṃ jagat-traya-guruṃ somârka-koṭi-prabhaṃ
stutyaṃ bhavya-tanubhṛtāṃ hitakaraṃ kāmela-kaṃṭhī-ravaṃ
prāptânaṃta-catuṣṭayaṃ gada-haraṃ vaṃde mudā bhaktitaḥ
Kāraṃjâkhya-pure Varāḍa-viṣaye mukhyaṃ guṇâbdhiṃ vibhuṃ (1)
śāke 1637 manmatha-nāma-saṃvatsare kārttika di 3 buddhe śrī-Kāraṃjā-nagare śrī-Caṃdraprabha-caityâlaye śrī-Mūlasaṃghe Sarasvatīgacche Balātkāragaṇe śrī-Kuṃda=kuṃdâcāryyânvaye bhaṭṭāraka-śrī-Amarakīrttiḥ, tad-anukrameṇa bhaṭṭāraka-śrī-Dharm=macaṃdra-devāḥ, tat-paṭṭe bhaṭṭāraka-śrī-Dharmmabhūṣaṇa-devāḥ, tat-paṭṭe bhaṭṭāra=ka-śrī-Viśālakīrtti-devāḥ, tat-paṭṭe bhaṭṭāraka-śrī-Dharmmacaṃdra-tapo-rājye vijayamā=ne brahmacārī śrī-Guṇasāgara. tasmai paṭhanârthaṃ Vagheravāla-vaṃśe Ṭhavalīyā-gotre śrī-jina-dharmma-bhāra-dhuraṃdharo deva-śāstra-guru-bhakti-tatparaḥ śrāvakâcāra-ca=turaḥ Sāha śrī-Pūṃjā-sā, tad-bhāryyā rūpa-lāvaṇya-saubhāgya-maṃḍitā aneka-dharm=ma-kāryya-karaṇa-paṃḍitā bāī Haṃsāṃbāī, tayo[ḥ] putra sakala-vaiśya-kuleṣu mukhyaḥ dānena tarppita-caturvidha-pātra-varggaḥ, jaina-dharmma-niratāḥ Sāha-śrī-Hīrāsā, tad-bhāryyā śrī-jina-siddhāṃta-śravaṇa-paṃḍitā śrī-jina-caraṇa-ka[ma]la-pūjana-tatparā śīlâ=bharaṇa-bhūṣitāṃgā arhad-ādi-parameṣṭi-maṃtrajapana-śīlā bāī Sonāṃbāī, tayoḥ putrāḥ sapta:- kṣetra-parikṣipta-sadā-nijârthāḥ sad-artha-nāmānaḥ, teṣāṃ madhye bṛhat-putraḥ sakala-guṇa-maṃḍitaḥ Sāha śrī-Rājasā, tato dvitīya-putraḥ samyaktva-ratna-ratnâkaraḥ aneka-sādhujana-poṣakaḥ paropakāra-kuśalaḥ sapta-kṣetra-datta-vitta udāra-citta Sāha śrī-Haṃśasā, tataḥ tṛtīya-putraḥ nija-kīrttyā dhavalīkṛta-dharā-maṃḍalaḥ Sāha śrī-Puṃjāsā, tataḥ caturtha-putraḥ śrī-jina-caraṇa-gaṃdhôdakena pavitrīkṛta-nija-dehaḥ Sāha śrī-Vṛṣabhadāsaḥ, tataḥ paṃcama-putraḥ sakala-kalā-kuśala ///

References. LEUMANN, WZKM 11, p. 301. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 787, No. 4501. SCHUBRING, Jaina-Hss. PrStB, No. 681 (and Nos. 737-38 and No. 772). BHUJABALI śāstrī, Kannaḍa-sūcī, p. 318[b]. KĀSLIVĀL, Rāj. sūcī 4, pp. 814-5[a]. VELANKAR, JRK, p. 110. — Publ. mūla with Engl. translation by J. L. JAINI: SBJ 5.1927 and 6.1927. Mūla, Jīvakāṇḍa: RJŚ [9].1959 and Karmakāṇḍa: (RJ Ś [9].1928). Mūla and commentary: (Calcutta, Gandhi Haribhāi Devakaraṇa Granthamālā 4.1921). Also see NCC 6, pp. 173-5.

Notes. Fol. 358 of the Ms. is lost, hence the Scribal Remark stops abruptly. Read kārttika [va]di 3 budhe, the date corresponds to Wednesday, the 2nd Nov., 1715 A.D. (Ind. Eph. 6, p. 233). For the various Bhaṭṭārakas mentioned therein, vide JOHRĀPURKAR, Bhaṭṭāraka Sam=pradāya, p. 77 (nos. 1 and 9-12). The date fixed by JOHRĀPURKAR for Dharmacandra (the last of our list) is saṃ. 1742-49. In one of his works, this Dharmacandra (Bhaṭṭ. Sampr., pp. 58-9, no. 146) mentions Hīrāsāha, who certainly is identical with Sāha śrī-Hīrāsā of our Remark. — All of these Bhaṭṭārakas belonged to the Karanja branch of the Balātkāragaṇa, see also the vs. śrīmac-Candrajinaṃ in our Ms. For Karanja in Berar (Varāḍa-viṣaya in the vs.; Vidarbha in Bhaṭṭ. Sampr. p. 76, fn. 29) and especially its collections of Jaina Mss., see HIRALAL, Cat. C.P. Berar, Intr. (pp. ii-ff.) — According to the commentator's praśasti (see Citations), the work is composed at Citrakūṭa (= Chitor in Rajasthan ?) and Abhayacandra has prepared the first copy. The praśasti further mentions the following persons: Mallibhūpāla; Jñānabhūṣaṇa, Municandra, Prabhendu (= Prabhācandra), Viśālakīrti, Dharmacandra, Abhayacandra; Varṇi Lālā, Sādhu Saṃgā (= Sāṃga?), and (Sādhu) Sahasa (PJVS, Intr. p. 89: Sāha Sahesa). Some of these persons (Sā]va Malli=rāya; Prabhācandra, Viśālakīrti and Nemicandra) are recorded in an undated Kannaḍa inscription (assigned to ca. 1530 A.D. by L. RICE) at Humbacca, which is published in Jainaśilālekhasaṅgraha, Pt. 3 (MDJG 46.1957), no. 667 on pp. 514-29 (especially pp. 520-21). Mallibhūpāla in praśasti-vs. 7 is to be identified with Sāluva Mallirāya of this inscription, also compare B. A. SALETORE, Mediaeval Jainism (Bombay [1938]), p. 318. Moreover, in the RJŚ-edition of the Jīvakāṇḍa (Intr. p. 10), we are informed that this commentary is to be dated between saṃ. 1416 and saṃ 1608. Now, we find one Muni Nemicandra mentioned in saṃ. 1575 as the recipient of a Ms. (Bhaṭṭ. Sampr. p. 180, no. 469), who is a pupil of Bhaṭṭāraka Lakṣmīcandra of the Surat branch of the Balātkāragaṇa (Bhaṭṭ.

Sampr. p. 201, no. 5: saṃ. 1556-82). In the same branch, we meet with Bhaṭṭāraka Jñānabhūṣaṇa and Bhaṭṭāraka Prabhācandra (ibid, no. 7: saṃ. 1600-1616 and no. 8: saṃ. 1625-27). It is probable that Nemicandra of saṃ. 1575 is identical with the commentator Nemicandra. — SCHUBRING assigns Jaina-Hss. No. 681 to Keśavavarṇin, the commentary in that Ms. is identical with ours. The commentary by Keśava-varṇin (or Keśaṇa) is in mixed Sanskrit-Kannaḍa, vide J. MUKHTĀR, PJVS, Intr. p. 88. — The Pkt.-mūla is also called: Gommaṭa-saṅgraha, -saṅgrahasūtra, -sūtra; (Prathama) Siddhāntagrantha, (Prathama) Śrutaskandha, etc., compare J.C. JAIN, PSI, pp. 312-3. It is generally divided into two parts: Jīva-kāṇḍa (22 Adhikāras having vss. 1-733) and Karma-kāṇḍa (9 Adhikāras having vss. 1-972). In our Ms. the Karma-kāṇḍa has [9]60 vss. For variations in the total see PJVS, Intr. pp. 73-74. For details about the work see JRK, p. 110[a]; and KĀPAḌIĀ, Karma-sāhitya, pp. 160-62. — The author is mostly called Nemicandra siddhānta= cakravartin or saiddhāntika etc., to distinguish him from other persons of the same name — nine persons named Nemicandra are recorded by BHUJABALI śāstrī, PrSgr [Arrah], Index, p. 9[a]. — The author has named his work Gommaṭasāra to commemorate his protegé Gommaṭa or Gommaṭa= rāya, alias Cāmuṇḍarāya. He bears many other titles: Samaradhurandhara, Vīramārtaṇḍa, Raṇa= raṅgasiṃha, Vairikulakāladaṇḍa, Asahāyaparākrama, Pratipakṣarākṣasa, Bhujavikrama, Samara-paraśurāma; Satya-yudhiṣṭhira; Samyaktvaratnâkara, Śaucâbharaṇa, Guṇaratnabhūṣaṇa, Devarāja. He is often referred to as Rāya or Deva. The dakṣiṇa-kukkuṭa-jina (cf. vs. [9]56) is the famous Jaina image of Gommaṭeśvara at Śravaṇa Belgoḷa. For details see the article "Cāmuṇḍarāya" by Pt. NĀTHŪRĀM PREMI (JSI, pp. 226-274), who inter alia discusses many of the concluding vss. of the mūla. Also compare B.A. SALETORE, Mediaeval Jainism, pp. 102-12 and Jainaśilālikha= saṅgraha 2, Intr. pp. 123-4. See also HIRALAL, Cat. C.P. Berar, Intr. pp. xxxiv-ff. — Wickersheimer is silent about the commentary. — In his List Dig. Mss. (WZKM 11), LEUMANN refers to Berlin and Poona Mss. ("B 2058" and "B 2062" are Jaina-Hss. No. 681 and No. 737 respectively). All the Mss. he notices "are incomplete", hence on Fol. 1A of the present Ms. he notes: "Als Ganzes Unicum". — SBJ 6.1927 is only part 1 of the volume containing vss. 1-397 of the Pkt.-text with English translation and commentary (further part[s] not published!).

Serial No. 123

Leumann: S 318. (Max-Müller-Stiftung, 18) Wickersheimer: 4401.

For description of this composite Ms. see **Ser. No. 300** (with a list of Texts 1-8).

«Text 8» **Gommaṭasāra** (Pkt.) of NEMICANDRA. A selection of 28 verses.

«Begins (1) B:» śrī-paramātmane namaḥ.
siddhaṃ suddhaṃ paṇamiya ...[*cf.* **Ser. No. 122**]... (1)
jehiṃ du lakkhijjante uday'-ādisu saṃbhavehi[ṃ bhāvehiṃ]
jīvā te guṇa-sa[ṇ]ṇā ṇiddiṭṭhā savva-darisihiṃ (2) *etc.*

«Ends [37] A:»
sīdī sa[ṭ]ṭhī tālaṃ viyal(e) caüvīsā honti pa<ṃ>cakkhe
chāvaṭṭhi[ṃ] ca sahassā sayaṃ ca vattīsa m(e)akkhe (7)
puḍhavi-dagâgaṇi-māruda-sāhāraṇa-thūla-suh(u)ma-patteyā
edesu apuṇṇesu ya ekk(e)kke vāra kha[ṃ] cha[k]kaṃ (8)
pratyekaṃ cha cha hajāra vārā vārā [///]

References. LEUMANN, WZKM 11, p. 301. WICKERSHEIMER, Cat. Gen. Mss. 47, pp. 776-7, No. 4401. SCHUBRING, Jaina-Hss. PrStB, Nos. 737-8. KĀSLIVĀL, Rāj. sūcī 4, pp. 16-8, Nos. 163ff. VELANKAR, JRK, p. 110 and p. 116[b]. — For editions of the complete text see the preceding Entry.

Notes. LEUMANN names the Text "Abstract styled Guṇasthānaka" and compares the Strasbourg Ms. with the Berlin Ms. ("B 2062" = Jaina-Hss. No. 737, which has a longer text) identifying the vss. (Jīvakāṇḍa 1, 8-34, 45-65 etc.). In our Ms., the vss. are numbered [A] 1-14, [B] 1-6, and [C] 1-8. Only the vss. [C] 1-2 are from the Karmakāṇḍa. [C] 7-8 are Jīvakāṇḍa 124-125. (In Jaina-Hss. No. 737, vs. [3]38 = Jīva-k. vs. 114, [339] = ibid, vs. 115). — Our Ms. contains the following colophons: Fol. 12B: gati-mārgaṇā samāptā [1]; 13B: indri[ya]-m. s. [2]; 16A: kāya-m. s. 3; 17B: yoga-m. s. 4; 19A: veda-m. s. 5; 19A: kaṣāya-m. s. 6; 22A: jñāna-m. s. 7; 24A: saṃyama-m. s. 8; 25A: darśana-m. s. 9; 26A: leśyā-m. s. 10; 26B: bhavya-m. s. [11]; 29B: samyaktva-m. s. [12]; 30A: saṃjñi-m. s. 13; 31A: āhāra-m. s. [14]; 35A: jīva-prarūpaṇā samāptā. Compare the names and sequence of the Adhikāras 6-19 in the RJŚ-edition of the Jīvakāṇḍa. — The Ms. has many tables. — There is no colophon at the end of writing, perhaps because the text is incomplete. Fol. [37] B is kept blank. — WICKERSHEIMER is silent about this Text.

Serial No. 124

Leumann: S 349. (Max-Müller-Stiftung, 49) Wickersheimer: 4433.

For description of this collective Ms. see **Ser. No. 289** with a list of Texts 1-18).

«Text 17» **Gommaṭasāra** (Pkt.) of NEMICANDRA (siddhāntacakravartin). With a Skt.-commentary. Jīvakāṇḍa, vss. 225-6 only.

(Fol. [16] B:)

āmantaṇi āṇavaṇī yācaṇiyā pucchaṇī ya paṇṇavaṇī
paccakkhāṇī saṃsaya-vayaṇī icchâṇulomā ya (224)

āhvāna-bhāṣā āmantraṇī, idaṃ kuru ity-ādi kārya-niyojana-bhāṣā ājñāpanī ...

ṇavamī aṇakkhara-gadā asacca-mosā havanti bhāsāo
sodārāṇaṃ jamhā vattâvatt'-aṃsa-saṃjaṇayā (225)

anakṣara-gatā dvîndriyâdy-asaṃjñi-pañcêndriya-paryanta-jīvānāṃ sva-sva-saṃketa-pra=darśikā bhāṣā ... evaṃ yady api parāḥ anubhava-bhāṣāḥ saṃbhavanti, tathâpi tāḥ atrâiva navasyêvântarbhāvanīyāḥ.

References. Neither LEUMANN nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 780, No. 4433) mentions this Text. For References to the mūla see **Ser. No. 122**.

Notes. The Skt.-commentary given here follows the Jīvatattvapradīpikā by Nemicandra. In the RJŚ edition of the Jīvakāṇḍa, the vss. appear as vss. 225-226 on p. 134. Our vs. 224 corresponds to Prajñāpanā, vs. 196 (ed. muni PUṆYAVIJAYA *et al.*, p. 214).

Serial No. 125

Leumann: S 346. (Max-Müller-Stiftung, [46]) Wickersheimer: 4430.

Description. Indian paper. Folios: 80. Size: 28 × 12 cm. Lines: 11 (22 × 8.5 cm). Devanāgarī. Good condition. No date. — A composite Ms. containing three Texts.

«Text 1» **Tribhaṅgisāra** (Pkt.) of NEMICANDRA. With a Skt.-commentary.

«Begins (1) A:» §O om namaḥ.

paṇamiya sur'inda-pūjiya-paya-kamalaḥ Vaḍḍhamāṇam amala-guṇaṃ
paccaya sattāvaṇṇaṃ vocche haṃ, suṇuha bhaviya-jaṇā (1)

devêndra-pūjita-pāda-kamalaṃ pavitra-guṇaṃ Varddhamāna-svāminaṃ bhaktyā praṇa=mya saptâdhikapañcāśad āśravaṃ bho bhavyajanāḥ śṛṇuṣva (1)

miccattaṃ aviramaṇaṃ kasāya jogā ya āsavā honti
paṇa bārasa paṇavīsā paṇṇarasā honti tab-bheyā (2)

āśravāḥ ke ity ucyamāne mithyātvam aviratam kaṣāyaḥ yogā iti. karmâgama-dvārasvarūpeṇa āśravā bhavanti, teṣāṃ caturṇṇāṃ bhedāḥ katham vā[cyāḥ ?] mithyātvaṃ pañcavidhaṃ. aviratayo dvādaśa-bhedāḥ, kaṣāyāḥ pañcaviṃśatir, yogāḥ pañcadaśa. evaṃ saptapañcāśad āśravā bhavanti (2) *etc.*

[10B :] paya-kamala-juyala-viṇamiya-viṇeya-jaṇa-kaya-supūya-mah'appā
ṇijjiya-mayaṇa-hāvo so Bālendū ciraṃ jayatu (59)
pada-kamala-yugala-vinamita-vineya-jana-kṛta-supūja-māhātmyaḥ
nirjita-madana-prabhāvaḥ saḥ Bālenduḥ ciraṃ jayatu (59)
iti mārgaṇâśravaḥ.
ṇamiyūṇa Ṇemicandaṃ asahāya-parakkamaṃ Mahāvīraṃ
bandh'-u[da]ya-satta-juttaṃ ogh'-ādese thavaṃ voccham (60) *etc.*

[20B :] sukke sada(ra)-caükkaṃ vām'-antima-bārasaṃ ca ṇa va atthi
kamm' eva aṇāhāre bandhass' anto aṇanto ya (99)
iti bandhatribhaṃgī-vyākhyānaṃ saṃpūrṇaṃ (99)
pañca ṇava doṇṇi aṭṭhāvīsaṃ caüro kameṇa sattaṭṭhī
doṇṇi ya pañca ya bhaṇiyā edāo udaya-payaḍīo (100) *etc.*

[38B :] kamme va aṇāhāre payaḍīṇaṃ udayam evam ādese
kahiyam iṇaṃ Bala-Māhavacand'-acciya-Ṇemicandeṇa (173)
udayamārgaṇā pūrṇa (173)
pañca ṇava doṇṇi ... (174) *etc.*

«Ends (46) B :»

so me tihuvaṇa-mahiyo siddho buddho ṇirañjaṇo ṇicco
disadu vara-ṇāṇa-lāhaṃ caritta-siddhiṃ samāhiṃ ca (203)

"ādau madhye 'vasāne ca maṅgalaṃ bhāṣitaṃ budhair" iti vacanam asty ato ba= ndhôdayasatvaprakṛti-vināśena vā vināśanat kathitaṃ. ... saḥ prasiddhaḥ siddha-parameṣṭī nirāvaraṇa-kevala-jñāna-lābhaṃ samyak cāritra-niṣpattiṃ samāhiṃ ca dhar= ma-śukla-dhyānaṃ ca me mahyaṃ diśatu dadātu cha cha.

«Colophon :» iti āśrava-baṃdha-udaya-udīraṇa-satva-tribhaṃgi-vākya-rūpaṃ sampūrnam. maṃgalam bhūyāt. (203)

References. LEUMANN, WZKM 11, p. 299. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 779, No. 4430. BHUJABALI śāstrī, Kannaḍa-sūcī, . 1, No. 2; pp. 9-10, Nos. 77-88; and p. 10, No. 90. HIRALAL, Cat. C.P. Berar, p. 626, No. 7014. VELANKAR, Cat. BBRAS, No. 1613. VELANKAR, JRK, p. 39[b]; p. 161[b]. NCC 2, p. 233[a]. — Publ. in : (MDJG 20 saṃ. 1978 [= 1921]).

Notes. LEUMANN (and hence WICKERSHEIMER) use the title Āśrava-tribhaṅgī for this Text. Thence in JRK, p. 39 (III. Āsravatribhaṅgī). In reality, our Text consists of the following parts, as the marginal titles indicate :

I. Āśrava-tribhaṅgī, vss. 1-59 (Leumann : 1-63) on Foll. 1A-10B;
II. Bandha-tribhaṅgī, vss. 60-99 (L. : I. 1-I. 42) on Foll. 10B-21A;
III. Udaya-tribhaṅgī, vss. 100-173 (L. : II. 1-II. 73) on Foll. 21A-38B;
IV. Udīraṇa-tribhaṅgī, vss. 174-203 (L. III. 1-III.35) on Foll. 38B-46B.

Also compare the colophons reproduced in our Citations. For the same sequence of these parts see Cat. BBRAS, No. 1613 (1 : 63 gāthās, 2 : 44 g., 3 : 73 g., 4 : 35 g., 5 : 37 gāthās; no citations). VELANKAR calls the part (3) Udayôdīraṇa-tr. and (4) Sattā-tribhaṅgī, see our concluding colophon. The Sattvasthāna-tribhaṅgī of Kanakasena, 37 vss., which follows in the Bombay Ms. is missing in our Ms. VELANKAR (JRK, p. 161) gives the same information, which is repeated by Kāpaḍiā (Karma-sāhitya, p. 170). — Our parts I and II are often ascribed to Śrutamuni and Mādhavacandra

respectively. Seemingly only the Skt.-commentary is from their pen. J. MUKHTĀR, PJVS, Intr. pp. 111-2 (no. 55) assigns the Āsrava-tribhaṅgī to Śrutamuni but adds that most of the verses are from the Gommaṭasāra. Our identifications of the vss. cited above are: vss. 2, 60, 99, 100, 173 and 202-3 occur in Gommaṭasāra, Karmakāṇḍa, vss. 786, 87, 121, 36, 332 and 356-357 respectively. According to PJVS, vss. 1 and 59 are vss. 1 and 62 of the Āsavatibhaṅgī. In the text of the Āśrava-tribhaṅgī published in the MDJG-edition, there are probably 62 vss., see also J.C. JAIN, PSI, p. 325.

The other Texts in the Ms. are:

«Text 2» (Foll. 47A-59B:) Bhāva-tribhaṅgī of Śrutamuni, with a Skt.-commentary (see **Ser. No. 128**).

«Text 3» (Foll. 60A-80B:) Jīvatattvapradīpa of Keśavârya, with a Skt.-commentary (see **Ser. No. 127**).

Serial No. 126

Leumann: S 320. (Max-Müller-Stiftung, 20) Wickersheimer: 4403.

Description. Indian paper. Folios: 14 (including one title-leave). Size: 37 × 19 cm. Lines: 4 (mūla) + ca. 6 (commentary) (26 × 8 cm). Pañcapāṭha. Devanāgarī. Good condition. No date.

Tribhaṅgisāra (Pkt.) of NEMICANDRA. With a Skt.-chāyā, a Skt.-commentary and a Vacanikā. Incomplete.

«Begins (1) B:» om: namaḥ siddhebhyaḥ. namaḥ syādvādine. sarvajñāya namaḥ. atha Āśravatribhaṃgī likhyate.
chandagāthā: paṇamiya ...[*cf.* **Ser. No. 125**]..., suṇahu bhaviya-jaṇā (1) saptapañcāśad pratyayāni: micchattaṃ ... hunti tab-bheyā (2) *etc.*

«Chāyā:» praṇamya surêndra-pūjita-pada-kamalaṃ Varddhamānaṃ amala-guṇaṃ pratyaya-saptapañcāśataṃ vakṣ[y]e ahaṃ śṛṇu bho bhavyajanāḥ [1] mithyātvaṃ avirataṃ kaṣāya-yogāḥ ca āśravā bhavanti pañca dvādaśa pañcaviṃśati pañcadaśā bhavanti tad-bhedāḥ [2] *etc.*

«Skt.-commentary:» oṃ namaḥ siddhebhyaḥ. praṇamya trisandhyaṃ namas=kṛtya surêndra-pūjita-pada-kamalaṃ surāṇāṃ caturvidha-devānām indrāḥ taiḥ pūjita-pada-kamalaṃ. antaraṅga-bahiraṅga-lakṣmyā varddhate 'sau Varddhamānas taṃ pra=ṇamya ... vakṣ[y]e (1) *etc.*

«Vacanikā:» oṃ namaḥ siddhebhyaḥ. atha Āśravatribhaṃgī artharūpā likhyate.
chaṃda dohā: Iṃdranikari pūjita carana Varddhamāna jinadeva
tāhi bandi āśrava kathā likhū sugama kari eva (1)
artha: Surêṃdranikari pūjita hai pada-kamala jāko ara nirmala hai guṇa jāke aiso Varddhamāna svāmī aṃtima tīrthaṃkara jo hai, tāhi namaskāra kari ... mai graṃtha=kāra Nemacaṃdra nāma ācārya jo hũ, so kahata hau. so he bhavyajana hau tuma suṇũ (1) *etc.*

«Ends (13) B:»

«Mūla:» suha-lesatie bhavve savve bhavveṇa ho[i] cāradugaṃ
paṇavaṇṇ'-uvasama-samme temicchôrāla-missa aṇarahidā (58)
śukla-leśyā-racanā guṇa-sthāna-vat, bhavya-mārgaṇā-racanā guṇa-sthāna-vat.
ede vedaga-khaie hāra du orā///

«Skt.-commentary:» kṛṣṇa-yantre a° 4 vai°mi° 1 pañcānāṃ vyucchedaḥ. ... pratyayā mithyātva-pañcaka audārika-miśra-anantânubandhi-catuṣka-rahitāḥ. pañca=catvāriṃśat pratyayā bhavanti (58) ///

«Chāyā:» dvau sapta caturddaśaḥ ekādaśaḥ viṃśati 33, 35, 35 sahitaṃ triṃ=śat ca 41, 47, 40, 48, 50 bhavanti 57 (20) ///

«Vacanikā:» gaṇadhara-devanaiṃ sattāvana āśrava kahe haiṃ te prakṛti sthiti anubhāga pradeśa rūpa cyāra prakārakā baṃdhanai kāraṇa haiṃ.ara baṃdhataiṃ dravya kṣetra kāla bhava bhāva rūpa pāca prakāra saṃsāra hoya hoya hai (18) ///

References. LEUMANN, WZKM 11, p. 299. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 777, No. 4403. For further References see the preceding Entry.

Notes. Foll. 14ff. of the Ms. are lost. (Perhaps they were not written). The Pkt.-mūla and the Skt.-commentary are available upto vs. 58 (LEUMANN: vs. 54). The rest of the Text, vss. 59-203, is missing. Both Chāyā and Vacanikā stop even earlier, viz. on Fol. 4B (see Citations), they run only upto vs. 20 and vs. 18 respectively. (On Foll. 5A-13B there is neither Chāyā nor Vacanikā). — The Chāyā is written interlinear, the Skt.-commentary in the upper and lower (horizontal) script areas, the Vacanikā in all 'margins"; moreover the Ms. has many tables. — LEUMANN mentions only the Vacanikā (as "Ṭabā"). No Vacanikā is registered in Rāj. Sūcī, Parts 2-3-4. The title "Āśrava-tribhaṅgī" given by WICKERSHEIMER is too general to characterise the present Ms.

Serial No. 127

Leumann: S 346. (Max-Müller-Stiftung, [46]) Wickersheimer: 4430.

For description of this composite Ms. see **Ser. No. 125** (with a list of Texts 1-3).

«Text 3» **Jīvatattvapradīpa** (Pkt.) of KEŚAVÂRYA. With a Skt.-commentary.

«Begins (60) A:» oṃ śrī-Maṃdara-svāmibhyo namo-namaḥ.
ṇamiūṇa Vaḍḍhamāṇaṃ kaṇaya-ṇihaṃ Devarāya-paripūj(j)aṃ
payaḍīṇa satta ṭhāṇaṃ oghe bhaṅge samaṃ voccham (1)
natvā Varddhamānaṃ kanaka-nibhaṃ Devarāja-paripūjyaṃ prakṛtīnāṃ sattva-sthānaṃ oghe guṇa-sthāneṣu bhaṅgena samaṃ vakṣyāmi. kiṃ sthānaṃ, ko vā bhaṅga ity uc(y)amāne saṅkhyā-bhedenâikasmin jīve yugapat saṃbhava-prakṛti-samūhaḥ sthānaṃ, abhinna-saṅkhyānāṃ prakṛtīnāṃ parivarttanaṃ bhangaḥ, saṅkhyā-bhedenâikatve prakṛ=ti-bhedena vā bhaṅga, evaṃ sthāna-lakṣaṇaṃ bhaṅga-lakṣaṇaṃ jñātavyaṃ. *etc.*

«Ends (80) B:» siddhānta-ṣaṭkhaṇḍam āha:
jīva-ṭṭhāṇaṃ khuddagabandha-baddhassāmitta-veyaṇakhaṇḍaṃ
vaggaṇa-mahābandhā, evaṃ chak-khaṇḍam idi jāṇe (41)
jīva-sthānaḥ, kṣudra-bandhaḥ, bandha-svāmittvaṃ, vedanā-khaṇḍaḥ, vargaṇā-khaṇḍaḥ, mahābandhaḥ. evaṃ ṣaṭ-khaṇḍaṃ jñātvā jīvasthāna-kṣudrabandha-bandhasvāmitva-vedanākhaṇḍa-vargaṇākhaṇḍa-mahābandhā iti siddhānta-bhūmeḥ ṣaṭkhaṇḍam idaṃ jñātavyaṃ (41)

«Colophon:» iti bhagavad-arhat-parameśvara-cāru-caraṇâraviṃda-dvaṃdva-vaṃdanā-vaṃdita-puṇya-puṃjāyamāna-śrīmad-Rāyarāja-guru-bhūmaṃḍalâcārya-ma=hāvādi-vāgīśvara-rāya-vādi-pitāmaha-sakala-vidvad-jana-cakr(a)vartti-śrīmad-Abhaya=caṃdrasūri-siddhāṃta-cakravartti-śrī-pāda-paṃkaja-rajo-raṃjita-lalāṭa-paṭṭa-śrīmat-Keśavârya-viracita-Jīvatattvapradīpake karmmakāṃḍa-madhyata (36) ṣaṭtriṃśad-gāthā

guṇa-sthāna-prakṛti-sattva-sthāna-bhaṃga-svarūpa-nirūpaṇa mahâdhikāraṃ. śubhaṃ bhūyāt, maṃgalaṃ mahat. śrīḥ, śrī.

References. LEUMANN, WZKM 11, p. 307. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 779, No. 4430. HIRALAL, Cat. C.P. Berar, p. 645, No. 7240. VELANKAR, JRK, p. 141[a] and p. 257[a]. — Published ?

Notes. LEUMANN characterises the Text as follows: "Prakṛtisattvasthāna by (Indranandin's pupil) Kanakanandin, 41 Gāthās. S 346[c] (with a commentary which forms part of the Jīvatattva-pradīpaka by Abhayacandra's pupil Keśavârya). — The text seems to form part of the Gomaṭasāra". Hence, JRK, p. 257. — J. MUKHTĀR, PJVS, Intr. pp. 72-74 deals with a work called Sattva-sthāna (or -tribhaṅgī, Vistara-sattvatribhaṅgī; Sattā-tribhaṅgī, Viśeṣa-sattātribhaṅgī) and ascribed to Kanakanandi, opining thereby that it is this work which is incorporated into Nemicandra's Gommaṭasāra (Karmakāṇḍa, 3. Sattvasthānâdhikāra). Pt. MUKHTĀR adds that in the (Arrah and Jaipur) Mss. there are many more verses, which are missing in Nemicandra's work, some of these vss. are cited by MUKHTĀR. — On the relation between Nemicandra, Indranandi and Kanakanandi (and others) see N. PREMI, JSI, pp. 270-71. — Our Heading is based on JRK, p. 141 and Cat. C.P. Berar, No. 7240.

Serial No. 128

Leumann : S 346. (Max-Müller-Stiftung, [46]) Wickersheimer : 4430.

For description of this composite Ms. see **Ser. No. 125** (with a list of Texts 1-3).

«Text 2» **Bhāva-tribhaṅgī** (Pkt.) of ŚRUTAMUNI. With a Skt.-commentary.

«Begins (47) A :» oṃ śrī-Maṃdara-svāmibhyo namo-namaḥ.
khavide ghaṇa-ghāi-kamme arahante suvidid'-attha-ṇivahe ya
siddh'-aṭṭha-guṇe siddhe rayaṇa-ttaya-sāhage thuve sāhū (1)
iti vandida-pañca-guru sarūva-siddh'-attha-bhaviya-boh'-atthaṃ
sutt'-uttaṃ mūl'-uttara-bhāva-s(a)rūvaṃ pavakkhāmi (2) *etc.*

ahaṃ Śrutamuniḥ stuve. kān ? arha[n]taḥ. kīdṛśān ? kṣapita-ghana-ghāti-karmaṇaḥ. punaḥ kathaṃ-bhūtān ? suviditârtha-nivahān. punaḥ siddhān stuve. ... ratna-traya-sādhakān (1) iti vandita-pañca-guruḥ Śrutamuniḥ ... pravakṣyāmi (2) *etc.*

«Ends (59) B :»
arahanta siddha sāhu titthaṃ jiṇa-dhamma vayaṇa paḍimāo
jiṇa-ṇilayā idi ede ṇava devā dintu me bohiṃ (116)
idi guṇa-maggaṇa-ṭhāṇe bhāvā kahiyā paboha-Suya-muṇiṇā
sohantu te muṇ'-indā suya-paripuṇṇā du guṇa-puṇṇā (117)

evaṃ 29 vicchittiḥ. sayo° ke jñā 1 da 1 yathā 1 kṣā° dā 5 melanaṃ le 1 vi°. ayo° manuṣyaga 1 asi 1 dānâdi 4 yathâkhyā 1 bhavyatva 1, evaṃ 8 vi°. siddhe ke jñā 1 da 1 samya 1 anantavī 1 jīvatva 1, sarvaṃ 5.

«Colophon :» iti Bhāva-tribha[ṃ]gī samāpta. cha.
pulākaḥ sarva-śāstrajño bakuśo bhavya-bodhakaḥ
kuśīlaḥ stoka-cāritro ni[r]graṃtho graṃtha-varjitaḥ (1)
snātakaḥ kevala-jñānī lokâloka-prakāśakaḥ. śrī.

References. LEUMANN, WZKM 11, p. 308. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 779, No. 4430. J. MUKHTĀR, PrSgr [1954], pp. 191-2, No. 129. VELANKAR, Cat. BBRAS, No. 1613. VELANKAR, JRK, p. 294[b] (III, 1). — Publ. in : (MDJG 20. saṃ. 1978).

Notes. Only this part of the Ms. (Fol. 47A-59B) is written in the Tripāṭha-pattern. — The work is also called Bhāva-saṃgraha (LEUMANN, MUKHTĀR etc.). It is often considered to be the 6th chapter of Nemicandra's Tribhaṅgisāra (JRK), as it is mostly appended to that work. See Tribhaṅgisāra (= **Ser. No. 125**). — The author Śrutamuni is a pupil of Bālacandra. In a praśasti of seven vss. which is sometimes appended to this work also, he mentions Abhayacandra, Prabhācandra and Cārukīrtī. He belongs to the Mūlasaṅgha, Deśīyagaṇa, Pustaka- or Sarasvatī-gaccha, Iṅgaleśvara-śākhā. His other work Paramâgamasāra is dated śaka 1263 (= saṃ. 1398). For details see J. MUKHTĀR, PrSgr [1954], Intr. pp. 94-95 and PJVS, Intr. p. 110-111 (no. 54).

Serial No. 129

Leumann : S 349. (Max-Müller-Stiftung, 49) Wickersheimer : 4433.

For description of this collective Ms. see **Ser. No. 289** (with a list of Texts 1-18).

«Text 5» **[Āsravatribhaṅgī-sūcanā]**.

«Begins (1 [= 6]) B :» śrī-Maṃdarasvāmibhyo namo-namaḥ.
śrī-bhangī-racanāyāṃ vicch(i)tyâśravānām āśrava-jñāpanârthaṃ sūcanā likhy(a)te. mithyātve āhāraka 2 nīce mithyātvaṃ 5 vicchittiḥ (1). sāsādane anantânubandhi 4 vicchittiḥ. *etc.*

«Ends (2 [= 7]) B :» indriya-mārgaṇā samāptā.
atha kāya-mārgaṇā. pṛthivy-ap-vanaspati-kāya-racanā gu. 2 ekêndriyavat.
atha tejo-vāta-kāya-racanā, gu. 1 ekêndriyavat. [///]

References. Neither LEUMANN nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 780, No. 4433) registers this Text.

Notes. The Text consists of instructions for preparing diagramms ("vicchitti"). At places it employs Hindi words, see for instance nīce. The name Mandarasvāmin mentioned in the namaskāra-phrase recurs in **Ser. No. 127**.

Serial No. 130

Leumann : S 349. (Max-Müller-Stiftung, 49) Wickersheimer : 4433.

For description of this collective Ms. see **Ser. No. 289** (with a list of Texts 1-18).

«Text 12» **[Prakṛtibandha]**.

«Begins [15] A :» jñānâvaraṇaṃ darśanâvaraṇaṃ vedanīyaṃ mohanīyaṃ āyuḥ nāma gotra antarāyaś cêti mūla-prakṛtayo 'ṣṭau ... uttara-prakṛti-bhedāḥ. jñānā[ni] pañca : ābhinibodhikaṃ ... *etc.*

«Ends [15] A :» āyuṣyaṃ caturvvidhaṃ : narakâyuṣyaṃ ... nāma-karmma dvā-catvāriṃśad-vidhaṃ piṇḍâpiṇḍa-prakṛti-bhedane ... kīrtti-nirmmāṇa-tīrtthakara-nāmêti. cha.

References. Neither LEUMANN nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 780, No. 4433) mentions this Text.

Notes. The Text resembles the section called "Prakṛtibandhaḥ" (§§ 3-165) of the Sanskrit-Karmaprakṛti of Abhayacandra (siddhāntacakravartī), as edited by Dr. GOKULACANDRA JAINA

(Mūrtidevī Ser. Skt. 34.1968; see also TRIPATHI in ZDMG 124. 1974, p. 191.). In our Text, there are however many abbreviations. It ends in op. cit. § 154 (p. 39).

Serial No. 131A

Leumann : S 349. (Max-Müller-Stiftung, 64) Wickersheimer : 4433.

For description of this collective Ms. see **Ser. No. 289** (with a list of Texts 1-18).

«Text 16» **[Manuṣya-gati]** (Hindi).

(Fol. 1 [= 16] A :) daṃḍaka 24, nārakāḥ 1, bhavanadevāḥ 10, sthāvarāḥ 5, ... manuṣya-jīvāḥ gati karai to 24 covīsame jāya. āgati karai to 22 vāvīsako āve. agni-vāyū 2 vinā 21 vyaṃtara jyotiṣka vaimānika 93 daṃḍaka gati karai to bhuvanapati parai jāṇaviṃ. sāmānya-kathanaṃ *[Table]*

References. Neither LEUMANN nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 780, No. 4433) refers to this Text.

Notes. For the Text on Fol. [16]B see **Ser. No. 124**. We meet with similar contents in Text 11 of the same collective Ms. see the next Entry, i.e. **131B**.

Serial No. 131B

Leumann : S 349. (Max-Müller-Stiftung, 49) Wickersheimer : 4433.

For description of this collective Ms. see **Ser. No. 289** (with a list of Texts 1-18).

«Text 11» **[Bhavântara-gati]** (Skt. and Pkt.).

«Begins (1 [= 14]) A :» yad udayād ātmā bhavântaraṃ gacchati · sā gatiḥ. evaṃ 2 jāti[ḥ] pañcavidh(ā), 3 śarīra[ṃ] pañcavidhaṃ, 4 śarīra-vaśāt pudgala-skandhānām anyonya-pradeśa-saṃśleṣaṇaṃ bhavati, tad bandhanaṃ ... 42 pañca-kalyāṇâdi tīrtha=karatvaṃ
bandha-lakṣaṇaṃ. prakṛti-bandhaṃ karoti sthiti-bandhaṃ badhnāty anubhāga-bandhaṃ pariṇamayati ... pudgala-piṇḍa-śakti-rūpaṃ pudgala-dravya-gataṃ bhaṇyate
poggaḷa-piṇḍo davvaṃ tassa tti bhāva-kammaṃ tu. ...
yaś cakravartī bhoga-nimittaṃ dvitīyam audārīkaṃ śarīraṃ karoti, tad dhy (au)dār(ī)=ka < audārika > śarīraṃ bhavati (1) *etc.*

«Ends (1 [= 14] B :» muni-śarīra-nirgata-kārmaṇa-pradeśa-saṃyukta āhāraka-taijasa-paryantaṃ āhārakaṃ dvitīyam āhārakaṃ karoti, taijasaṃ dvitīyaṃ taijasaṃ karoti, tadā kārmaṇa nāma kathyate (15)

ṇiray'-ādi bhujj' egaṃ baddha dugaṃ cāri cāri doṇṇe ttha
puṇar-utta-sama-vihiṇā āuga-bhaṅgā hu pañc eva (cha).
ṇeraya-tiriy'-āu² ṇerayiya-ṇar'-āū² tiriya-maṇuya-āū ya²
tericchiya-dev'-āū² māṇusa-dev'-āū eg' ege (cha).

References. Neither LEUMANN nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 780, No. 4433) refers to this Text. For a Text with similar contents see the preceding Entry (**Ser. No. 131A**).

Notes. The Text has no colophon.

Serial No 132

Leumann : S 349. (Max-Müller-Stiftung, 49) Wickersheimer : 4433.

For description of this collective Ms. see **Ser. No. 289** (with a list of Texts 1-18).

«Text 3» **[Bandhaprakṛtinyāsa]**. A table.

(Fol. 21 [= 4] B :) bandha-prakṛti-saṃjñā

gu	vi	baṃ	a.
pra	6	63	2 = + 2 pīta-leśyā *etc.*

References. Neither LEUMANN nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 780, No. 4433) mentions this Text.

Notes. The table consists mainly of abbreviations and figures. The obverse (Fol. 21A) is blank.

3.3 COSMOGRAPHICAL TEXTS

Serial No. 133

Leumann : S 371. (Max-Müller-Stiftung, 71) Wickersheimer : 4456.

Description. Indian paper (thin). Folios : 18. Size : 26.8 × 11.3 cm. Lines : 15 (20.3 × 9 cm). Devanāgarī with pṛṣṭhamātrā. Tolerable condition. Some Foll. damaged through worm-eating. No date.

Kṣetrasamāsa (Pkt.) by JINABHADRA gaṇi kṣamāśramaṇa.

«Begins (1) A :» §O oṃ namaḥ śrī-sarvajñāya.
namiūṇa sajala-jalahara-nibhassaṇaṃ Vaddhamāṇa-jiṇa-vasahaṃ
Samayakhittasamāsaṃ vucchāmi gurûvaeseṇaṃ (1) *etc.*

«Ends (18) A :»
gāhāṇaṃ chac ca sayā paṇapannā hunti ettha satthaṃmi
Khettasamāya-payaraṇaṃ niddiṭṭhaṃ puvva-sūrīhiṃ (74)
Samayakhittasamāsaṃ jo paḍhaï ya jo ya<ṃ>ṇaṃ nisāmei
tesiṃ suyanga-devī uttama-suya-saṃpayaṃ disaü ([6]75)

«Colophon :» iti Kṣetrasamāsaprakaraṇaṃ samāptaṃ cha.

«Scribal Remarks :» gāhā 650. graṃthâgraṃ 865 cha cha. śrīḥ.
śubhaṃ bhavatu, kalyāṇam astu.

«2nd scribe :» Sāha-śrī-Vacchā-suta-Sāha-Sahasakaraṇa sva-puṇyârthi pustaka bhaṃḍāri kāritā suta-Varddhamāna-pratipālanârthaṃ.

«3rd scribe :» śrī-Jinabhadra-gaṇi-kṣamāśramaṇa-kṛtaḥ.

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 782, No. 4456. PUṆYAVIJAYA, Cat. ŚBh. Cambay, p. 471[a]. VELANKAR, Cat. BBRAS, Nos. 1591ff. VELANKAR, JRK, p. 98 (II. Kṣetrasamāsa). NCC 5, p. 159. — Publ. (Bhāvnagar, Jainadharma=pracārakasabhā, saṃ. 1977 along with Malayagiri's commentary : **Ser. No. 134**). Compare also Cat. 10. Skt. Books, p. 552.

Notes. The remark by the 2nd scribe occurs in many other Mss. (none dated). See e.g. Jaina-Hss. No. 904; Cat. BhORI. 17.2, pp. 31, 45, 58, 69, 72, 225, and 255; A.M. SHAH, PrSgr [1937] II, p. 35, No. 135; Cat. LDI. Appx. p. 34, No. 367 and p. 140, No. 2797. The name Sahasakaraṇa is spelt variously: Sahasa-, Sahasra- or Sahisa-karaṇa besides -kiraṇa. "Sahisakasya" in a similar sentence in a Ms. of the Nandīsūtra (ed. PUṆYAVIJAYA, PTS 9.1966, Intr. p. 2: la) is possibly a misreading for Sahisakaraṇa. Some Mss. add the name of the second son Śāntidāsa. In the Poona Ms. "No. 752 of 1887-91" (containing Keśava Miśra's Tarkabhāṣā along with Cinnaṃ=bhaṭṭa's commentary) only, the mother of Sahasakaraṇa (bāī-Gurude) is mentioned, see Bombay Skt. and Pkt. Ser. 84.1937, p. xxvi (where mu° is a misreading for su[ta]). (Sahasakaraṇa in A.M. SHAH, op. cit. II, p. 95, No. 339 is a different person). — Our Ms. shows LEUMANN's marginal notes and his corrections of verse-numbers. On varying figures of the total vss. of this text see LEUMANN, Übersicht, p. 55. The vs. [6]74 has a marginal var. lec. sattattīsā ya honti paḍipuṇṇā (cf. vs. [6] 55 in **Ser. No. 134**); it is cited and discussed in Übersicht, p. 55[a] (l. 62). On the contents etc. see LEUMANN, op. cit. p. 55 and Ind. Stud. 16, pp. 390-91. — The text is also titled: Bṛhat- or Vṛddha-kṣetrasamāsa (Übersicht, p. 55[b]), Bṛhat-kṣetrasamāsa-sūtra (marginally on Fol. 1A, 18B), or -prakaraṇa (Cat. ŚBh. Cambay, p. 438). — "*Khettasamāsa" (SCHUBRING, Jaina-Hss. Nos. 781-2 with 188 or 112 vss.) and "Kṣetrasamāsaprakaraṇa" (Cat. ŚBh. Cambay, e.g. p. 177, No. 109, 1) are recasts (LEUMANN and SCHUBRING: "Bearbeitungen") of the present text; for similar compilations based on Jinabhadra's text vide Übersicht, pp. 55-56 and Cat. ŚBh. Cambay, No. 88, 9. — There are many other works called Kṣetrasamāsa. NCC 5, pp. 158-60 records as many as 23 works with this or a similar title. Some of these are probably unspecified Mss. of the present work. — See also the next Entries.

Serial No. 134

Leumann: S 457. Wickersheimer: 4554.

Description. Indian paper. Folios: 150. Size: 27.2 × ca. 11.5 cm. Lines: 15 (22 × 8.5 cm). ◇. Devanāgarī. Good condition. No date.

Kṣetrasamāsa (Pkt.) by JINABHADRA gaṇi kṣamāśramaṇa. With the Skt. commentary by MALAYAGIRI.

«Begins (1B):» §O

jayati jina-vacanam avitatham amita-gaṃbhīrârtham akhila-naya-kalitaṃ
ajitaṃ para-tīrtha-gaṇaiḥ śiva-sukha-phala-dāyi param-śivaṃ (1)
... Jinabhadra-gaṇi-kṣamāśramaṇaḥ (2)
vivṛṇomi yathā-śakti Kṣetrasamāsaṃ samāsataḥ spaṣṭaṃ, ... (3)

iha Jinabhadra-gaṇi-kṣamāśramaṇo ... idam āha:

namiūṇa ...[*cf.* **Ser. No. 133**] ... bocchāmi gur(û)vaeseṇaṃ [1]

rāga-dveṣa-mohôpasargga-ghāti-karma-jetṛtvāj jinaḥ *etc.*

«Ends (150) A:» saṃprati samastasyâpi Kṣetrasamāsaprakaraṇasya gāthā-parimāṇam āha:

gāhāṇaṃ chacca sayā sattattīsā ya honti [paḍi]punnā
Khittasamāse pagaraṇa niddiṭṭhaṃ savva-saṅkhāe ([6]55)

idaṃ Kṣetrasamāsaprakaraṇaṃ sarva-saṅkhyayā nirdiṣṭaṃ. gāthānāṃ ṣaṭ śatāni sapta=triṃśāni saptatriṃśad-adhikāni paripūrṇṇāni bhavanti (637) ... āśīrvādam āha: Sama=yakhittasamāsaṃ ... deu (16 [= 656])

yo 'mu[ṃ] Kṣetrasamāsaṃ ... śruta-saṃpadaṃ [da]dātu, cha.

«Commentator-praśasti:»

jina-vacana-gataṃ viṣamaṃ bhāvârtha[ṃ] yo vivecya śiṣyebhyaḥ
ittham upādiśad amalaṃ pa<kā>rôpakārâika-kṛta-cetāḥ [1]

taṃ namata bodha-jaladhiṃ ... Jinabhadra-gaṇi-kṣamāśramaṇaṃ [2]
vācaḥ kva tasya ... [3] ... ṭīkāṃ vyadhāmy ahaṃ [4] ... [5]
idam atigaṃbhīrataraṃ Kṣetrasamāsaṃ vivṛṇvatā kuśalam
yad avāpi Malayagiriṇā siddhi[ṃ] tenâśnutāṃ lokaḥ [6]
arhataḥ ... [7] arhito maṃgalaṃ siddhā maṃgalaṃ sādhavaḥ
maṃgalaṃ dharma svān maṃgalam aśrimiti [8] cha.

«Colophon:» iti Malayagiri-viracitā Kṣetrasamāsa-ṭīkā pāram upāgamad iti cha śrī kalyāṇam astu. cha śrī cha.

«2nd scribe:» e pariti siddhāṃtâśrita prakaraṇa ḍabānī bhaṃḍāranī chaī.

References. LEUMANN, Übersicht, p. II[b] (L 147). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 792, No. 4554. R. MITRA, Notices, Nos. 2626, 2640 and 2677 (8, pp. 85-6, pp. 101-2 and p. 134). S. R. BHANDARKAR, Cat. Collections of Mss. (Bombay, 1888), p. 165, No. 16 (Coll. of 1880-81). PUṆYAVIJAYA, Cat. ŚBh. Cambay, pp. 438-40, No. 289. Cat. 10, No. 7514. VELANKAR, JRK, p. 98[b] (3). NCC 5, p. 159[a]. — Publ.: (Bhāvnagar), see the preceding Entry.

Notes. The Gujarati remark on Fol. 150B gives the designation of the box (siddhāntâśrita-prakaraṇa ḍabo) formerly containing the Ms., yet the name of he "bhaṇḍāra" is not mentioned. — For the mūla see **Ser. No. 133**. — For the vs. [6] 55 see LEUMANN, Übersicht, p. 55. Leumann also discusses the present commentary of Malayagiri on the basis of the palm-leaf Ms. of the Poona Collection (No. 16 of 1880-81) and the paper Ms. of the Royal Asiatic Society, London (see: ZDMG 47, 1893, pp. 310-11, L 121, L 112 and L 113; cf. NCC 5, p. 159[a]: "Tod 101"). However he does not refer to this Ms., hence it is missing in JRK (and NCC). — For the commenator Malayagiri see **Ser. No. 29** and **Ser. No. 113**. Here we reproduce his praśasti-vs. [8] *verbatim*, for its better text see **Ser. No. 115**. Further citations from his commentary are given in Cat. ŚBh. Cambay, No. 289 (dated saṃ. 1486) and Cat. 10, No. 7514 (dated saṃ. 1686). — For Ratnaśekhara's Laghu-kṣetrasamāsa see the next Entry.

Serial No. 135

Leumann: S 374. (Max-Müller-Stiftung, 74) Wickersheimer: 4459.

Description. Indian paper. Folios: 29. Size: 32 × 12.6 cm. Lines: 17 (26.5 × 9 cm). ◇. Devanāgarī. Good condition. No date.

Laghu-Kṣetrasamāsa (Pkt.) by RATNAŚEKHARA. With the Skt. auto-commentary.

«Begins (1) B:» §O
arham iti brahma-padaṃ paramaṃ parameṣṭi-vācakaṃ siddhaṃ
dhyāyāmi dhavalam amalaṃ mūlaṃ sakalârtha-siddhīnāṃ (1)
jayati śrī-Vīra-jinaḥ ... (2)
jayati śrī-Malayagirir ... (3) ... (4)
śrī-Vajrasena-guravo jīyāsur Hematilaka-guravaś ca
... (5) ... svakṛta-Kṣetrasamāsasya likhyate vivaraṇaṃ kiñcit (6)
tad-ādau maṅgalâbhidheyâdy-arthām ādyāṃ sūtra-gāthām āha:
Vīraṃ jaya-sehara-paya-païṭṭhiyaṃ paṇamiūṇa sa-guravaṃ
mandu tti sa-saraṇ'-aṭṭhā Khittaviyārâṇum uñchāmi (1)
ahaṃ Kṣetravicārâṇuṃ samaya-kṣetra-vicāraṇā-lavaṃ uñchāmi gṛhīta-dhānyâvaśiṣṭa-kanâdānam iva stokaṃ gṛhṇāmi. *etc.*

«Ends (29) B:» samāptim udyotayann āha:

sesāṇa divāṇa tahôdahīṇaṃ
viyāra-vitthāram aṇora-pāraṃ
sayā suyāo paribhāv(a)yantu
savvaṃ pi savvannu-ma'ikka-cittā (262)

śeṣāṇāṃ dvīpānām udadhīnāṃ ca ... prarūpayantu cêty arthaḥ, cha.

«Text-praśasti:»

iti katicid-dvīpôdadhi-vicāra-leśya-vivaraṇaṃ sūriḥ
śrī-Ratnaśekharâkhya[ḥ] śāstrād uddhṛtya liṣati sma (1)
yad bāḍhaṃ ... (2) ... (3) ... (4)
arhan siddhâcāryôpādhyāyāḥ sādhavaś ca śuddha-dṛśaḥ
sa-jñānāḥ sa-cāritrāḥ sa-tapasaḥ śreyase santu [5]

«Colophon:» iti Laghu-Kṣetrasamāsa-vivaraṇaṃ saṃpūrṇṇaṃ. ~~~o

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 783, No. 4459. WEBER, Verzeichnis, No. 1942. KEITH, Cat. Bodl. Libr. II.1905, pp. 216-7, No. 1365. SCHUBRING, Jaina-Hss. PrStB, Nos. 776-8. VELANKAR, JRK, pp. 99-100 (IV. Kṣetrasamāsa). NCC 5, pp. 159-60. — Publ. (Ātm. Ser. 46. saṃ. 1972); see also NCC, loc. cit.

Notes. Most probably, the same scribe as that of **Ser. No. 30**. — For the text etc. see Übersicht, p. 56 and KEITH (op. cit.). Copious citations are given by WEBER; see also SCHUBRING. The Text is also called Kṣetra-samāsa, -vicāra or Khettaviyāra. — The author Ratnaśekhara belonged to the Tapāgaccha and was a pupil of Vajrasenasūri and Hematilakasūri, for details see **Ser. No. 121**.

Serial No. 136

Leumann: S 314. (Max-Müller-Stiftung, 14) Wickersheimer: 4397.

Description. Indian paper. Folios: 21. Size: 26 × 11 cm. Lines: 19 (22 × 9 cm). ◇. Devanāgarī. Good condition. No date.

Saṅgrahaṇiratna (Pkt.) of ŚRĪCANDRA. With an anonymous Skt.-avacūrṇi.

«Begins (1A):» §O nami°. ādau śāstrakāro 'bhīṣṭa-devatā-namaskāram āha, sa ca śāstrânurūpaḥ samyag-aucityavān. śāstraṃ ca caturddhâlpâkṣara-mahârthâdi, idaṃ ca śāstram ādya-bhed(a)[m a]sti. tato namaskāram api alpâkṣara-mahârtham āha: natvârhad-ādīn. ādeḥ siddhâdayaś catvāro 'pi jñeyāḥ. *etc.*

«Ends (21B):» kevalinaḥ saṃjñâtītāḥ pṛthivy-ādy-ekêndriyāṇāṃ tu vṛty-āro=haṇâdy-abhiprāya-rūpā upasaṃjñâiva (21) gatiḥ (22) āgatiḥ (23) vedāś ca (24) prāg uktāḥ (276).

«Colophon:» iti Saṃgrahaṇisūtrakāra-śrīŚrīcandrasūri-śiṣya-śrīDeva[bha]dra=sūri-vinirmita-Vivaraṇânusāreṇa Saṃgrahaṇy-avacūrṇṇiḥ samāptā. cha ~~ graṃthâgraṃ 2200.[*2nd scribe*] śrīr astu, bhadraṃ bhavatu.

References. WEBER, Verzeichnis, No. 1950. LEUMANN, Übersicht, p. IV[a] and p. 56[b]. SCHUBRING, Jaina-Hss. PrStB, Nos. 744ff. VELANKAR, Cat. BBRAS, Nos. 1673-82. VELANKAR, JRK pp. 409-10. — The mūla is published DLJP 27.1915. See also JRK.

Notes. The Mūla has 276 verses, which are not given in full, only their pratīkas being supplied by our Ms. The Pkt.-text is based on the Saṅgrahaṇī of Jinabhadra, and is also called Laghu-Saṅgrahaṇī, or Saṃghayaṇīrayaṇa (SCHUBRING). This is available in two recensions (see LEUMANN, p. 56[b]). Its author is Śrīcandrasūri, a pupil of maladhārin Hemacandra. He is often (erroneously) called Candrasūri. The present avacūrṇi is an epitome from the Saṅgrahaṇī-vṛtti by Devabhadra (cf. Schubring, Nos. 751-52). Also compare LEUMANN, Übersicht, p. IV[a].

Serial No. 137

Leumann : S 401. (Max-Müller-Stiftung, 101) Wickersheimer : 4486.

Description. Indian paper. Folios : 340 (originally numbered : 1-60-[60[1]]-339). Size : 26.5-27 × 12.5 cm. Lines : 21 (22.7 × 9.5-10 cm). Devanāgarī. Good condition. Edges of some Foll. repaired. Date : saṃ. 1869.

Lokaprakāśa (Skt.) of VINAYAVIJAYA.

«Begins (1) B :» §O oṃ hrī[ṃ] śrī-gurubhyo namaḥ.
oṃ namaḥ paramânanda-nidhānāya mahasvine
Śaṅkheśvara-purôttaṃsa-Pārśvanāthāya tāyine (1)
vyākhyā : oṃ iti mangalârthe. śrī- Śaṅkheśvara-purôttaṃsa-Pārśvanāthāya namaḥ. ...
ślo. : jīyāj ... śrī-Hīravijayasūrir madīyasya guro[r] guruḥ (6)
śrī-kīrtti-vijayān sūte śrī-Kīrttivijayâbhidhā, ... (7)
asti loka-svarūpaṃ ... (8) ... (9) ... (10) ... (11)
asyâiṣāṃ samu[c]cayenârthaḥ : ... *etc.*

«Ends (339) B :»
viśvâiśvarya-da-kīrtti-Kīrttivijaya-śrī-vācakêndrântiṣad-
rājya-śrī-tanayo 'taniṣṭa Vinayaḥ śrī-Tejapālâtmajaḥ
kāvyaṃ yat kila tattra niścita-jagat-tattve śritaḥ pūrṇṇatāṃ
saptatriṃśa udīta-sad-ravi-ruciḥ sarggo nisarggôjjvalaḥ (73)

«Colophon :» iti śrī-Lokaprakāśe saptatriṃśattamaḥ sargaḥ (37)
graṃthâgraṃtha śloka-saṃkhyā 77 saṃpūrṇaś câyaṃ Lokaprakāśaḥ.
atha praśastiḥ :
śreyaḥ śrī-Varddhamāno diśatu ... (1) ... śrī-Yaśobhadrasūriḥ (2)
tat-paṭṭa-bhāra-dhūryau gaṇadhara-varyau śriyaṃ dadhāte dvau
Saṃbhūtivijayaḥ sūriḥ śūri-śrī-Bhadrabāhuś ca (3) ... (30)
nirgranthaḥ śrī-Sudharmâbhidha-gaṇadharataḥ, Kauṭikaḥ Susthitâ < cā > ryāt,
Candraḥ śrī-Candrasūres, tad-anu ca Vanavāsīti Sāmantabhadrāt,
sūreḥ śrī-Sarvadevād Vaṭagaṇa iti yaḥ, śrī-Jagaccandrasūrer
viśve khyāta[s] Tapâkhyo jayati vijayatām eṣa gaccho garīyān (31)
itaś ca śrī-Hīravijayasūrīśvara-śiṣyau s(o)dar(au) babhūtāṃ dvau
śrī-Somavijaya-vācaka-vācakavara-Kīrttivijayâkhyau (32)
tattra Kīrttivijayasya ... (33) ...
so 'haṃ, yaiḥ kalpitaḥ kīṭakaṇo 'pi kumbhī (34)
Vinayavijaya-nāmā vācakas tad-vineyaḥ
samadṛbhad aṇu-śakti[r] grantham enaṃ mahârthaṃ
tad iha kim api yat syāt kṣūṇam utsūtrakâdyaṃ
mayi vihita-kṛpais tat kovidaiḥ (ś)odhanīyaṃ (35)

sacchāye sumanorame ... (36)
Uttarādhyayana-vṛtti-kārakaiḥ, suṣṭhu Bhāvavijayâkhya-vācakaiḥ
sarvva-śāstra-nipuṇair yathâgamaṃ, grantha eṣa samaśodhi sôdyamaiḥ (37)
Jinavijayâbhidha-gaṇayo granthe'smin kṛṣatôdyamaṃ
likhita-prathamâdarśāḥ śodhana-likhanâdi-paṭu-mataya[ḥ] (38)
vasu-kh(â)śvêndu-pramite (1708) varṣe harṣeṇa Jīrṇṇadurga-pure
rādhôjjvala-pañcamyāṃ grantha pūrṇo 'yam ajaniṣṭa (39)
etad-grantha-grathana-pracitāt sukṛtān nirantaraṃ bhūyāt
śrī-jina-dharmma-prāptiḥ śrotuḥ karttuś ca paṭhituś ca (40)
dravya-kṣetrâdi-bhāvā ya iha nigaditāḥ śāśvatāt tīrthakṛdbhiḥ
jīvā vā pudgalā vā kalita-nija-kalāḥ paryavôpekṣayā te
yāvat tiṣṭhanti, tāvaj jagati vijayatāṃ grantha-kalpa-drumo 'yaṃ
vidvad-vṛndārakârcyaḥ pramudita-sumanāḥ kalpitêṣṭârtha-siddhiḥ (41)

«Colohon:» iti śrī-Lokaprakāśa-graṃthaḥ saṃpūrṇṇaḥ praśastiḥ.
atra graṃtha-saṃkhyā
pratyakṣaraṃ gaṇanayā graṃtha.. .. ..tuṣṭayaṃ
sahasrāṇi saptadaśa ṣaṭ śatām ekaviṃśatiḥ (1) 18621 iti mānaṃ.

«Scribal Remarks:» śubhaṃ bhūyāt, bhadraṃ bhavatu.
nanda-rttv-aṣṭādaśe varṣe caitrikaḥ śukla-saptamī
śuddha-daṃtyāṃ kṛte yugma-vāsā Kalyāṇôdadh(i)nā (1)
sakala-paṃḍita-śiromaṇi-sabhā-śṛṃgāra--vidvaj-jana-mukuṭāmaṇī-bhāminī-bhāla-stila=kāyamāna paṃ°-śrī108śrīśrīśrīśrī-Kalyāṇasāgarajid-gaṇī mama guravaḥ. tat-śiṣya-pada-paṃśunā[sic] paṃ°-Deveṃdrasāgareṇa likhitam idaṃ graṃthaṃ, saṃ 1869 caitra sudi 7 budhau siddhayoge.

«2nd scribe:» prāṇā dvi-tri-catuḥ proktāḥ bhūtāś ca tarava smṛtāḥ
jīvā paṃcêṃdriyā jñeyāḥ śeṣā satvā itîritāḥ [1]

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 786, No. 4486. WEBER, Verzeichnis, No. 2304. SCHUBRING, Jaina-Hss. PrStB, No. 785. PAVOLINI, Mss. Ind. Firenze, p. 128, No. 625. VELANKAR, JRK, p. 339 (II. Lokaprakāśa). — Publ. (DLJP 65.1926, 74.1928, 78.1937, 86.1937). ĀgS. 60.1930 and 61.1932. (See also JRK).

Notes. The vs. [1] appended by the 2nd scribe (cited by us *verbatim*) is found as a quotation in Śrīcandra's Nandī-ṭippaṇaka (ed. PUṆYAVIJAYAJI, PTS 10.1966, p. 100). In a slightly varying form it is cited also by Prabhācandra in his Kriyākalāpa-commentary while explaining the Airyāpathikī, 2 (see: Daśabhakti, Sholapur 1921, p. 26). — In the scribal verse, Kalyāṇôdadhi means Kalyāṇasāgara. The scribe calls himself Devendrâbdhi in a Ms. dated in the same year, see Cat. RajORI 1, p. 331 (col. 11 to No. 2798). — The post-colophon vs. 1[b] (giving the granthâgra) is to be read as: granthe 'tra syur anuṣṭubhāṃ (see R. MITRA, Notices, No. 2608). Jīrṇṇadurga-mentioned in the praśasti-vs. 39 is modern Junagadh. Bhāvavijaya (see vs. 37) is the author of the Sugamā on the Uttarādhyayana-sūtra (cf. **Ser. No. 14** and **33**). For details about Hīravijayasūri (praśasti-vs. 32 and maṅgala-vs. 6) see VIDYĀVIJAYAJI's work "A Monk and a Monarch" (adapted by D.R. MANKAD, Ujjain, saṃ. 2000: "Shree Vijaydharmasūri Jain Books Series, No. 59"). Weber (Verzeichnis, 2.3, p. 1202, fn. 3) gives saṃ. 1583-1652 as the dates of this famous monk who was a contemporary of King Akbar. — The work was composed in saṃ. 1708 (see praśasti-vs. 39). For a long summary of its contents (in Skt.) see MITRA, Notices, Pt. 8, pp. 65ff. For its subject-matter also compare SCHUBRING, Doctrine, Chap. V (with further references). — For the full praśasti see DARŚANAVIJAYA, Paṭṭâvalī Samuccaya, 1, pp. 144-7. On Fol. 1B, there is a miniature depicting Tirthaṅkara. Many figures and diagramms are to be found in the Ms., some cover the whole side. At times, free space is left for undrawn ones. See e.g. Fol. 3B. — Fol. [60[1]] is a later addition. — The two Berlin Mss. described by WEBER and SCHUBRING are incomplete.

Serial No. 138

Leumann : S 433[f]. (Max-Müller-Stiftung, 133) Wickersheimer : 4526.

Description. Indian paper. Folios : 5. Size : 26 × 11.2 cm. Lines : 4 (mūla) and 8-12 (ṭabo) (20.5 × 8.5 cm). Devanāgarī. Good condition. No date. Plate 4

Lokanālikā (Pkt.) by DHARMAGHOṢA. With an anonymous Guj.-ṭabo.

«Begins (1) A :» śrī-gurubhyo namaḥ.
jiṇa-daṃsaṇaṃ viṇā jaṃ loyaṃ pūrantu jamma-maraṇehiṃ
bhamaï jīo 'ṇanta-bhave tassa sarūvaṃ kim avi vucchaṃ (1) *etc.*

«Ṭabo :» jina darśana vinā ja je, loka caūda rāja pramāṇa janma-maraṇiiṃ karī pūrataü, hūtau, jīva bhamaï anante bhave karī, teha lokanū svarūpa kāïeka kahisū (1) pahilū lokanū saṃsthāna kahaï, viloṇū vilotā sthānaki rākhyā paga tima, kaḍi dīdhā kara-yugma puruṣanī ākṛti isyaü ākāra chaï jehanaü, valī loka utpatti[1] nāśa[2] dhruva[3] guṇe saṃyukta sahita, dharma[1] adharma[2] ākāśa[3] pudgala[4] jīva[5] kāla[6] e cha dravye bhākhiu (2) *etc.*

«Ends (5) B :»
saga-culasī 784, paṇa-aḍasī 588, igatīsa-chattīsa 3136, tivisa-bāvannā 2352
paṇa-caüyāla-juyā bārasa 12544, caü-ṇaü ya <saya> say'-aṭṭh'ahīyā 9408 (32)
īya payara lihiya vaggiya saṃvaḍḍhiya logasāram uvalabbha
suya-dhamma-kittiyaṃ taha jayahā jahā bhamaha iha na bhisaṃ (33)

«Colophon :» iti śrī-Lokanālibatrīsī samāptāḥ. śrīr astuḥ. cha.

«Ṭabo :» adho-loki 196 caüguṇa karatā sātasīi caürāsī pratara rāja, ūrddhalokaï ekasaū 47 caüguṇā karatā pāčasīiaḍhyāsī pratara rāja, valī sātasīu caürāsī caüguṇā karatā 2352 sūcī hui, adho-loki sūcī 3136 caüguṇī karatā kījai taü bāra sahasra pāčasiī anaï caūālīsa sūcī rāja hui, ūrddha-loki 2352 caüguṇā karatā nava sahasra cyārisiī āṭha khāḍūā hui (32)
ima pratara likhita[1] varggita[2], saṃvarttita lokanū sāra tattvaü lakhīnaï, śrutisidhhāṃta-vacana-naï viṣaï tima yatna karu jima valī eha caturddaśa rajvâtmaka lokamāhī na bhamaü bhamaü nahi (33)

«Colophon :» iti śrī ka° etalaï śrī-Lokanāli-batrīsī-naü artha saṃpūrṇa huu, śrīḥ.

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 790, No. 4526. PETERSON, 3rd Report, Appx. p. 223, No. 61. PAVOLINI, Mss. Ind. Firenze, p. 127, No. 624. SCHUBRING, Jaina-Hss. PrStB, Nos. 800-801. VELANKAR, JRK, p. 339 (I. Lokanālikā). — Publ. Ātm. Ser. 3. saṃ. 1968. (The edition in the Prakaraṇaratnâkara, Pt. 2, pp. 720-36, is mentioned by LEUMANN).

Notes. The ṭabo in our Ms. differs from the "bālâvabodha" by Kalyāṇa composed in saṃ. 1712, see Jaina-Hss. No. 801. (Kalyāṇa's work is not registered in JRK). — The Mūla has 32 verses. Hence it is often called : Lokanāla- besides Lokanāli-, and -dvātriṃśikā, -battisī, or -batrīsī. Its other titles are : Lokanāla-, or Lokanāli-, or Lokanālikā-sūtra. — Its author Dharmaghoṣa is probably to be identified with the 46th ācārya in the Tapāgaccha tradition. See e.g. DARŚANAVIJAYA, Paṭṭâvalī Samuccaya, Pt. 1, pp. 57ff. (Tapāgacchapaṭṭâvalīsūtra of Dharmasāgara, vs. 15 along with its svopajña commentary : **Ser. No. 237**). Also compare Vinayavijaya's praśasti-vss. 14-15 attached to his Lokaprakāśa (**Ser. No. 137**). Dharmaghoṣa is reported to have died in saṃ. 1357. His earlier

name was Dharmakīrti. His teacher Devendra, the author of the five "navya karmagranthas", mentions him as Dharmakīrtti (along with Vidyānanda) as the "saṃśodhaka" of his works; see for instance **Ser. No. 116** (praśasti-vs. 7).

Serial No. 139

Leumann : S 349. (Max-Müller-Stiftung, 49) Wickersheimer : 4433.

For description of this collective Ms. see **Ser. No. 289** (with a list of Texts 1-18).

«Text 10» **Triloka-sāra** (Pkt.) of NEMICANDRA, vss. 309-318. With a Skt.-commentary.

«Begins [12] A :»

«Mūla :»

rūūṇâhiya-paham ida duga saṃvagge puṇo vi lakkha hade
gayaṇa ti-lakkha-vihīṇe vāso valayassa sūissa (309)
lavaṇâdīṇaṃ vāsaṃ duga-tiga-cadu-saṃguṇaṃ ti-lakkh'-ūṇaṃ
ādima-majjhima-bāhira-sūi tti bhaṇanti āyariyā (310) *etc.*

«Commentary :» abhimata-dvīpasya samudrasya sūci-vyāsaṃ valaya-vyāsam āha : kālodaḥ 4 vyāsa-lakṣaṇaṃ 3/5 tad-dvayaṃ viralayitvā 111 / 11111 / 2222222/. anyonya-saṃvargge 8/32 lakṣa hataḥ la 8 / la 32. prathama-rāśau śūnyaṃ śodhyaṃ, dvitīy(e) lakṣa-trayaṃ śodhyaṃ. evaṃ kṛte vala[ya]-vyāsa 8 la. sūci-vyāsaḥ 29 la°. (309) *etc.*

«Ends [12] B :»

«Mūla :»

bāhira-sūī valaya-vvās'-ūṇā caūguṇ'-iṭṭha-vāsa-hadā
igi-lakkha-vagga-bhajidā jaṃbū-sama-valaya-khaṇḍāṇi (318)

«Commentary :» tat-tad-bāhya-sūcī 5 la. valaya-vyāsônā 2/3 la. caturbhir guṇitā 12 la. iṣṭa-vyāsa 2 la. hatā 24 la <la>. eka-lakṣa-varga 1 la-la. bhaktā jaṃbū-sama-valaya-khaṇḍāni 24. evaṃ dhātakī-khaṇḍâdiṣu ///

References. LEUMANN, WZKM 11, p. 303. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 780, No. 4433 (does no mention this Text). VELANKAR, JRK, pp. 162-3 (II. Trilokasāra). NCC 1, p. 278[b]. — Publ. : (MDJG 12.1919).

Notes. LEUMANN does not mention Texts 9 and 10 of the Ms. S 349 in WZKM 11. His tentative ascription to "Abhayanandin (?)" has proved to be faulty. — For vs. 310 compare Yativṛṣabha's Triloka-prajñapti, 5.34 (ed. UPADHYE and others, JJG 1. Pt. 1.1956[2], Pt. 2.1951[1] : Jadivasaha's Tiloya-paṇṇatti, p. 533).

Serial No. 140

Leumann : S 349. (Max-Müller-Stiftung, 49) Wickersheimer : 4433.

For descripion of this collective Ms. see **Ser. No. 289** (with a list of Texts 1-18).

«Text 9» **Triloka-sāra** (Pkt.) of NEMICANDRA, vss. 758-776. With Skt.-glosses and tables.

«Begins (*1[= 11]) A:» oṃ namaḥ.
taṃ bāṇaṃ dhṛtvā jīvâkṛtiṃ dh(a)nu-kṛtiṃ cânayati:
isu-hīṇaṃ vikkhaṃbhaṃ caüguṇid'-isuṇā hade du jjīva-kadī
bāṇa-kadī chahi guṇidaṃ tattha jude dhaṇu-kadī hodi (758)
Kurv-ādīnāṃ kṛtta-viṣkaṃbhânayanaṃ
isu-vaggaṃ caü-guṇidaṃ jīvā-vaggaṃ hi pakkhivittāṇaṃ
caü-guṇid'-isuṇā bhajide ṇiyamā chaṭṭhassa vikkhaṃbho (759) *etc.*

«Ends (*2 [= 13]) A:» atha jīvānāṃ dharmmāṇāṃ ca cūlikāṃ pārśva-bhujaṃ câha:
puvv'-avara-jīva-sese dalide iha cūliyā tti ṇāma have
dhaṇu-duga-sese dalide pāsa-bhujā dakkhiṇ'-uttara do (776)
dakṣiṇôttara-Bharatâdau, uttarasmin Airāvatâdau ca, pūrvâpara-jīvayor adhike hīnaṃ śeṣayitvā dalidêśasya cūlikêti nāma bhavet. ... idam arddhitâṃśaṃ ca $\frac{9}{19}$ paraspara-hāra-guṇanena sama-cchedaṃ kṛtvā $\frac{19}{38}\ \frac{18}{38}$ melayet 9. $\frac{37}{38}$ etāvatā Vijayâr=dha-cūlikā syāt. ... bāṇa $\frac{225000}{19}$ ///

References. See the preceding Entry.

Notes. Fol. [11] is the immediate predecessor of Fol. [13]. (Fol. [12] contains Text 10 = **Ser. No. 139**). Fol. [13]B is blank. — According to PJVS, the vss. 758-759 and vs. 776 of our Ms. are the vss. 760-761 and vs. 778 respectively in the MDJG edition (which we could not procure).

3.4 General Philosophical Works

Serial No. 141

Leumann: S 331. (Max-Müller-Stiftung, 31) Cat. Gén.: 4414.

Description. Indian paper. Folios: 11. Size: 26 × 14.3 cm. Lines: 6-9 (circa 20.5 × 10 cm). Devanāgarī, writing clumsy. Good condition. Date: saṃvat 1919.

Dravyasaṅgraha (Pkt.) by NEMICANDRA.

«Begins (1B):» oṃ namaḥ siddhebhyaḥ.
jīvam-ajīvaṃ davvaṃ jiṇavara-vasaheṇa ṇiddiṭṭhaṃ
devinda-binda-bandaṃ bande ta[ṃ] savvadā sirasā (1)
uktaṃ ca: bhavaṇâlaya cālīsā vyantara-devāṇa hunti ba[t]tīsā
kappâmara caüvīsā cando sūro ṇaro tirio (1 [= 2]) *etc.*

«Ends (11 A)::» svāgatā-chanda:
Davvasaṅgaham iṇaṃ muṇi-ṇāhā
dosa-saṃ(s)aya-cudā suda-pu[ṇ]ṇā
sodhayantu taṇu-suttadhareṇa
Ṇemicanda-muṇiṇā bhaṇiyaṃ jaṃ (58)

«Colophon:» iti mokṣa-mārga-pratipādakas tṛtīyo 'dhikāra. iti śrīNemacanda-ācārya-kṛta-Dvayasaṃgraha-gāthā samāptām.

«Scribal remark:» saṃmat 1919 kā miti jyeṣṭa sukala 7 budavāra śrī śrī śrīśrīśrī.

References. LEUMANN, WZKM 11, p. 303 (and p. 304). SCHUBRING, Jaina-Hss. PrStB, Nos. 732-34. KĀSLĪVĀL, Rāj. Sūcī, 4, p. 885[b]. VELANKAR, JRK pp. 181-82. — Ed. S.C. GHOSHAL, SBJ 1.1917 (with an Engl. translation and Brahmadeva's commentary).

Notes. A sort of Skt.-chāyā appears between the lines or on the margins. — This version, containing 58 vss. (SCHUBRING has 64 vss.), is called bṛhad-Dravyasaṅgraha to distinguish it from the smaller laghu-Dr. of 26 verses, see WZKM 11, p. 304. SCHUBRING calls it Davvasaṃgaha (cf. vs. 58). — The author is designated as Nemicandra saiddhāntika (SCHUBRING), siddhānta-cakravartī (Ed. SBJ), saiddhānta-deva (WZKM), ācārya (KĀSLĪVĀL), or muni (J. MUKHTĀR, PJVS, Intr. pp. 92-94). By KĀSLĪVĀL and others he is often confused with Nemicandra, the author of Gommaṭa-, Triloka-, Labdhi-sāra, etc.; see J. MUKHTĀR. MUKHTĀR puts our author in the 11th cent. A.D., cf. the Intr. of Brahmadeva's commentary. — There are many persons named Nemicandra; see for instance BHUJABALĪ ŚĀSTRĪ, PrSgr [Arrah], Index, p. 9[a].

Serial No. 142

Leumann : S 386. (Max-Müller-Stiftung, 86) Wickersheimer : 4471.

Description. Palm-leaf. Folios : 260 (for original foliation see below). Size : ca. 25.7 × 5.7 cm. Lines : 8-9 (22 × 4.5 cm). ◘ twice. Kannaḍa (often uninked). Good condition. Wooden covers. No date.

Pratiṣṭhātilaka (Skt.) by NEMICANDRA deva. Incomplete.

«Begins [I] (1) A :» śrīVītarāgāya namaḥ. śrīr astu. gaṇadharâdi-mahāmunibhyo namaḥ.

śrīmat-triloki-tilakaṃ jinêndraṃ
tattvârttha-tīrtthe ti<ka>lakaṃ pratiṣṭhaṃ
natvā Pratiṣṭhātilakaṃ pravakṣye
saṃgṛhya sāraṃ jina-saṃhitānāṃ (1)
Indranandy-ādi-yogîndra-Pratiṣṭhāśāstrasaṅgrahāt
pūrvvâcāryya-praṇītaṃ syād idaṃ tena pramāṇyatāṃ (2) ...
pratiṣṭhānāṃ pradhānatvāt pratiṣṭhā tilakaṃ mataṃ
pratiṣṭhā sthāpana-nyāsā jinâdi<ḥ>-pratimādiṣu (4) *etc.*

(Fol. [II] 73 B :) atha pratiṣṭhā-niṣṭhāpana-kriyāy(ā)ṃ pūrvvâcāryyânukrameṇa sakala-karmma-kṣayârtthaṃ bhāva-pūjā vandanā .. .. sametaṃ Śānti-bhakti-kāyotsargaṃ karomy aham ity uccāryya Sāmāy(i)ka-daṇḍaka-Caturvviṃśatistav(aṃ) paṭhitvā Śānti=bhaktiṃ prayuñjeta.

itthaṃ vidhatte jina-puṅgavasya
nirvvāṇa-lābhôtsava-saṃvidhiṃ yaḥ
nirvvāṇa-lābhāt padam āśu yāsyaty
amutra nūnaṃ saha-dharmma-*nemiḥ*. śrī.

«Colophon :» ity Arhatpratiṣṭhāsārasaṃgrahe Nemicandradeva-viracite Prati=ṣṭhātilaka-nāmni nirvvāṇa-kalyāṇa-vidhir nnāma dvādaśa paricchedaḥ (12). śrī śrī.

«Ends [II] (79) B :» dakṣiṇa-dalâbhyantare
svātmastha-sāmānya-viśeṣa-s(â)rttharn
sākṣātkaroty eva samaṃ sadā yaḥ
suniścitānāṃ bhava-bodhaka tvaṃ
siddhâtmano dṛṣṭi-guṇaṃ yajāmi.
oṃ hrīṃ siddha-darśana-guṇa ehi ity-ādi.

nairutya[!]-dalâbhyantare
ananta-vijñānam a<ṃ>nanta-dṛṣṭiṃ
dravyeṣu sarvveṣu ca paryyaseṣu ...
īśāna-dalâbhyantare
bhavâgni-śāntyai vihita-śramo (yo)
bodhâtmanâyaṃ pariṇāmam eti
svātmôttha-saukhyâika-nibandhanaṃ taṃ
siddhâtma-nirbbādha-gu[ṇaṃ yajāmi]///

References. LEUMANN, WZKM 11, p. 298, p. 307. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 784, No. 4471. BHUJABALI śāstrī, Kannaḍa-sūcī, p. 82, Nos. 17-18, p. 215, No. 10, and p. 287, Nos. 4-6. NCC 1, p. 393[b]. VELANKAR, JRK, p. 16, and p. 261[a] (III. Pr.). — Publ. (Sholapur, no date: JRK).

Notes. The original foliation written in the left-hand ◙ on back sides is: [I:] 1-9[1]-9[2]-22-23[1]-24[1]-25[1]-26[1]-27-28[1]-29[1]-23[2]-24[2]-25[2]-26[2]-28[2]-29[2]-30-34-35[1]-35[2]-36[1]-36[2]-37-60[1]-60[2] [= 61] -62-72[1]-73[1]-72[2]-73[2]-74-171 (often written as 1<0>11 etc, cf. our Intr. §5.10); [II:] 1-45 (46 missing), 47-73 (74 missing), 75-79. [I] contain Pariccheda 1-7, [II] P. 8-12 (with lacuna) and 13/// (P. 13/// up to 18 are lost). — Foll. [I]29[1]B, [I]36[1]B, and [II]44B are blank. Many Folios are uninked, some of them having foliation on the front side in the left-hand margin; these seem to be a later supplement. Thus, this is a compound Ms. vide Intr. §3.5.1. — The work is often called Arhatpratiṣṭhāsārasaṅgraha (e.g. Colophon to P. 12), or Nemicandra-saṃhitā (NCC). It is based on an earlier work by Indranandin (ca. 934 A.D.) which is called Pratiṣṭhā-kalpa, -pāṭha, etc. (NCC 2, p. 253[a]). The author Nemicandra-deva (VELANKAR: 16th cent. Vikrama Era) is to be distinguished from his name-sakes N. siddhāntacakravartin and N. saiddhāntika, see for instance **Ser. No. 122**. — (For other works called Pratiṣṭhā-tilaka, -pāṭha, etc. see JRK, p. 261). — For Sāmāy(i)ka-daṇḍaka, mentioned at the end of Pariccheda 12, see **Ser. No. 333**; for Śāntibhaktí, see **Ser. Nos. 97-98**.

Serial No. 143

Leumann: S 383. (Max-Müller-Stiftung, 83) Wickersheimer: 4468.

Description. Indian paper. Folios: 42. Size: 26.5 × 12.5 cm. Lines: 16 (21.2 × 9.2 cm). Devanāgarī. Good condition. No date.

Anekānta-jayapatākā (Skt.) by HARIBHADRA. The auto-commentary with the Ṭippaṇaka by MUNICANDRA.

«Begins (1) B:»
śeṣa-matam atiśayānā yasyânekānta-jaya-patākêha
hartum aśakyā kenâpi vādinā, naumi taṃ Vīraṃ (1)
katipaya-viṣama-pada-gataṃ vakṣ[y]e 'nekāntajayapatākāyāḥ
vṛtter vivaraṇam aham alpa-vuddhi-vuddhyai samāsena (2)
nanu, śabdârthayos tādā[t]mya—tad-utpatti-saṃvandha-virahāt vācya-vācakatva[m] eva nâsti, tataḥ kathaṃ sadbhūta-vastu-vāditva-lakṣaṇaś caturtho 'tiśayo ghaṭate (i)ty āśankyôktam: poggala .. ko saddo ... *etc.*

«Ends (42) B:» tathā ca paṭhanti:
ārtta-dhyānâkhyam ekaṃ ... (1) saṃvegaś ca vairāgyaṃ ... (2)
... (3) ... (4) ... (5) ... (6)
evaṃ vijñāya tat-tyāga—vidhi-tyāgaś ca sarvvathā
vairāgyam āhuḥ sajjñāna-saṅgataṃ tattvadarśinaḥ (7)
tato mohasyâsu(kh)a-yuktasya ca prāṇino yaḥ saṃvegas tad-yuktā yâsau kṛpā, tasyās tyāga[ta]ḥ parihārāt. sakāśā(d) yad anyad-vilakṣaṇam ābhyāṃ kṛpābhyāṃ tṛtīya-kṛpā-lakṣaṇaṃ hitaṃ tad yuktatvena mamêti.

«Colophon:» iti śrī-Municaṃdrasūri-viracite 'nekāṃtajayapatākā-vṛtti-ṭippa=ṇake muktivād(â)dhikāraḥ samāptaḥ, cha.

tat-samāptau ca samāptam idaṃ nija-vineya-Rāmacaṃdragaṇi-kṛtâtyaṃtâttaraṃga-sāhāyyena śrīmad-Anekāntajayapatākā-vṛtti-ṭippaṇam iti, cha.

«Scribal Remarks:» graṃthâgra 1700. śrīr astu, kalyāṇam astu. śrī śrī śrī.

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 784, No. 4468. PETERSON, 3rd Report, p. 194, No. 4. SCHUBRING, Jaina-Hss. PrStB, No. 713. KĀPAḌIĀ, Cat. BhORI 18.1, Nos. 2-3. VELANKAR, JRK, p. 9. NCC 1, pp. 219-20. — Ed. H.R. KĀPAḌIĀ, Baroda GOS 88.1940, 105.1947. (For the YJG 40.1910, 1913 edition see Jaina-Hss. and NCC).

Notes. In the first line of Fol. 1B, the scribe has kept free space, probably for inserting bhale and namaskāra-phrase. — On Haribhadra, the author of the mūla and the svopajña vivaraṇa, his other works and date, etc. see KĀPAḌIĀ's Introductions to his edition. SCHUBRING assigns Haribhadra to "ca. 750 A.D.". For Haribhadra also compare **Ser. No. 19**. — Cat. BhORI 18.1, No. 3 and Ed. KĀPAḌIĀ (2. p. 238) have an additional post-colophon verse (kaṣṭo granthas etc.), which recurs in Municandra's Lalitavistarā-pañjikā (see for instance Cat. BhORI 17.3, No. 845). Municandra's Ṭippaṇaka is a gloss on Haribhadra's svopajña Vṛtti, which again is a commentary to his Anekāntajayapatākā. The Ṭippaṇaka is called Vivaraṇa in the maṅgala-vs. 2 and in Ed. KĀPAḌIĀ. The Ṭippaṇaka was composed in saṃ. 1176 according to BELĀNI (JGGk, pp. 17-8), who says that Municandra belonged to the Vaḍagaccha (i.e. Bṛhat-Tapā- or Bṛhad-gaccha) and was the teacher of vādi Devasūrī. Municandra died in saṃ. 1178 (1121 or 1122 A.D.). — VIJAYAKUMUDASŪRI (ŚBh. sūcipatra, pp. 44-5, No. 20) ascribes the Ṭippaṇaka to Rāmacandragaṇi, a pupil of Municandra. But Rāmacandra only assisted his teacher in the work, see for example our Colophon.

Serial No 144

Leumann: S 375. (Max-Müller-Stiftung, 75) Wickersheimer: 4460.

Description. Indian paper. Folios: 258. Size: 26.6 × 12.7 cm. Lines: 14 (20.4 × 9.7 cm). Devanāgarī. Good condition. No date.

Pañcāśaka (Pkt.) by HARIBHADRA. With the Skt.-commentary by ABHAYADEVA.

«Begins (1) B:»

sa[d]-dṛṣṭīnāṃ samastârthaḥ gobhir yasya prakāśitaḥ
tan natvā śrī-Mahāvīraṃ tigma-raśmiṃ tamopahaṃ (1)
vṛddha-vyākhyânusāreṇa vṛttiṃ vakṣye samāsataḥ
Pañcāśakâhva-śāstrasya dharmma-śāstra-śiromaṇeḥ (2)

iha hi, visphura[n]-nikhi<khil>lâtiśaya-tejo-dhāmani duḥkhamā-kāla-vipula-jalada-paṭalâvalupyamāna-mahimani nitarām anupalakṣ[y]ībhūta-Pūrvagatâdi-bahutama-gran=tha-sārtha-tārak(a)-nikare Vīra-gaditâgamâṃbare paṭutara-bodha-locanatayā sugṛhītā-nā<ṃ>madheyo bhagavān śrī-Haribhadrasūris tathāvidha-puruṣārtha-siddhy-arthinām apaṭu-dṛṣṭīnām unnamita-jijñāsā-buddhi-kandharāṇām idaṃyugīna-mānavānāṃm āt=manôpalakṣyamāṇān vivakṣitârtha-sārtha-sādhana-samarthān katipaya-pravacanârtha-tāra-tāraka-viśeṣān upadidarśayiṣu[ḥ] pañcāśad-gāthā-parimā<ṃ>ṇatayā Pañcāśakâ=bhidhānāni prakaraṇāni cikīrṣur abhyasta-śrāvaka-dharmmo yati-dharmma-yogyo bha=vatîti nyāyam aśritya Śrāvakadharmaprakaraṇaṃ tāvad ādito bibhaṇiṣur maṅgala-saṃbandhâbhidheya-prayojanâbhidhāyikām imāṃ gāthām āha (cha):

namiūṇa Vaddhamāṇaṃ sāvaga-dhammaṃ samāsao voccham
sammatt'-āi-bhāv'-attha-saṅgayaṃ sutta-ṇīie (1) *etc.*

«Ends (258) A :»
jamhā eso suddho aṇiyāṇo hoi bhāviya-ma(ī)ṇaṃ
tamhā kareha sammaṃ jaha viraho hoi kammāṇaṃ (44)

«Colophon :» tapovi[dhi]prakaraṇaṃ samāptaṃ. graṃthâgraṃtha 1187. (19). tat-samāptau Paṃcāśikāni samāptāni, cha.

«Commentary :» yasmāt kāraṇāt eso tti ida[m a]na[n]tarôktaṃ tapaḥ śuddhaṃ ... yathā yena prakāreṇa viraho vināśo bhavati jāyate karmaṇāṃ jñānâvaraṇâdīnām. iha ca viraha-śabdena (śr)ī-Haribhadrâcārya-kṛtatā prakaraṇasya sūcitā, virahânkatvāt tasyêti gāthârthaḥ.

«Colophon :» ekonaviṃśatitamaṃ Paṃcāśakaṃ vṛttitaḥ samāptaṃ, cha. sa=māptā cêyaṃ Śiṣyahitā-nāmā sitapaṭa-paṭaladhāna--prāvacanika-puruṣa < puru > pra=vara--caturddaśaśata-saṃkhyā-prakaraṇaprabaṃdha-praṇāmi--sugṛhīta-nāmadheya--śrī-Haribhadrasūri-viracita-Paṃcāśakâkhya-ṭīkêti, cha.

«Commentator-praśasti :»
yasminn atīte ... śrī-Varddhamānaḥ ... (1)
śiṣyo 'bhavat tasya Jineśvarâkhyaḥ
... Candrakulâṃbarasya (2)
anyo 'pi vijño bhuvi Buddhisāgaraḥ, ... (3)
[*verbatim* :] tayor imāṃ śiṣyavarasya vākyā
vṛttiṃ dhān śrī-Jinacaṃdrasūre
śiṣyas tayor eva vimuca-buddhir
graṃthārttha-bodhe 'bhayadevasūri (4)
vodho na (5)
yad iha kim api dṛbdhaṃ ... (6)
catur-adhika-viṃśati-yute varṣa-sahasre śate ca siddhêyaṃ
Dhavallaka-pure vasatyai dhanapatyor Vakula-Vandikayoḥ (7)
Aṇahilāpāṭaka-nagare saṃthāvāre rvarttamāna-buddha-mukhyaiḥ
śrī-Droṇâcāryâdyair vidvadbhiḥ śodhitā ca ti (8) cha
[Fol. 258A :] tā cêti (8) cha.

«Colophon :» iti śrī-Paṃcāśaka-ṭīkā samāptam idam. graṃthâgraṃtha 11282.

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 783, No. 4460. PETERSON, 1st Report, Appx. p. 68, No. 94 and p. 99, No. 174. PUṆYAVIJAYA, Cat. ŚBh. Cambay, p. 148, No. 93; p. 163, No. 100; and p. 177, No. 108.1. Cat. LDI, No. 2365 (1, p. 304). R. MITRA, Notices, No. 4208 (10, p. 306). JINAVIJAYA, Cat. RajORI, 1, p. 136, Nos. 1118-19. VELANKAR, JRK, pp. 230-31. NCC 1, p. 276[a]. — Publ. Mūla : Ratlām ṚKŚS, 1928, pp. 1-58. Mūla and commenary : (ĀgS 1919 : NCC). Also compare Cat. 10. Skt. Books, pp. 1854-55, and JRK.

Notes. In the Ms., LEUMANN has noted the number of work and verses of the mūla along with the sources of the quotations in Abhayadeva's commentary. Cf. Übersicht, p. III[a] (L 169 and L 207). It is only the colophon to the commentary in our Ms., where the ṭīkā is called "Śiṣyahitā". — The Prakrit mūla is also known as : Pañcāśaka-sūtra, -prakaraṇa, Pañcāśakāni ; Pañcāsaya, Pañcāsaga, Pañcāsaga-pagaraṇa, etc. "Srāvakadharma" used for the whole work by PETERSON (1st Report, Appx. No. 174) is in reality the title only of the first part (see below). The work consists of 19 parts (cf. the figure "19" in our first Colophon). Each part (or chapter or "work") is called Prakaraṇa or Pañcāśaka because of its containing fifty verses. In the concluding verse of each of these parts, we find the word viraha or bhavaviraha, which hints at the author Haribhadra, the "virahânka" or "bhavavirahânka". Also compare our Notes in **Ser. No. 146.**

The 19 parts of the Pañcāśaka are called (often with prakaraṇa or pañcāśaka added to the name given):

1. Śrāvakadharma (vss. 1-50), ending in the RKŚS 1927 ed. on p. 4.4
2. Dīkṣā (vss. 51-94), on p. 6. 10
3. Caityavandana or Vandana (vss. 95-143), on p. 9.8.
4. Pūjā or Pūyā-pagaraṇa (vss. 144-194), on p. 12.7
5. Pratyākhyāna (vss. 195-244), on p. 15.6
6. Stavana or Stavanavidhi (vss. 245-294), on p. 18.5
7. Jinabhavana or Jinabhavanakāraṇavihi (vss. 295-344), on p. 21.6
8. Pratiṣṭhā or Paiṭṭhāvihī (vss. 345-394), on p. 24.7
9. Yātrā or Jattāvihi (vss. 395-444), on p. 27.9
10. Śrāvakapratimā or Uvāsagapaḍimāvihī (vss. 445-494), on. p. 30.10
11. Sādhudharma or Sāhudhammavihī (vss. 495-544), on p. 33.12
12. Yatisāmācāri or Sāmāyārī (vss. 545-594), on p. 36.13
13. Piṇḍavidhi or Piṇḍaviśuddhi (vss. 595-644), on p. 40.2
14. Śīlâṅga or Sīl'aṅga (vss. 645-694), on p. 43.3
15. Ālocanāvidhi or Āloyaṇāvihī (vss. 695-743), on p. 46.5
16. Prāyaścitta or Pāyacchittavihī (vss. 744-794), on p. 49.7
17. Kalpavyavasthā or Ṭhiyâṭhiyakappavihī (vss. 795-846), on p. 52.10
18. Sādhupratimā or Sāhupaḍimāpayaraṇa (vss. 847-896), p. 55.11
19. Tapovidhi or Tavovihipayaraṇa (vss. 897-940), on p. 58.7.

For a work called "Upadhāna-pañcāśaka" and ascribed to Haribhadra or Abhayadeva see JRK, p. 53[b]. — The commentary was composed in saṃ. 1124 at Dhavallakapura (modern Dholka, Taluka head-quarters in Ahmedabad Dist.) by Abhayadeva, the navâṅgavṛttikāra. See praśasti-vs. 7. Also compare JRK; KLATT, Specimen, p. 2; and KĀPAḌIĀ, PBhS, pp. 153-4. (For Abhayadeva also refer to **Ser. No. 2**). It was corrected by Droṇâcārya at Aṇahilapāṭaka (modern Patan), see praśasti-vs. 8. Droṇâcārya similarly corrected Abhayadeva's Praśnavyākaraṇa-vṛtti, cf. **Ser. No. 8**. — Abhaya=deva's Skt. commentary was utilised by Yaśodeva in his Prakrit Cūrṇi (composed in saṃ. 1172) on the first three parts of the Pañcāśaka. Compare the next Entry.

Serial No. 145

Leumann: S 420[b]. (Max-Müller-Stiftung, 120) Wickersheimer: 4506.

For description of this composite Ms. see **Ser. No. 47** (with a list of Texts 1-5).

«Text 5» **Pañcāśaka** (Pkt.) by HARIBHADRA, vs. 493 (or 10.49). With the Skt. explanation of ABHAYADEVA (on Pañcāśaka, vs. 40).

(Fol. 7A[15]-7B:)

jutto khalu esa kamo oheṇa saṃpaīṃ viseseṇaṃ
jamhā asuho kālo duraṇucaro saṃjamo ittha (1)

vyā°: eṣo 'nantarôktaḥ pratimânuṣṭhānâdi-kramaḥ pravrajyā-pratipattau paripāṭiḥ kathaṃ ity āha: oghena sāmānyena. nanu sarvathâiva ? ...
yasmāt kāraṇād aśubhânubhāvaḥ kālo duḥkhamā-lakṣaṇo varttate. tataś ca duranucaro duḥkhâsevyaḥ saṃyamaḥ saṃyatatvaṃ. atrâśubha-kāle 'taḥ pravrajitu-kāmena pratimâ=bhyāso vidheya iti bhāvaḥ.

prathama-paṃcāśaka-vṛttau Abhayadevasūri-kṛtāyāṃ, cha.

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 788, No. 4506. — For References to the source work see the preceding Entry.

Notes. Both LEUMANN and WICKERSHEIMER are silent about this Text. LEUMANN includes it probably under "Citations". — According to our Colophon, the Text is a quotation from Abhayadeva's Skt.-commentary on the 40th vs. of the first Pañcāśaka (called Śrāvakadharma=pañcāśaka) of Haribhadra. (The Bhāvnagar edition of the Pañcāśaka with Abhayadeva's commentary

is not at hand). The source of the Pkt.-vs. (jutto) is the same mūla, viz. Pañcāśaka. In the ṚKŚS 1928 edition, p. 30, it is numbered 493 (jutto puṇa esa ...). It is the last but one (i.e. 49) vs. of the tenth Pañcāśaka (called Upāsakapratimāpañcāśaka). In his Cūrṇi on the Śrāvakadharmapañcāśaka, vs. 40, Yaśodeva (saṃ. 1172, cf. JRK, p. 231[a]) cites the same Pkt. vs., see ed. DLJP 102.1952, p. 125.

Serial No. 146

Leumann : S 431. (Max-Müller-Stiftung, 131) Wickersheimer : 4519.

Description. Indian paper. Folios : 40. Size : 28.3 × 12.7 cm. Lines : 3-4 (mūla) and ca. 7 + 7 (commentary) (22.5 × 10 cm). Tripāṭha. Devanāgarī. Good condition. No date.

Ṣoḍaśaka (Skt.) by HARIBHADRA. With the commentary of YAŚOBHADRA sūri.

«Begins (1) B :» §O oṃ namaḥ sarvajñāya.
praṇipatya jinaṃ Vīraṃ saddharma-par(ī)kṣakâdi-bhāvānāṃ
liṅgâdi-bhedataḥ khalu vakṣye kiñcit samāsena (1)
bālaḥ paśyati liṅga[ṃ] madhyama-buddhir vicārayati vṛttaṃ
āgama-tattvaṃ tu budh(a)ḥ parīkṣate sarva-yatnena (2) *etc.*

«Commentary :» §O oṃ namaḥ sarvajñāya.
amṛtam ivâmṛtam anaghaṃ jagāda jagate hitāya yo Vīraḥ
tasmai moha-mahāviṣa-vighātine stān nama[s] satataṃ (1)
yasyāḥ saṃsmṛti-mātrād bhavanti matayaḥ sudṛṣṭa-paramârthāḥ
vācaś ca bodha-vimal(ā)ḥ sā jayatu Sarasvatī devī (2)
iha bhava-jaladhi-nimagna-sattvâbhyujjihīrṣās(ū)dyatena sva-hita-saṃpādana-nipuṇena guru-lāghava-cintā-praśnârtha-vyākaraṇa-samarthena viduṣā sa[d]dharmma-par(ī)kṣāyā yatno vidheyaḥ ... [ā]cārya ṣoḍaśakâdhikāra-pratibaddha-prakaraṇam ārebhe. Hari=bhadrasūris tasya câdāv eva maṅgala-prayojanâbhidheya-saṃbandha-pratipādanârtham idam āryā-sūtraṃ jagāda : praṇipatyêtyādi. praṇipatya namaskṛtya ... (1) sa[d]dharmma-par(ī)kṣakasya trividhasya vyāpāram upadarśayati : bāla ityādi. bālo viśiṣṭa-viveka-vikalo liṅga[ṃ] veṣam ākāraṃ bāhyaṃ paśyati ... *etc.*

«Ends (40) B :»
ete pravacantaḥ khalu samuddhṛtā manda-mati-hitârthaṃ tu
ātmânusmaraṇāya ca < pra > bhāvā bhava-viraha-siddhi-phalāḥ (16)
dharmma-śravaṇe yatnaḥ satataṃ kāryo bahu-śruta-samīpe
hita-kāṅkṣibhir nṛsi[ṃ]hair. vacan(a)[ṃ] na(n)u Hāribhadram idaṃ (17.16)

«Commentary :» kutaḥ punar ete bhāvā bhavatâbhihitāḥ, kim arthaṃ cêty āha : eta ityādi. ete prastutāḥ. pravacanataḥ, pra(ś)astaṃ pramatam avagāḍhaṃ vacanaṃ pravacanaṃ, prakṛṣṭaṃ vacanaṃ. śeṣâgamâpekṣayā pravacanaṃ, sūtrato 'rthataś ca dvādaśâṅga[s] tasmāt.khalu-śabdo vākyâlaṅkāre ... saṃsāra-viraho mokṣas tasya siddhir niṣpattiḥ sâiva phalā yeṣāṃ bhāvānāṃ te bhava-viraha-siddhi-phalāḥ (16) idānīṃ granthakāro garbbhârtha-parijñānāya bahuśruta-bhaktim upadarśayan sva-vacanena prārthanām āha : dharmmêtyādi. durggatau prapantatam ātmānaṃ dhārayatîti dhar=mmaḥ. ... athavā, Haribhadrasūri-stuti-kurvvāṇo 'para eva kaścid idam āha : vacanaṃ nanu Hāribhadram idaṃ. Haribhadrasūrer idaṃ dharmma-gataṃ vacana[ṃ] prakaraṇâ=śrayaṃ tasmād dharmma-śravaṇe bahuśruta-samīpa eva yatno vidheyo bahuśrutebhyo Haribhadrâcārya-v(a)canânulaṃbhād evaṃ ca < na > māhātmya-dvāreṇa saṃst(au)ti (17)
kṛtvā vivara[ṇa]m etat puṇyaṃ yad avāpi tena bhavya-janaḥ
adhyāstaṃ ṣoḍaśa-kalā-śaśi-maṇḍala-bhāsvaraṃ sthānaṃ [1]

«Colophon:» iti Ṣoḍaśaka-vivaraṇaṃ samāptaṃ.
navâṃga-vṛttikāra-śrī-Abhayadevasūri-viracitā Ṣoḍaśaka-vṛtti. samāpto 'yaṃ.

«Scribal Remarks:» śrīr astu. kalyāṇam astu le[kha]ka-pāṭhakayo(ś) cirâyu[ḥ]. śubhaṃ bhavatu. kalyāṇam astu, śreyaḥ.

References. LEUMANN, Übersicht, p. IV[a] (and p. III[b]: L 188, L 189). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 789, No. 4519. R. MITRA, Notices, Nos. 2556, 2716 and 2717 (8, p. 118, pp. 170-1, and pp. 171-2). PETERSON, 4th Report, List, p. 51, No. 1354 and No. 1355. VELANKAR, JRK, p. 405[a]. NCC 1, p. 276[b]. — Publ. mūla only: Haribhadrasūri-ganthasaṅgrahaḥ, Ahmedabad, Jainagranthaprakāśakasabhā, 1939, foll. 37A-48B. Mūla with Yaśobhadra's vivaraṇa and Yaśovijaya's Dīpikā: (DLJP 6.1911).

Notes. The mūla is also called Ṣoḍaśaka-prakaraṇa or -sūtra; Ṣoḍaśa-prakaraṇa. It consists of sixteen chapters (chap. 1-15 having 16 vss. each): 1. Dharmaparīkṣā-ṣoḍaśaka, 2. Deśanā-ṣ., 3. Dharmalakṣaṇa-ṣ., 4. Dharmêcchuliṅga-ṣ., 5. Lokottaratattvaprāpti-ṣ., 6. Jinamandiranirmāpaṇa-ṣ., 7. Jinabimba-nirmāpaṇa-ṣ., 8. -pratiṣṭhā-ṣ., 9. -pūjāsvarūpa-ṣ., 10. -pūjāphala-ṣ., 11. Śrutajñānaliṅga-ṣ., 12. Dīkṣâdhikāri-ṣ., 13. Guruvinaya-ṣ., 14. Yogabheda-ṣ., 15. Dhyeyasvarūpa-ṣ., and 16. Samarasa-ṣoḍaśaka (17 vss.). Seemingly vs. 16.17 is a later addition, compare commentator's remarks. — R. WILLIAMS (Jaina Yoga, pp. 4-8) would like to distinguish between Haribhadra "Yākimīmahattarā-sūnu" and Haribhadra "Virahâṅka" or "Bhavavirahâṅka" (cf. vs. 16.16). LEUMANN's opinion on this problem is given by SCHUBRING (ZDMG 114.1964, p. 203). — As the "author" of the present Vivaraṇa or Vṛtti, Abhayadeva, the navâṅgavṛttikāra (cf. **Ser. No. 2**), is mentioned in the colophon of our Ms. and also elsewhere, see JRK, p. 405[a] (2). The citations given by R. MITRA (Notices, No. 2717: Ṣoḍaśaka-vivaraṇa of Yaśobhadra) agree with the corresponding parts of our Ms. See also the pratīka of the maṅgala-vs. of Yaśobhadra's commentary given by VELANKAR. Hence our Heading. As the DLJP edition is not at hand, we can just repeat VELANKAR in saying that the commentary ascribed to Abhayadeva is "perhaps the same" as that of Yaśobhadrasūri.

Serial No. 147

Leumann: S 423. (Max-Müller-Stiftung, 123) Wickersheimer: 4509.

Description. Indian paper. Folios: 5 (original foliation: 3-7). Size: 26 × 10.8 cm. Lines: 13 (16 × 7.8 cm) of mūla. Pañcapāṭha. ❖ thrice. Devanāgarī. Tolerable condition, the lower right corner is damaged. No date. Plate 6

Pañcasūtra (Pkt.). With the Skt.-commentary of ŚIVATILAKA. Incomplete.

«Begins (3) A:» ///[bhīsa]ṇo maccū savvâbhāvakārī avinnāyâgamaṇo aṇivāraṇijjo puṇo-2-'ṇubandhī.dhammo esassa osahaṃ eg'-anta-visuddho mahāpurisa-sevio ... sā= dhu-dhamma-paribhāvaṇā suttaṃ cha.
paribhāvie sāhu-dhamme etc.
/// tathā bhayānako mṛtyuḥ sarvâbhāvakārī tat-sādhyârtha-kriyâbhāvāt. avijñātâgamano 'dṛṣṭa-svabhāvatvān mṛtyoḥ. anivāraṇīyaḥ svajanâdi-balena. punaḥpunar anubandhī aneka-yonī-bhāvena. *etc.*

«Ends (7) B:» na esā annesiṃ deā, liṅga-vivajjayāo ta-ppariṇṇā. tay-aṇuggah'-aṭṭhāyāe āma-kuṃbhôdaga-nāsanāeṇaṃ. esā karuṇa tti vuccaï, eg'-anta-parisuddhā, avirāhaṇā-phalā tiloga-nāha-bahumāṇeṇaṃ nisseasa-sāhiga tti.

«Colophons:»

Pavajjā-phala-suttaṃ cha. samāptaṃ Pañcasūtraṃ nāma prakaraṇaṃ kṛtaṃ ciran= tanâcāryaiḥ <vivṛtaṃ Jākinī-mahattarā-sūnu-śrī-Haribhadrâcāryaiḥ cha.>
śubhaṃ bhavatu śrī-śramaṇa-saṃghasya śrīḥ.

samyag-ālocanena na punar glānâpathya-pradāna-nibandhana-karuṇā tat-tad-ābhāsā. iyaṃ câivaṃbhūtā triloka-nātha-bahumānena hetunā niḥśreyasa-sādhikêti. kim uktaṃ bhavati? nânāgamikasyêyaṃ bhavati kiṃtu pariṇatâgāmikasya. asya ca bhagavaty evaṃ bahumānaḥ. evaṃ cêyaṃ mokṣa-sādhikâiva sânubandha-śubha-pravṛtti-bhāvena.

«Colophon :» Pravrajyā-phala-sūtrasya pañcamasyâvacūriḥ saṃpūrṇṇā. śrī-Haribhadrasūri-kṛta-vṛtter upari likhitā bhaṭṭāraka-prabhu-śrī-Jñānasāsagara-sūripādaiḥ. tad upari likhitā śrī-Tapāgacchâdhirāja-śrī-Lakṣmīsāgarasūri-caraṇa-kamalôpāsanā-lālasena Śivatilakagaṇinā sva-parârtham iti cha śrīḥ cha śrīḥ.

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 788, No. 4509. PETERSON, 4th Report, p. 104, No. 1280. SCHUBRING, Jaina-Hss. PrStB, Nos. 880-81. PUṆYAVIJAYA, Cat. ŚBh. Cambay, pp. 139-40, No. 89 and p. 189, No. 115 (4); Cat. Jesalmer, p. 59, No. 158 (8), p. 60, No. 159 (7). VELANKAR, JRK pp. 229-30. — Paṃcasuttaṃ ed. (with Intr., Transl., Notes with copious extracts from Haribhadra's Commentary, and a Glossary) by A. N. UPADHYE (Kolhapur, 1934[2]).

Notes. Minute and clear script, see plate 6. Because of the damage on the edges the commentary is mutilated here and there. — The Pkt. work is called Pañcasūtraka, or Pañcasutta. It consists of five chapters. Our Ms. begins with Chap. II, §6 (p. 19) of UPADHYE's edition. Chapter III (pavajjā-gahaṇa-vihi-sutta) ends on Fol. 4A[10], IV (pavajjā-paripālanā-sutta) on 6A[1]. — The Mss. in the Jesalmer Cat. have only the first Chapter, (pāpa-pratighāta-guṇa-bījâdhāna). — On the basis of <vivṛtaṃ ... -Haribhadrâcāryaiḥ cha> in the «Colophons» to the mūla, LEUMANN thought that the Ms. contained Haribhadra's commentary. WICKERSHEIMER and VELANKAR relied upon LEUMANN. But this was a misunderstanding. The colophon to the avacūri states clearly that the present commentary is based on that of Jñānasāgara, who, on his part, had based his commentary on that of Haribhadra. The extracts in UPADHYE's edition (and Peterson's Report) differ from the respective portions in our Ms. Moreover, VELANKAR (JRK, p. 230) mentions an anonymous avacūri, which may be identical with the present one. — The name of the commentator's guru Lakṣmīsāgara and that of Jñānasāgara are registered in some scribal remarks dated between saṃvat 1511 and 1543 (see A. M. SHĀH, PrSgr [1937], II, Nos. 63, 99, 113, 116, 132, 141, 169, 173, 239, and Nos. 145, 176, 185). Hence, Śivatilaka can be placed in the same period.

Serial No. 148

Leumann : S 340. (Max-Müller-Stiftung, 40) Wickersheimer : 4423.

Description. Indian paper. Folios: 4. Size: 25 × 11.2 cm. Lines: 13 (20.5 × 8.5 cm). ◇. Devanāgarī. Good condition. No date.

Ekaviṃśati-sthāna-prakaraṇa (Pkt.) by SIDDHASENA sūri. 64 verses.

«Begins (1) A :» §O śrī-Vītarāgāya namaḥ.
cavaṇa-vimāṇā[1] nayarī[2] jaṇayā[3] jaṇaṇī ya[4] rikkha[5] rāsio[6]
laṃ(ch)aṇa[7] pamāṇa[8] āuṃ[9] vann[10] antara[11] dikkha[12] tava[13] bhikkhā[14] (1) *etc.*

«Ends (4) B :»
iya ikkavīsa ṭhāṇā uddhariyā Siddhasena-sūrihiṃ
caüvīsa-jiṇa-varāṇaṃ asesa sāhāraṇā bhaṇiyā (64)

«Colophon :» iti śrī-Ekaviṃśatiṭhāṇaṃ saṃpūrṇṇa. śrīr astu, śubhaṃ bha°.

References LEUMANN, WZKM 11, p. 300. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 779, No. 4423. SCHUBRING, Jaina-Hss. PrStB, Nos. 790-791. Cat. 10, No. 7510. PUṆYAVIJAYA, ŚBh. Cambay, p. 470[a]; and Cat. Jesalmer, p. 368[b]. KĀPAḌIĀ, Cat. BhORI 18.1, Nos. 288-97. VELANKAR, JRK, p. 61. — Publ.: (Ed. muni CATURAVIJAYA, Sinor: Khīmacanda Phūlacanda, 1924).

Notes. This work is different from the Ekaviṃśati-sthāna-prakaraṇa of the Digambaras. Our work is also titled: Ekaviṃśasthāna (WICKERSHEIMER), Ekaviṃśatisthāna-prakaraṇa, Ekaviṃśati-sthānaka-pr. or Ikkavīsaṭhāṇaga-pagaraṇa (KĀPAḌIĀ), Ekkavīsaṭṭhāṇa (SCHUBRING), or Ekavisa-ṭhāṇa, or Catuḥśaṣṭi (VELANKAR). The total number of verses is different in different Mss. (Jaina-Hss. No. 790: 68 vss., ibid. No. 791: 70 vss., Cat. BhORI 18.1, No. 294: 69 vss.). For its contents refer to KAPADIA, op. cit. pp. 469f. and KĀPAḌIĀ, PBhS, pp. 110-1. The 'author, called "Siddhasena sādhāraṇa" (cf. sāhāraṇā bhaṇiyā in vs. 64) was a pupil of Yaśodeva sūri. Siddhasena composed his Apabhraṃśa work Vilāsavatīkathā in saṃ. 1123 or in saṃ. 1193 (JRK, p. 358[b]). (For the last but one vs. Aṭṭhāvayammi Usaho, cited by SCHUBRING, Jaina-Hss. No. 791, see **Ser. No. 12**, and **Ser. Nos. 65-66** as well, where we find a Digambara version).

Serial No. 149

Leumann: S 446. Wickersheimer: 4543.

Description. Indian paper. Folios: 36. Size: 26.5 × 11.7 cm. Lines: 7 (mūla) and ca. 12 (ṭabo) (20 × 9 cm). Devanāgarī. Good condition. No date.

Ratnasañcaya (Pkt.) by HARṢANIDHĀNA. With an anonymous Guj.-ṭabo.

«Begins (1) B:» §O

namiūṇa jiṇaṃ Vīraṃ uvayār'-aṭṭhā guruṃ ca sīsaṃ ca
siddhanta-sāra-gāhā bhaṇāmi je rayaṇa-sāricchā (1)
navakāra-ikka-akkhara pāvaṃ pheḍeī satta ayarāiṃ
pannāsaṃ ca paeṇaṃ sāgara-paṇasaya-samaggeṇaṃ (2)
jo guṇaī lakkham egaṃ pūeī vihīe jiṇa namukkāraṃ
titthayara-nāma-go(tta)ṃ so pāvaī sāsayaṃ ṭhāṇaṃ (3) *etc.*

«Ṭabo:» śrī-gurubhyo namaḥ.

śrī-Mahāvīra-ne namīnaī upagārane arthe guru ane celāne siddhānta-nī sāra gāthā che, te kahū chū. ratana-saraṣī (1)

navakāra-no eka akṣara bhaṇatā sāta-sāgaropamnā pāpa jāī, pade āṣē paṃcāsa-sāgaranā, āṣe nokāre pāca-saī-sāgaranā pāpa jāī (2)

je eka lākha nokāra gaṇe, vidh(i) sahita bhagavantanaī pūje lākha pūlaī, te tīrthaṅkara gotra bādhaī, valī sāsvatū ṭhāma mokṣa pāmaī (3) *etc.*

«Ends (36) A:»

Santi Kunthu Ara arahā cattālīsa paṇatīsa tīsā ya
aṭṭhāvīsa caüvīsā dhaṇū Subhūmo M(a)hāpaümo ([5]43)
iya cakkiya taṇūmāṇaṃ Hariseṇo Jayassa Baṃbhadattassa
paṃnnarasa bārasa satta dhaṇū. gāhā āgame bhaṇiyā ([5]44)

«Colophon:» iti śrī-Ratnasaṃcaya-graṃthaṃ paṃ°-Gaṃgarucināṃ la-cakre iti śreyaḥ.

«Ṭabo:» Śāntinātha dhanuṣa 40, Kunthunātha dhanuṣa 35, Aranātha dehamāna dhanuṣa trīsa, aṭṭhāvīsa dhanuṣa Subhūma-cakrī, anē covīsa dhanuṣa dehamāna Mahāpadma-cakrī [543]

e cakravarttinū dehamāna, Hariṣeṇa-cakrī dhanuṣa paṃnara 15, Jaya-cakrī dhanuṣa 12, Vrahmadatta-cakrī sāta dhanuṣa 7. e sarva gāthā āgamane viṣaī kahī ([5]44).

«Colophon:» iti śrī-Ratnasaṃcaya-gāthā-ṭabârthaḥ.

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 791, No. 4543. VELANKAR, JRK, p. 328 (III. Ratnasaṃcaya). — Publ.: (Jainadharmapracārakasabhā of Bhāvnagar, saṃ. 1985).

Notes. On Foll. 1A and 36B we find floral ornamentations very similar to those in **Ser. No. 226**. On Fol. 36B, there is also a notice by a later scribe: ḍā° 3 pra° 19 (= Box 3, Ms. 19), surely a "Library-number" of some old Indian collection, cf. Introduction, § 7.4.3.4. Gaṅgaruci, the scribe of our Ms. may be identical with that Gaṅgaruci, whose pupil Jitaruci wrote the Ms. Cat. LDI, No. 6490 in saṃ. 1797. — LEUMANN has noted the verse-nos. up to Fol. 15A (vs. 225). — VELANKAR characterises the work as "a collection of about 547 Prākṛta Gāthās from different works, put together by Harṣanidhāna, pupil of Guṇanidhāna of the Añcala Gaccha". Hence our Heading. As the Bhāvnagar edition of the work recorded in JRK (p. 328[b]) is not at hand, we are not very sure about the authorship. — KALYĀṆAVIJAYA, Paṭṭâvali Parāga Saṅgraha (Jālor 1966, p. 242) gives the following dates for Guṇanidhānasūri, the 62nd pontiff of the Añcalagaccha: birth in saṃ. 1548, dīkṣā in saṃ. 1560, sūri in saṃ. 1584, and death in saṃ. 1602 at Rājanagara (= Ahmedabad), on the basis of a paṭṭâvali of this gaccha.

3.5 PRAMĀṆA ETC

Serial No. 150

Leumann: S 364. (Max-Müller-Stiftung, 64) Wickersheimer: 4449.

For description of this composite Ms. see **Ser. No. 163** (with a list of Texts 1-10).

«Text 7» **Āptaparīkṣā** (Skt.) by VIDYĀNANDA.

«Begins (182):» śrīVītarāgāya namaḥ.
prabuddhâśeṣa-tattvârtha-bodha-dīdhiti-māline
namaḥ śrī-jina-candrāya moha-dhvānta-prabhedine (1)
śreyo-mārggasya saṃsiddhiḥ prasādāt parameṣṭinaḥ
ity āhus tad-guṇa-stotraṃ śāstrâdau muni-puṅgavāḥ (2) *etc.*

«Ends (189) B):»
nyakṣeṇÂptaparikṣā pratipakṣaṃ kṣapayituṃ kṣamā sākṣāt
prekṣāvatām abhīkṣṇaṃ vimokṣa-lakṣmīkṣanāya saṃlakṣyā (140)
śrīmat-Tattvārtha-śāstrâdbhuta-salila-nidher ... (141)
iti Tatthārtha-śāstrâdau ... (142)
Vidyānanda-Himācala ... (143)
bhāsvad-bhāsi[r a]doṣā kumata-mati-dhvānta-bhedane paṭvī
Āptaparīkṣâlaṅkṛtir ācandrârkaṃ ciraṃ jayatu (144)
saṃśritya nyāya-mārggaṃ sadasi su-viduṣāṃ pakṣapātôcitānāṃ
dakṣe sabhyâdi-nāthe kṛta-nija-paratā-buddhikṛd-rāga-roṣe
nir(ṇ)etuṃ yo 'samartthaḥ katham api sudṛḍhaḥ sarvvathâikāntavādī
spaṣṭaṃ kiṃcit pramāṇaṃ samadhigatir ato 'syâstv anantâtma-vādāt (145)

«Colophon:» Āptaparīkṣā-sūtraṃ samāptaṃ.
alpâkṣaram asaṃdigdhaṃ sāravad gūḍha-nir(ṇ)ayaṃ
nirdoṣaṃ hetumat tathyaṃ sūtram ity ucyate budhaiḥ [1]
śrīVītarāgāya namaḥ.

References. LEUMANN, WZKM 11, p. 299 (S 364[d]). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4449 (does not register this Text). VELANKAR, JRK, p. 30b. See also the next Entry.

Notes. The verses 143-144 belong to the auto-commentary Āptaparīkṣâlaṅkṛti, see the next Entry. For a slightly different version of the post-colophon vs. [1] cf. H. R. KAPADIA : HCLJ, p. 213, fn. 3 and **Ser. No. 106**, concluding vs. 4. Our vs. 142 appears in the Kāśi edition of saṃ. 1982 (p. 236) as vs. 124.

Serial No. 151

Leumann : S 384. (Max-Müller-Stiftung, 84) Wickersheimer : 4469.

Description : Indian paper (modern). Folios : 148 (only 1-133 are numbered). Size : 31 × 16.4 cm. Lines : 9 (22.7 × 11 cm). Devanāgarī. Good condition. Date : saṃvat 1951.

Āptaparīkṣā (Skt.) by VIDYĀNANDA. With the auto-commentary called Āptaparīkṣā=laṅkṛti.

«Begins (1B) :» §O oṃ namaḥ siddhebhyaḥ. athā Āptaparīkṣā likhyate.

prabuddhâśeṣa-tattvârtha-bodha-dīdhit(i)-māline
namaḥ śrī-jina-candrāya moha-dhvānt(a)-prabhedine (1)

kasmāt punaḥ parameṣṭinaḥ stotraṃ śāstrâdau śāstrakārāḥ prāhur ity abhidhīyate :

śreyo-mārgasya saṃsiddhiḥ prasādāt parameṣṭinaḥ
ity āhus tad-guṇa-stotraṃ śāstrâdau muni-puṅgavāḥ (2)

śreyo niḥśreyasaṃ param aparaṃ ca. *etc.*

«Ends [148A] :» tad evam Āptaparīkṣâiṣā vihitā hita-parīkṣā-dakṣair vicakṣaṇaiḥ punaḥ-punaś cetasi parimalanīyêty ācakṣmahe.

nyakṣeṇÂptaparīkṣā pratipakṣaṃ kṣapayituṃ kṣamā sākṣāt
prekṣāvatām abhīkṣṇaṃ vimokṣa-lakṣmîkṣaṇāya saṃlakṣyā [121]
śrīmat-Tattvārtha-śāstrâbhuta-salila-nidher iddha-ratnôdbhavasya
protthânâraṃbha-kāle sakala-mala-bhide śāstrakāraiḥ kṛtaṃ yat
stotraṃ tīrthôpamānaṃ prathita-pṛthu-pathaṃ Svāmi-mīmāṃsitaṃ tat
Vidyānandaiḥ sva-śaktyā katham api kathitaṃ satya-vākyârtha-siddhyai ([1]22)
iti Tattvārtha-śāstrâdau munīndra-stotra-gocarā
praṇītÂptaparīkṣêyaṃ vivāda-vinivṛttaye (1)
Vidyānanda-Himācala-mukha-padma-vinirgatā sugaṃbhīrā
Āptaparīkṣā-ṭīkā Gaṅgā-vac citrataraṃ jayatu (2)
bhāsvad-bhāsir adoṣā kumati-mata-dhvānta-bhedane paṭvī
Āptaparīkṣâlaṅkṛtir ācandrârk(a)ṃ ciraṃ jayatu (3)
sa jayatu Vidyānando ratna-traya-bhūri-bhūṣaṇas satataṃ
Tattvārthâvataraṇe sadupāyaḥ prakaṭito yena (4)

«Colophon :» ity Āptaparīkṣā samāptāḥ śrī.

«Scribal remark :» miti phāgaṇa vadi 7 bāra śanivāsare saṃvat 1951 kā. leṣaka pāṭhaka cīraṃ jīvo.

yādṛśaṃ pustakaṃ dṛṣṭvā tādṛśaṃ laṣītaṃ mayā
yadi śuddhaṃ śuddho vā mama doṣo na dīyate, śrī.

lipikṛtaṃ brāhmaṇa laiyā Gopīlāla Jodhapura kā vāsī.

References. LEUMANN, WZKM 11, p. 299. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 784, No. 4469. WEBER, Verzeichnis, No. 1952. BHUJABALI ŚĀSTRĪ, Kannaḍa-sūcī, p. 91, Nos. 10-14. KĀSLIVĀL, Rāj. sūcī, II, p. 193, No. 770-2; III, p. 196, No. 139; and IV, p. 129, No. 1693-5.

VELANKAR, JRK, p. 30. — Published in "Śrī Digambara Jaina Grantha Bhaṇḍāra, Kāśī, kā prathama gucchaka", saṃvat 1982, pp. 226-360. Also by the Jaina Sāhitya Pracāraka Kāryâlaya, Bombay, Vīra-saṃ. 2457[2]. Ed. by Pt. DARABĀRĪLĀLA KOṬHIYĀ. Sahrānpur. Vīrasevāmandira Ser. 8.1949. See also Cat. I.O. Skt. Books, pp. 152-3.

Notes. This Ms. was procured through K. B. PĀṬHAK, see WZKM 11, p. 298 (lines 5-6). It might have been copied from an original in Rajasthan, as the scribe Gopīlālā hails from Jodhpur. He calls himself a "laiyā" (local variant for "lahiyā", i.e. 'a scribe'). — The verse śrīmat-Tattvārtha-śāstrâ° is numbered in the Ms. by LEUMANN as 141 (cf. **Ser. No. 150**); in the Bombay edition it is numbered 122, in the Kāśī and Pt. KOṬHIYĀ's ed. 123. From this vs. Pt. N. PREMI (JSI, pp. 45-6) concludes that the present work is related to Samantabhadra's Āptamīmāṃsā (note the similarity of the title). — The author is often called Vidyānandi, cf. KĀSLIVĀL, l.c. — Pt. MAHENDRAKUMĀRA ŚĀSTRI (Prameyakamalamārttaṇḍa [Bombay NSP, 1941[2]], Intr. pp. 35-6) and Pt. DARABĀRILĀLA KOṬHIYĀ (Sahrānpur ed. Intr. p. 50), both arguing that Vidyānanda should precede Vācaspati miśra (841 A.D.), placed the former in circa 775-840 A.D. But now, as it is shown that Vidyānanda actually quotes Vācaspati (Nyāyavārtika-ṭīkā and Bhāmatī), his date should be about 900 A.D. See JOHRĀPURKAR (Viśvatattvaprakāśa [JJG 16.1964, Intr. pp. 72-3); and GOKULACANDRA JAINA (Satyaśāsanaparīkṣā [Mūrtidevī Ser. Skt. 30.1964], sampādakīya on p. 8). — All these scholars supply information about his other works too. — There are many later persons called Vidyānanda, °ndi, see for instance JOHRĀPURKAR, Bhaṭṭ. Sampr. p. 306[a].

Serial No. 152

Leumann : S 436. (Max-Müller-Stiftung, 136) Wickersheimer : 4533.

For description of this composite Ms. See **Ser. No. 154**. (with a list of Texts 1-3).

«Text 2» **Āptaparīkṣā** (Skt.) by VIDYĀNANDA. With the auto-commentary called Āptaparīkṣâlaṅkṛti.

«Begins (69A):» namas siddhebhyaḥ.

prabuddhâśeṣa-tattvârtha-bodha-dīdhiti-māline
namaḥ śrī-jina-candrāya moha-dhvānta-prabhedine [1]

kasmāt punaḥ parameṣṭinaḥ stotraṃ śāstrâdau śāstrakārāḥ prāhur ity abhidhīyate:

śreyo-mārgasya saṃsiddhiḥ prasādāt parameṣṭinaḥ
ity āhus tad-guṇa-stotraṃ śāstrâdau muni-puṅgavāḥ [2]

śreyo ni[ḥ]śreyasaṃ param aparaṃ ca. tatra paraṃ sakala-karma-vipramokṣaṇaṃ. "bandha-hetv-abhāva-nirjarābhyāṃ kṛtsna-karma-vipramokṣo mokṣaḥ" iti vacanāt. *etc.*

«Ends (219A):» tad evam Āptaparīkṣā hitâhita-parīkṣā-dakṣair vicakṣaṇaiḥ punaḥ-punaś cetasi parimalanīyêty ācākṣ[m]ahe.

nyakṣeṇĀptaparīkṣā ... [*cf.* **Ser. No. 150**] ... saṃlakṣyā [121]

śrīmat-Tattvārtha-śāstrâdbhuta-salila-nidher iddha-ratnôdbhavasya
protthānâraṃbha-kāle sakala-mala-bhide śāstrakārai[ḥ] kṛtam yat
stotraṃ tīrthôpamānaṃ pra[thita-pṛthu-pathaṃ Svāmi-mīmāṃsitaṃ tat
Vidyānandaiḥ sva-śaktyā katham api kathitaṃ sayta-vākyârtha-siddhyai].
[iti ... (1)]
[Vidyānanda-Himācala]-mukha-padma-[vinirga]tā sugaṃbhīrā
Āptaparīkṣā-ṭīkā Gaṅgā-vac cirataraṃ jayatu<ṃ> [2]
bhāsvad-bhāsir adoṣā kumata-dhvānta-bhedane paṭvī
Āptaparīkṣâlaṅkṛtir ācandrârkaṃ cīraṃ jayatu [3]

«Colophon:» śrī-paṃca-gurubhyo namaḥ.

References. LEUMANN, WZKM 11, p. 299 (does not mention this Ms.). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 790, No. 4533. See also **Ser. No. 151**.

Notes. A numbering of the vss. is missing in the Ms., we have supplied it on the basis of **Ser. No. 151**. The present Ms. has left out a considerable portion of text in the end, see above. — For the author etc. see the previous Entry.

Serial No. 153

Leumann : S 436. (Max-Müller-Stiftung, 136) Wickersheimer : 4533.

For description of this composite Ms. see **Ser. No. 154** (with a list of Texts 1-3).

«Text 3» **Patraparīkṣā** (Skt.) by VIDYĀNANDA.

«Begins (220) A :» namaḥ siddhebhyaḥ.

śrī-Varddhamānam ānutya syādvādasyâdyanāyakaṃ
prabuddhâśeṣa-tattvârthaṃ Patravākyaṃ vicāryyate [1]

kasmāt punaḥ śrī-Varddhamānam arhantaṃ bhagavantaṃ syādvādasyâdyanāyakaṃ, prakarṣeṇa sākṣād buddhâśeṣa-dravya-paryyāya-loka-jīvâdi-tattvârtham evânutya Patra= vākyam ācāryya-paraṃparayā <viraca> vicāryyate ? na tv Akṣapādâdy-ekānta-vādinām anyatama ity atrôcyate :

naikānta-vādināṃ patra-vākyaṃ saṃbhavad-artthakaṃ
tat tattvâdi-gamôpāya-prakāśa-rahitatvataḥ [2]
yat tu saṃbhavad-artthâtma na tat tādṛkṣam īkṣitaṃ
yathā syādvāda-bhṛd-vākyaṃ tādṛk cêdaṃ na tat tathā [3]

nanv Akṣapādâdīnāṃ patra-vākyaṃ tāvan nêty ayuktaṃ. *etc.*

«Ends (239) A :» tad idaṃ patra-vicāra-prakaraṇa-parisamāptau vijīgiṣos syād= vādino vacanaṃ catur-angaṃ nirākṛtâśeṣa-mithyā-pravāda-prasaraṃ śreya[ḥ]-samyag-darśanâdi-lakṣaṇatôpāyabhūta-bodhitânanta-jñānâdi-lakṣaṇāto lakṣmī-paryyantayā sadā jayatv iti jaya-vādenâsaṃśayati :

jīyān nirasta-niśśeṣa-sarvathâikānta-śāsanaṃ
sadā śrī-Varddhamānasya *vidyânandasya* śāsanaṃ [1]

sūktâbhyāso bhavati bhavatas ...

... taṃ hi kaḥ karttum īśaḥ [2] śrī.

āghrāya pustakaṃ dhanyāḥ sarvvaṃ vidma iti sthitāḥ
śata-kṛtvo 'py adhīyānā hā vimūḍhā vayaṃ jaḍāḥ [3]

uddhṛtya bāhuṃ parigarjato me
yasyâsti śaktis sa ca vādam etu
may(i) sthite vādini Vādisiṃhe
nâikākṣaraṃ vakti Maheśvaro 'pi [4] śrī śrī śrī.

References. LEUMANN registers neither this Ms. nor this Text. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 790, No. 4533. BHUJABALI ŚĀSTRI, Kannaḍa-sūcī, p. 97, Nos. 83-88 and p. 221, No. 8. VELANKAR, JRK, p. 232[b]. — Publ.: (ed. Pt. GAJĀDHARALĀL, Benares, Sanātana= jainagranthamālā, 1913).

Notes. BHUJABALI ŚĀSTRI cites none of his Mss. Nor is the Benares edition at hand. Hence we feel uncertain about the authencity of the concluding vss. [2]-[3]-[4]. Vs. [3] is registered by BÖHTLINGK, Ind. Spr.[2] Bd. 1, p. 162, no. 868. -- The present work is perhaps the same as "Patravākya" (cf. maṅgala-vs. [1]), see also JRK, p. 232[b]. For the technical term "Patra" (= a thesis

of the disputant) see JOHRĀPURKAR, JJG 16.1964, Intr. pp. 71-72. — For the author Vidyānanda see **Ser. Nos. 150ff.** In the concluding vs. [1] he gives a hint to his name.

Serial No. 154

Leumann : S 436. (Max-Müller-Stiftung, 136) Wickersheimer : 4533.

Description. Palm-leaf. Folios : 234 (originally numbered : [A], 1-51, 59-240). Size : 27 × 4.1 cm. Lines : 8 (in three columns 19.8 × 3 cm). Telugu. Foll. 39-51 uninked. These Foll. are later; they have two columns. Foll. 121-127 and 137-139 and 212-213 have worm-holes, though the text is damaged very little. Fol. 220 (two columns) belongs to the older lot. — Thus this is a collective Ms. No date. — A composite Ms. containing three Texts.

«Text 1» **Pramāṇanirṇaya** (Skt.) by VĀDIRĀJA sūri.

«Begins (1) A :» śrī- Śāntināthāya namaḥ.
śrī-Varddhamānam ānamya jina-devaṃ jagat-prabhuṃ
saṃkṣepeṇa pramāṇasya nir(ṇ)ayo varṇyate mayā [1]
samya[g]-jñānaṃ pramāṇaṃ. pramāṇatvânyathânupapatteḥ. idam eva hi pramāṇasya pramāṇatvaṃ, yat pramiti-kriyāṃ prati sādhakatamatvena karaṇatvaṃ. tac ca tasya samya[g]-jñānatve saty e[va] bhavati. *etc.*

«Ends (68) B :» tataḥ sthita-yukti-śāstrâvirodhinā sakala-bhāvâdi-kāraṇāni .. ..-pariṇāma-ni[ḥ]śreyasa-mārgga-tad-viṣaya-lakṣaṇasya satya-catuṣṭayasya yathāvad a= bhidhānād anya-yoga-vyavacchedena bhagavaj-jina-śāsanam eva pramāṇam iti.

«Author-praśasti :» śreya[ḥ] śrī-jina-śāsanaṃ ... [1]
ity āgama-nirṇayaḥ.
bālaḥ ...
bhūyād vaḥ sakala-pramāṇa-viṣayaḥ saṃkṣepato nir(ṇ)ayaḥ [2]
yair eṣa me vastu-viveka-bodho
vyadhāyi tān naumi natena mūrddhnā
śrī-Hemasenaṃ Matisāgarâkhyaṃ
muniṃ Dayāpāla-mahāmuniṃ ca [3]

«Colophon :» iti Pramāṇanirnayas samāptaḥ.
śrīmad-vyākaraṇônnatâgra-nakharaṃ ṣaṭ-tarkka-daṃṣṭrâtmakaṃ
sat-sāhitya-varôru-kesara-saṭā-subhrājitaṃ siṃha-vat
yad-vākyaṃ paravādi-vāraṇa-gaṇa-dhvaṃśôddhavād uddhataṃ
te nandantu munîndavaḥ sukṛtinaḥ śrī-Nāgavīrâtmaj(ā)ḥ [4] śrī ~~~

References. LEUMANN registers neither this Ms. nor this Text. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 790, No. 4533. BHUJABALI ŚĀSTRI, Kannaḍa-sūcī, pp. 99-100, Nos. 106-110. VELANKAR, JRK, p. 268[a] (I). — Publ. : (MDJG 10. saṃ. 1974).

Notes. The text is called Pramāṇaparīkṣā by the scribe, see a list of contents on Fol. [A]B; on Fol. 1A this title is inserted in Devanāgarī. Foll. 52-58 are missing, but the text seems to be complete. — On the author and his works see N. PREMI, JSI, pp. 291-99; and JOHRĀPURKAR, JJG 16.1964, Intr. pp. 78-9. One of Vādirāja's work, viz. the Pārśvanātha-caritra, was finished in śaka 947 (= 1025 A.D.), see J. MUKHTĀR, PrSgr [1954], Intr. p. 4. Also see NCC 3, p. 74[a], where Vādirāja is said to be "of Siṃhapura". In the praśasti attached to his Nyāyaviniścaya-vivaraṇa, Vādirāja mentions Dayāpāla, Sanmatisāgara (= Matisāgara) and Kanakasena (= Hemasena). (For the Svatantravacanâmṛta of one Kanakasena see **Ser. No. 184**). See MUKHTĀR, op. cit. pp. 2-3 (No. 1). — Vādirāja's Ekībhāvastotra is represented in the Strasbourg Collection, see

Ser. No. 272. — In our opinion, Vādirāja is more an honorific title than a name. According to KAPADIA (Cat. BhORI 19.2, p. 213) the real name of Vādirāja was Vardhamāna. Compare for instance Vādībhasiṃha Oḍayadeva (**Ser. No. 219**). — Kannaḍa-sūcī, p. 99, No. 107 concludes with three vss., the first being the same as our post-colophon vs. [4]. Seemingly all these verses constitute a later praśasti composed by someone in honour of Vādirāja. At the end of his Ekībhāvastotra also, we often find a similar "praśasti-verse". (Was Nāgavīra the father of our author?).

The other Texts in the Ms. are :

«Text 2» (Foll. 69A-21[8]A :) Āptaparīkṣā of Vidyānanda with the svopajña Āptaparīkṣâlaṅkṛti (see **Ser. No. 152**)

«Text 3» (Foll. 220A-239A :) Patraparīkṣā of Vidyānanda (see **Ser. No. 153**).

Serial No. 155

Leumann : S 408. (Max-Müller-Stiftung, 108) Wickersheimer : 4493.

Description. European paper (water-marks : "LESCHALLAS 1872"). Folios : 6. Size : 32.5 × 20.5 cm. Lines : 16 (24.2 × 14.5 cm). Devanāgarī. Good condition. Date : saṃ. 1920 (but see Notes).

Ālāpa-paddhati (Skt.) by DEVASENA.

«Begins (1) B :» oṃ namaḥ siddhebhyaḥ. atha Ālāpapaddhati likhyate.

guṇānāṃ vistaraṃ vakṣye svabhāvānāṃ tathâiva ca
paryāyāṇāṃ viśeṣeṇa natvā Vīraṃ jinêśvaraṃ (1)

ālāpa-paddhatir vacana-racanânukrameṇa<ṃ> Nayacakrasyôpari ucyate. sā ca kim arthaṃ ? dravya-lakṣaṇa-siddhy-arthaṃ svabhāva-siddhy-arthaṃ ca. dravyāṇi kāni ? jīva-pudgala-dharmâdharmâkāśa-kāla-dravyāṇi. sad dravya-lakṣaṇam, utpāda-vyaya-dhrauvya-yuktaṃ sat. iti dravyâdhikāraḥ. lakṣaṇāni kāni ? astitvaṃ, vastutvaṃ, dravyatvaṃ, prameyatvaṃ, agurulaghutvaṃ, pradeśatvaṃ, cetanatvaṃ acetanatvaṃ, mūrtatvaṃ amūrtatvaṃ. dravyāṇāṃ daśa sāmānya-guṇāḥ, pratyekam aṣṭāv aṣṭau sarveṣāṃ. *etc.*

«Ends (6) A :» punar apy adhyātma-bhāṣayā nayā ucyante. tāvan mūla-nayau dvau, niścayo vyavahāraś ca. tatra niścaya-nayo 'bheda-viṣayo, vyavahāro bheda-viṣayaḥ. ... vyavahāro dvividhaḥ, sadbhūta-vyavahāro 'sadbhūta-vyavahāraś ca. ... tatra sadbhūta-vyavahāraḥ dvividhaḥ, upacaritânupacarita-bhedāt. ... nirupādhi-guṇa-guṇinor bheda-viṣayaḥ upacarita-sadbhūta-vyavahāraḥ, yathā jīvasya mati-jñānâdayo guṇāḥ. nirupādhi-guṇa-guṇinoḥ bheda-viṣayo 'nupacarita-sadbhūta-vyavahāraḥ, yathā jīvasya kevala-jñānâdayo guṇāḥ. asadbhūta<ṃ>-vyavahāro dvedhā, upacaritânupacarit(a)-bhedāt. tatra saṃśleṣa-rahita-vastu-saṃbandh(a)-viṣayaḥ upacaritâsadbhūta-vyavahāraḥ, yathā devattasya dhanam iti. saṃśleṣa-sahita-vastu-saṃbandh(a)-viṣayo 'nupacaritâsad-bhūta-vyavahāra-nayaḥ, yathā jīvasya śarīram iti.

«Colophon :» iti sukha-bodhârtham Ālāpapaddhatiḥ. iti śrī-Devasena-paṃḍita-viracitā. iti Nayacakraṃ samaṃpūrṇaṃ. śrīr astu.

«Scribal Remark :» liṣataṃ Johorīlāla miti māgīśra śukala 2 sanivāre saṃvata 1920 -kā.

References. LEUMANN does not register this Ms. WICKERSHEIMER, Cat. Gén. Mss. 47,, p. 786, No. 4493. KAPADIA, Cat. BhORI 18.1, Nos. 44-50. BHUJABALI ŚĀSTRI, Kannaḍa-sūci,

p. 92, No. 29. VELANKAR, Cat. BBRAS, No. 1561. VELANKAR, JRK, p. 34 (I). NCC 2, p. 183[a]. — Publ. in "śrī Digambara jaina grantha bhaṇḍāra, kāśī, kā prathama gucchaka" (Kāśī, Pannālāla Caudharī, saṃ. 1982), pp. 165-178. (For other editions vide JRK and NCC).

Notes. Seemingly the date given by the scribe (saṃ. 1920 = 1864 A.D.) is incorrect. Cf. 1872 in the water-marks. Does the scribe intend saṃ. 1930 (= ca. 1874 A.D.) ? — On Fol. 1A of the Ms., LEUMANN characterises the text as an appendix to Nayacakra. The Nayacakra is a Prakrit work in 87 gāthās, composed by the same Devasena. Hence the Ālāpapaddhati, a work in Sanskrit prose, is sometimes called Nayacakra or is included as a part of the Pkt. Nayacakra. — Devasena was a pupil of Vimalasena. According to KAPADIA, he belonged to the Mūla saṅgha. In his other Pkt. work Darśanasāra, Devasena says that it was composed in saṃ. 990 at Dhārā (see e.g. PETERSON, 3rd Report, Appx. p. 379). For details about the author and his works, see N. PREMI, JSI, pp. 170-76; and JOHRĀPURKAR, JJG 16.1964, Intr. pp. 80-81. — VELANKAR (JRK, p. 34) records another work called Ālāpapaddhati, which is probably a Śvetâmbara manual.

Serial No. 156

Leumann : S 335. (Max-Müller-Stiftung, 35) Wickersheimer : 4418.

Description. Indian paper. Folios : : 33. Size : 27 × 12 cm. Lines : 11 (21.3 × 8.5 cm). Devanāgarī. Good condition. No date.

Nyāyadīpikā (Skt.) by abhinava-DHARMABHŪṢAṆA.

«Begins (1B) :» §O śrīmad-arhate namaḥ.

śrīVarddhamānam arhantaṃ natvā bāla-prabuddhaye
viracyate mita-spaṣṭa-sandarbha-Nyāyadīpikā (1)

pramāṇa-nayair adhigama iti mahāśāstra[ṃ] Tattvârthasūtraṃ, tat khalu parama-puruṣārtha-niḥśreyasa-sādhana-samyag-darśanâdi-viṣayabhūta-jīvâdi-tattvâdhiga=môpāya-nirūpaṇa-paraṃ. *etc.*

«Ends (33 A) :» tato naya-pramāṇābhyāṃ vastu-siddhir iti siddhāntaḥ. paryā=ptam āgama-pramāṇam

«Colophon :» iti śrīmad-Varddhamāna-bhaṭṭārakâcāryya-guru—kāruṇya-sid=dha-sārasvatôdaya-śrīmad-abhinava-Dharmmabhūṣaṇâcāryya-viracitāyāṃ Nyāyadīpi=kāyām Āgama-prakāśaḥ.

mad-gurur Varddhamānêśo varddhamāna-dayā-nidhiḥ
śrīpāda-sneha-saṃbandhā[t] siddhêyaṃ Nyāyadīpikā.

[2nd scribe :]

samyag-jñānaṃ pramāṇaṃ syāt tat syā[t] pūrvârtha-niścayaḥ
hitôpādānam ahita-hānayaḥ syuḥ pramāṇataḥ
tasmāt taj jñānam eva syāt pramāṇaṃ nêndriyâdikam.

śrīmad-Varddhamānâcārya-śiṣya-śrīDharmabhūṣaṇa-viracitā Nyāyadīpikā samāptā.

References. LEUMANN, WZKM 11, p. 305. SCHUBRING, Jaina-Hss. PrStB, No. 716. KAPADIA, Cat. BhORI 18.1, Nos. 51-61. KĀSLIVĀL, Rāj. Sūcī, 2, p. 197 (Nos. 819-22), 3, p. 356[a] and 4, p. 135, No. 1755 (a note on 8 Mss.). Cat. Cat. 1, p. 722. VELANKAR, JRK pp. 219-20. — For an ed. by N. PREMI see KAPADIA (and Jaina-Hss.).

Notes. The vs. mad-gurur etc. is missing in Jaina-Hss. No. 716. It precedes the colophon in JOHRĀPURKAR, Bhaṭṭ. Sampr. p. 43, No. 97. — The vs.-fragments written by the 2nd scribe appear also in Cat. BhORI 18.1, No. 51. All the Mss. mentioned above have three prakāśas. On a fourth one see SCHUBRING. — JOHRĀPURKAR (p. 47, no. 27) assigns saṃvat 1442 to the author. On the title abhinava see KAPADIA, op. cit. p. 88.

Serial No. 157

Leumann : S 352. (Max-Müller-Stiftung, 52) Wickersheimer : 4436.

Description : Indian paper. Folios : 18. Size : 33.4 × 16.3 cm. Lines : 10-11 (29-30 × 10.5-12 cm). Telugu. Good condition. On Fol. 1 some holes, only a few akṣaras damaged. Date : 7-9-[18]89 [A.D.]. — A composite Ms. containing two Texts.

«Text 1» **Prameyakaṇṭhikā** (Skt.) by ŚĀNTI varṇin.

«Begins (1) A :» śrī-jināya namaḥ.
śrī-Varddhamānam ānamya viṣṇuṃ viśva-sṛjaṃ haram
Parīkṣāmukha-sūtrasyâdyasyârthaṃ vivṛṇomy ahaṃ [1]
atha "svâpūrvârtha-vyavasāyâtmakaṃ jñānaṃ pramāṇam" [Parīkṣāmukha, sūtra 1] iti pramāṇa-lakṣaṇaṃ bādhâtītaṃ, nânyad-ukti-śata-bādhitatvāt. nanu, svâpūrvârthêti-lakṣaṇe yāni viśeṣaṇāny upāttāni tāni nirarthakānîti cen, na, para-pratipāditâneka-dūṣaṇa-vārakatvena teṣāṃ sārthakatvāt. *etc.*

«Ends (18) B :» anumiti-viṣayatvād ana(la)vad ity anumānāt sarvajña-siddhir iti sarvaṃ samaṃjasaṃ.

«Colophon :» iti Śāntivarṇī-viracitāyāṃ Prameyakaṃṭhikāyāṃ paṃcama sta=bakaḥ.

«Praśasti :»
Prameyakaṃṭhikā jīyāt prasiddhâneka-sadguṇā
lasan-mārtaṃḍa-sām[r]ājya-yauvarājyasya kaṃṭhikā [1]
saṃ nīṣkalaṃkaṃ janayaṃtu tarke
bābhaḍititako mama tarka-ratne
kenâniśaṃ brahma-kṛtaḥ kalaṃkaś
caṃdrasya kiṃ bhūṣaṇa-kāraṇaṃ na [2]

References. LEUMANN, WZKM 11, p. 307. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 780, No. 4436. BHUJABALI ŚĀSTRI, PrSgr [Arrah], pp. 72-3, No. 22. VELANKAR, JRK, p. 269. — Unpublished.

Notes. The praśasti vs. [2] is reproduced *verbatim*. The date is recorded in Roman numerals on the right margin of Fol. 18B. — The work is divided into five Stabakas, Stabaka I ends on Fol. 6A, II on 10A, III on 12A, IV on 14B, and V on Fol. 18A. The Prameyakaṇṭhikā is a detailed dissertation based on the first sūtra of the Parīkṣāmukha of Māṇikyanandin, see the maṅgala-vs. [1]. In PrSgr [Arrah] the second line of this vs. reads differently. — The name of the author was spelt Śāntivarṇa by LEUMANN and WICKERSHEIMER, perhaps wrongly, because -varṇī is a kind of designation amongst the Digambara Jainas. VELANKAR records also Śāntiṣeṇa as the name of the author. Also compare Dūlīcandajī's Bṛhatsūcī (JSBh 5. saṃ. 1995, p. 224). — According to V. P. JOHRĀPURKAR (JJG 16.1964, Intr. p. 104) the work is not yet published.

The other Text in this Ms. is :
«Text 2» (Fol. 18B») Mīmāṃsāślokavārtika of Kumārila bhaṭṭa, only two vss. (see **Ser. No. 324**).

Serial No. 158

Leumann : S 364[b]. (Max-Müller-Stiftung, 64) Wickersheimer : 4449.

For description of this composite Ms. see **Ser. No. 163** (with a list of Texts 1-10).

«Text 4» **Laghīyas-trayī** (Skt.) by AKALAṄKA

«Begins (174B):» śrīVītarāgāya namaḥ.
dharma-tīrthakarebhy(o) 'stu syādvādibhyo namo-namaḥ
Vṛṣabhâdi-Mahāvīrântebhyaḥ svâtmôpalabdhaye (1)
santāneṣu ... nârthakriyā vastunaḥ (2)
pratyakṣaṃ viśadaṃ jñānaṃ mukhya-saṃvyavahārataḥ
parokṣaṃ śeṣa-vijñānaṃ pramāṇe iti saṅgrahaḥ (3) *etc.*

«Ends (179A):»
bhavyaḥ pañca gur(ū)ṃs tapobhir amalair ārādhya budhvâgamaṃ
tebhyo 'bhyasya tad-artham artha-viṣayāc chabdād apabhraṃśataḥ
dūrībhūtatarâtmakād adhigato bo[d]dhâkalaṅkaṃ padaṃ
lokâloka-kalâvalokana-bala-prajño jinaḥ syāt svayaṃ (76)
pravacana-padāny abhyasyârthāṃs tataḥ pariniṣṭhitān
asakṛd avabuddhêddhād bodhād budho hata-saṃśayaḥ
bhagavad-Akalaṅkānāṃ sthānaṃ sukhena namaskṛtaḥ
kathayatu śivaṃ panthānaṃ vaḥ padasya mahâtmanāṃ [77]

«Colophon:» iti bhaṭṭÂkalaṃka-śaśâṃkânukṛti-Laghīyastraye pravacana-pra=veśas tṛtīyaḥ samāptaṃ. oṃ.

References. LEUMANN, WZKM 11, p. 309. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4449 (does not register this Text). KAPADIA, Cat. BhORI 18.1, pp. 114-22, No. 70. VELANKAR, JRK, pp. 334-5. — Ed. Pt. MAHENDRAKUMĀRA ŚĀSTRI in SJS 12.1939, pp. 1-26.

Notes. For the edition in MDJG 1 see JRK. On the divisions of the Text see e.g. LEUMANN, op. cit. It is also called: Laghīyas-traya, °trayâlaṅkāra, Laghīyas-trayī-prakaraṇa. — The author is named Akalaṅkadeva or Bhaṭṭâkalaṅka. He is assigned to 720-780 A.D. by Pt. MAHENDRAKUMĀRA (Intr. p. 32 of the SJS-edition). On the author and his works see also V.S. JOHRĀPURKAR's Intr. pp. 54-9 to his edition of the Viśvatattvaprakāśa (JJG 16.1964). Also see **Ser. No. 107**.

Serial No. 159

Leumann: S 364. (Max-Müller-Stiftung, 64) Wickersheimer: 4449.

For description of this composite Ms. see **Ser. No. 163** (with a list of Texts 1-10).

«Text 5» **[Nayapramāṇâdhikāra]** (Skt.). 5 and 7 verses.

(Fol. 179 A:)
[A] prabhūtârthās tv itaḥ (proktāḥ) ... (1)
tattva-niścaya-kāle hi ... (2)
yo na yuṃjati saṃkalpaṃ ... (3)
yathā siddha-ra[sâsvā]dī ... (4)
yathā siddha-raso puṃsi niḥphalo bhāgya-hīnake
tathânuṣṭhāna-hīnasya tattvaṃ jñānaṃ ca niḥphalaṃ (5)
«Colophon:» naya-pramāṇâdhikāraḥ.

[B] vaṃditvā siddha-saṃdohaṃ ... [1]

caitanyaṃ trividhaṃ ... [2]
jñānam . . . . idaṃ dṛṣṭaṃ ... [3]
kāryyaṃ śubhâśubhaṃ proktaṃ ... [4]
hiṃsâsatye tathā cauryye ... [5]
caitanyam anubhūtiḥ syāt sā kriyā-rūpam eva ca
kriyā mana-vacaḥ-kāyeṣv anvitā varttate dhruvaṃ [6]
kāryyâpanne ca caitanye yāvaj jīvo hi varttate
tāvat karoty ayaṃ karmma jñāne mokṣam avā[. . . . (7)]

«Colophon :» saṃskṛta-nayacakraṃ.

References. Neither LEUMANN (WZKM 11, pp. 298ff.) nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 781, No. 4449) registers this Text. (Compare VELANKAR, JRK, pp. 202ff. for texts having "naya" as the first member in their titles). — Published?

Notes. These verses are appended in the Ms. to the colophon of the Laghīyas-trayī (see **Ser. No. 158**). The rest of the Fol. 179A is blank. — None of these verses could be traced in Akalaṅka's works. Only vs. [6] (caitanyam ...) appears in the Ālāpapaddhati of Devasena, see its Kāśī edition (cf. **Ser. No. 155**), p. 171, as a quotation. Seemingly these are stray verses belonging to different works.

Serial No. 160

Leumann : S 433[h]. (Max-Müller-Stiftung, 133) Wickersheimer : 4528.

Description. Indian paper (very thin). Folios : 8. Size : 26.3 × ca. 11.3 cm. Lines : 11 (mūla) and 3 + 3, 22 + 22 (commentary) (18.5 × 11 cm). ◇. Pañcapāṭha. Devanāgarī (small and clear). Tolerable condition. Edges damaged. Parts of commentary mutilated. No date.

Samaya-sāra (Pkt.) by DEVĀNANDA. With an anonymous Skt.-commentary.

«Begins (1) A :» §O oṃ namo 'rhadbhyaḥ.
savvannū mokkham akkhanti caü-vvaggammi uttamaṃ
suhaṃ jao ti-vaggaṃmi diṭṭhaṃ eg'-antiaṃ na hu (1)
dhammāu hema-ni(a)lôvamaṃ jīvā samajjiuṃ
puṇṇa-kammaṃ bh(a)ve ṭhanti suh'-ābhāseṇa gavviā (2) ... (3)
lasanta-suha-lesassa peranta-virasassa ya
kahaṃ pasaṃsā kāmassa juttā duggaï-heuṇo (4) ... (5) ... (6)
tattha savvannu-parūviāṇaṃ jaha-ṭṭhiyāṇaṃ tattāṇaṃ je avabohe taṃ samma-nnāṇaṃ [t]ti bhaṇṇaï. *etc.*

«Commentary :» akṣarârtho 'bhidhīyate.
sarvajñā[ḥ] pratipūrṇṇa-jñānâlokita-lokâlokā arhanto dharmârtha-kāma-lakṣaṇe caturvargge uttama[ṃ] prakṛṣṭa[ṃ] mokṣam ākhyānti. kuta ity āha : yatas tri-varge dharmârtha-kāma-svarūpe hu niścitaṃ (e)kāntikaṃ sukhaṃ na dṛṣṭaṃ nâvalokitaṃ prakramāt sarvajñaiḥ (1)
lasat-sukha-leśasya paryanta-virasasya ca kāmasya praśaṃsā kathaṃ yuktā, durgati-heto[r] durgati-kāraṇasya ? (3 [= 4]) *etc.*

«Ends (8) B :» cārittaṃ tu havijja <t> taṃ viramaṇaṃ sāvajja-jogehiṃ <haṃ>
eaṃ bho rayaṇ(a)-ttigaṃ siva-phalaṃ giṇheha bhavva-jaṇā (1)
samayassa sāram eaṃ appa-parâṇuggahāya saṅgahiaṃ

jāṇaï mannaï pālaï jo, tassa k(a)ra-ṭṭhiyā siddhī (2)
loāṇa deva-canda vva hiā *paümappahā* jiṇêsa-payā
devâṇanda-sammunnaï-heū sayayaṃ sivaṃ dintu (3)

«Colophons :» iti ārāhaṇā-virāhaṇā-phala-nirūvaṇo nāma Samayasārassa dasa= mo ajjhāo, cha (10)
Samayasāraṃ nāma pagaraṇaṃ paḍipuṇṇaṃ. ~~~

«Commentary :» saṃprati Devānandaḥ sva-gurūṇāṃ stuty-āśliṣṭāṃ jina-stutim āha : a[r]hantaḥ teṣāṃ mokṣaṃ dadātu. jinêśa-padān viśanaṣṭi : devānāṃ catur-nikāyānāṃ ānandasya hetavaḥ cyavana-janma-dīkṣā-jñāna-nirvāṇa-kalyāṇeṣu ma° vidhitsayā° pratī= tam eva. atha guru-stuti-pakṣaḥ : śrī-Padmaprabha-nāmā[naḥ] guravaḥ śivaṃ dadātv iti prāgvat. yathā Devacandra-nāmānaḥ lo° padhyā babhūvuḥ. ... jinā nām(â)rhantā[s] teṣāṃ gati[r] jinaiṣo[sic] muktir iti tātparyaṃ, jinānāṃ gati-catuṣka-parihāreṇa mukti-gater eva bhāvāt. iti Devānanda-samunnati-hetavaḥ Devānanda-nāmnaḥ sva-śiṣyasya samunnatikar(aḥ) saṅgraho 'tha saṅgraha-jñānâdi-prāpaṇa-pada-sthāpana-pravaṇa[ḥ]. sva-guru-prasāda-mūlā hi śiṣyasya sarvâpi guṇa-vṛddhiḥ.

References. LEUMANN, Übersicht, p. IV. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 790, No. 4528. PETERSON, 3rd Report, No. 642 (App. p. 406). S.R. BHANDARKAR, Cat. Coll. Mss. (1888), p. 210, No. 183 (of 1881-82). R. MITRA, Notices, No. 2679 (8, pp. 135-6). VELANKAR, JRK, pp. 417-18 (I). — Publ. mūla with Gujarati translation in : Prakaraṇaratnasaṅgraha, vibhāga 3, Bhāvnagar, Jainadharmaprasārakasabhā, saṃ. 1998, pp. 1-48. Mūla with commentary: (Ātm. Ser. 39. saṃ. 1971).

Notes. According to LEUMANN, the present commentary is an Avacūri based on the svopajña commentary and corresponds to that in the Ms. at Poona registered by PETERSON. For LEUMANN's characterisation of other Poona Mss. (and MITRA's Ms.) see Übersicht, p. IV. — The mūla is mainly in Pkt. prose though it begins with 6 vss. and closes with 3 vss. It has ten chapters (ajjhāyas = adhyāyas), which are called : 1. Jīva-tattvanirūpaṇa, 2. Ajīva-t., 3. Āsrava-t., 4. Bandha-t., 5. Saṃ= vara-t., 6. Nirjarā-t., 7. Mokṣa-t., 8. Samyagjñānadarśana-prarūpaṇa, 9. Samyakcāritra-pr., and 10. Ārādhanā-virādhanā-phala-nirūpaṇa. This Samayasāra (or Samayasāraprakaraṇa, Samayasāra= pagaraṇa) is a Śvetâmbara work and is to be distinguished from the Samayasāra of Kundakunda (cf. **Ser. Nos. 75-76**). — There is no commentary on the introductory vss. 2-3. At times, it is just a kind of chāyā. At the end, it has no colophon. — (After the colophon to the mūla, there is a series of 21 chas.).

Serial No. 161

Leumann : S 347. (Max-Müller-Stiftung, 47) Wickersheimer : 4431.

Description. Indian paper. Folios : 72 (numbered : [A], 1-71). Size : 32.5 × ca. 11.5 cm. Lines : 7 (25.2 × 7 cm). Devanāgarī. Good condition. No date. — A Ms. containing two Texts.

«Text 1» **Samādhi-śataka** (Skt.) by DEVANANDI. With the Skt. commentary of PRABHĀCANDRA and the Vacanikā of PANNĀLĀLA.

«Begins (1) B :» §O oṃ namaḥ siddhebhyaḥ.
atha Pūjyapāda-svāmī-kṛta Samādhiśata[ka]-kī deśa-bhāṣā-maya Vacanikā likhyate. dohā :
[Vac.] Pūjyapāda-ke pūji pada Sarasvatī śira nāya
uttama śataka samādhikī racū Vacanikā bhāya (1)
āgaiṃ Ṭīkākāra-kṛta kāvya hai, va(s)antatilakā chanda :

[comm.] siddhaṃ jinendra[m a]malam apratima-pravodhaṃ ...
vakṣye Samādhiśatakaṃ praṇipatya Vīraṃ (1)
artha: ihā Ṭīkākāra-kṛta maṅgala nimitta ara pratijñākā karatā tākā artha likhiye hai: Ṭīkākāra kahai hai: maiṃ hū so Vīra jo antima tīrthaṅkara Mahāvīra svāmi cauvīsamā tīrthankarakū namaskāra kari ara Samādhiśataka kū kahū hū ... athânantara śrī-Pūjyapāda-svāmī hai so mokṣake icchaka bhavya tinakū mokṣakā upāya ara mokṣa-svarūpakū dikhāvanēkā icchaka ... yena ityādi śloka kahai hai, śloka:
[Mūla] yenâtmā vudhyatâtmâiva paratvenâiva câparaṃ
akṣayânanta-vodhāya tasmai siddhâtmane namaḥ (1)
artha: akṣaya ananta hai vodha kahie jñāna jāke aisā tisa siddhātmākai arthi namaskāra hoū. *etc.*

«Ends (69) B:» kāvyaṃ:
[Mūla] muktvā paratra para-vuddhim ahaṃ-dhiyaṃ ca
saṃsāra-duḥkha-jananīṃ jananād vimuktaḥ
jyotirmayaṃ sukham upaiti parātma-niṣṭas
tan-mārgam etad adhigamya Samādhitantram (105)
artha: saṃsāratai rahita ... jyotirmaya sukha tāhi prāpta hoi hai.
ṭīkā: athavā apakari kīyā granthako artha ... upāya yā prakāra jānanā.
āgaiṃ Ṭīkākāra-kṛta kāvya kahai hai, śārdūlavikrīḍita chanda:
[comm.] yenâtmā vahir antar uttamabhidā tr(e)dhā vivṛtyôdito ...
jīyāt so 'tra Jinaḥ samasta-viṣayaḥ śrī-Pādapūjyo 'malo
bhavyânandakaraḥ Samādhiśatakaḥ śrīmat-Prabhêndu-prabhuḥ (1)
artha: so ihā Jina-bhagavān hai so jaivanto vartto ... śrī-Pūjyapāda ācārya ... ara śobhāyamāna hai prabhā jākī aisā candramā tākā prabhu aisā.
[Vac.] dohā: saṃvata sara Vikrama-taṇauṃ uganīsai-tetīsa
pūnyū sudi vaiśākhakī somavāra tithi śīsa (1)

«Colophon:» iti śrī-Samādhiśataka śrī-Pūjyapāda-svāmī-kṛta, ṭīkā-Prabhācan=dra-deva-viracita saṃpūrṇaṃ.

References: LEUMANN, WZKM 11, p. 311. WICKERSHEIMER Cat. Gén. Mss. 47, p. 779, No. 4431. KĀSLIVĀL, Rāj. sūcī, 4, p. 125 and pp. 127-8. — VELANKAR, JRK, p. 421. — Published: Mūla and Prabhācandra's commentary, ed. J. MUKHTĀR (Delhi, Vīresevāmandiragranthamālā 11.1965[3], along with the Iṣṭopadeśa). The Vacanikā has obviously been not published so far. (For further editions of the mūla see JRK).

Notes. The mūla is also titled Samādhi-tantra, see e.g. vs. 105. In Rāj. sūcī, both of them are used. — Its author is generally known under his titles "Pūjyapāda" and "Jinendrabuddhi", whereas Devanandi or Devanandin may be regarded as his actual name. On his names and his works see N. PREMI. JSI, pp. 25-26 and p. 46. For the works called "Bhaktis" ascribed to him and incorporated in the Kriyākalāpa see **Ser. Nos. 83**ff. — On Prabhācandra, the commentator, compare inter alia PETERSON, 4th Report, Index of Authors, p. lxxxi. There are many Digambara authors having this name, see for instance J. MUKHTĀR, PrSgr [1954], Intr. p. 126[b]. — Pannālāla composed the present Vacanikā in saṃ. 1933 (see his concluding dohā). In the same year, saṃ. 1933, he completed the Vacanikā (begun by Bholilāla) on the Subhāṣitaratnasandoha (see **Ser. No. 185**). A Ms. of the mūla which was copied by Pannālāla is available as Rāj. sūcī 4, No. 1674. The "Samādhimaraṇabhāṣā" (op. cit. No. 1662) may be identical with the present Vacanikā. For Pannālāla Caudharī, the author of about 30 works in Rajasthani and the scribe of many Mss., see KASLIWAL, JGBh. in Rāj. p. 252 (no. 31). — VELANKAR (JRK) does not register the Vacanikā. WICKERSHEIMER is silent about the works of Prabhācandra and Pannālāla in the Strasbourg Ms.

Our Ms. does not quote Prabhācandra's commentary in toto, though Pannālāla has given always a Rajasthani translation calling it "ṭīkā".

The other Text in this Ms. is:
«Text 2» (Foll. 69B[5]-71B[8]:) Dūlīcanda-praśasti by Pannālāla (see **Ser. No. 244**).

Serial No. 162

Leumann: S 433[1]. (Max-Müller-Stiftung, 133) Wickersheimer: 4529.

Description. Indian paper. Folios: 5. Size: 26 × 10.8 cm. Lines: 13 (21.2 × 8.7 cm). [illegible]. Devanāgarī. Good condition. No date.

Sarvajña-śataka (Pkt.) by DHARMASĀGARA. 121 verses.

«Begins (1) A:» ṢO śrī-gurubhyo namaḥ.
paṇamia siri-Vīra-jiṇaṃ chaümattha jīṇāṇam antaraṃ sammaṃ
jiṇavar'-uvaesa-visayaṃ tah' eva aṇumoaṇaṃ vucchaṃ (1)
chaümattho chaümattha jāṇaï pāṇâivāya-pamuhehi
li[ṅ]gehi j(e)hi sattahi tāi Ṭhāṇ'aṅga-bhaṇiāi (2) *etc.*

«Ends (5) A:»
uppaha kiriāvaṇṇā aviṇātta āya-magga-vaṃṇeṇaṃ
mayā vaesi arahā pasaṃsita magga-ṇiraeṇaṃ (10) ...
lahuṇe lahei lahugo ṇivvā<ṇ>ṇaṃ sāsaya[ṃ] ṭhāṇa[ṃ] (21)
eg'anta[ṃ] savvaṃ ia riha-tti pavara-viāra-kaṇagassa
sav[v]aṇṇu-sumaiṇa Sayagam iṇaṃ jae .. .. tittha (2)

«Colophon:» iti [Sa]rvvajñaśatakaṃ sa ma ptaḥ. cha. cha.

References. LEUMANN, Übericht, p. IV[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 790, No. 4529. PUṆYAVIJAYA, Cat. LDI, No. 3288 (1, p. 420). VELANKAR, JRK, p. 428. — Published ?

Notes. The Ms. numbers the vss. as: 1-99, 90-100 [= 100-110], 2-10 [= 111-119], 21 [= 120], and 2 [= 121]. WICKERSHEIMER is silent about the author. Dharmasāgara is called upādhyāya or gaṇi. His Tapāgaccha-paṭṭâvali-sūtra (Pkt. with Skt. auto-commentary) is dated saṃ. 1648. See **Ser. No. 237**. — For a list of his works see KAPADIA, Cat. BhORI 18.1, pp. 289-90 (where also some details about Dharmasāgara's life are given).

Serial No. 163

Leumann: S 364. (Max-Müller-Stiftung, 64) Wickersheimer: 4449.

Description: Palm-leaf. Folios: 104 (numbered 108-211). Size: 48 × 3.5 cm. Lines: 6 (three columns: 8.5, 8, 10 × 2.6 cm.). Two holes for fastening with a cord. Kannaḍa. Tolerable condition, corners of some leaves torn off. Fol. 211 in two pieces. No date. — A composite Ms. containing ten Texts.

«Text 1» **Siddhāntasāra** (Skt.) by BHĀVASENA. Pariccheda First only.

«Begins (108 A):» śrīNeminātha saraṇu.

śrīVardhamānaṃ sūra-rāja-pūjyaṃ
sākṣātkṛtâśeṣa-padārtha-tattvaṃ
saukhyâkaram mukti-patiṃ praṇamya
pramā-prameyaṃ pravaraṃ pravakṣye [1]
bāla-vyutpaty-arthaṃ śāstram idaṃ racyate mayā spaṣṭaṃ, ... [2]
atha kiṃ pramāṇaṃ ? padārtha-yāthātmya-niścayaḥ pramāṇam. tac ca bhāva-pramāṇaṃ karaṇa-pramāṇam iti dvividham. pramiteḥ pramāṇam. tac ca bhāva-pramāṇaṃ karaṇa-pramāṇam. prakarṣeṇa saṃśaya-viparyāsânadhyavasāya-vyavacchedena mīyate niścīyate vastu-tattvaṃ yena tat pramāṇaṃ iti karaṇa-vyutpatyā samya[g]-jñāna-sādhanaṃ pramāṇaṃ. tat pratyakṣaṃ parokṣam iti dvividham. tatra padārthānāṃ sākṣāt pratya=yântarâvyavadhānena vedanaṃ pratyakṣaṃ. *etc.*

«Ends (128A):» anena sadṛśī dūre yā gaur ity upamānasya sādṛśya-pra=tyabhijñānatve(n)a nadī-pūrâdy-arthāpatter anumānatvenâbhāva-pramiteḥ pratiyogika-grāhaka—pramāṇatvena nirūpaṇāt.

Bhāvasena-trividyâryo vādi-parvata-vajrabhṛt
Siddhāntasāra-śāstre 'smin pramāṇaṃ pratyadīpayat.

«Colophon:» iti paravādi-giri-sūrīśvara-śrīmad-Bhāvasena-traiv(i)dyadeva-vira=Siddhāntasāre mokṣaśāstre pramāṇa-nirūpaṇaṃ prathamaḥ paricchedaḥ.

References. LEUMANN, WZKM 11, p. 311. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4449. VELANKAR, JRK, p. 440[a] (VI). — Published: Ed. V.P. JOHRĀPURKAR, JJG. 18. 1966 ("Pramāprameya").

Notes. This first Pariccheda is called Pramāṇanirūpaṇa (see Colophon). JOHRĀPURKAR (JJG 16.1964, Intr. p. 4) calls it "Pramāprameya", cf. vs. [1]. It seems, the Bhuktimuktivicāra and Nyāyasūryâvalī (i.e. Texts 2-3 of the present Ms.) are connected with this Siddhāntasāra. According to JOHRĀPURKAR (op. cit. p. 7), the author (Bhāvasena Traividya: BHUJABALI ŚĀSTRI, Kannaḍa-sūcī, p. 320[b]) can be assigned to 1250-1300 A.D. On the term "mokṣaśāstra" (JRK, p. 315[b]) see the explanation of JOHRĀPURKAR, op. cit. pp. 7-8.

The other Texts in the Ms. are:

«Text 2» (Foll. 129A-137B:)	Bhuktimuktivicāra of Bhāvasena	(see **Ser. No. 164**)
«Text 3» (Foll. 138A-173B:)	Nyāyasūryâvalī of Bhāvasena	(see **Ser. No. 165**)
«Text 4» (Foll. 174A-179B:)	Laghīyastrayī of Akalaṅka	(see **Ser. No. 158**)
«Text 5» (Folio 179B:)	[Nyāyapramāṇâdhikāra]	(see **Ser. No. 159**)
«Text 6» (Foll. 180A-181B:)	Svatantravacanâmṛta of Kanakasena	(see **Ser. No. 184**)
«Text 7» (Foll. 182A-189B:)	Āptaparīkṣā by Vidyānanda	(see **Ser. No. 150**)
«Text 8» (Foll. 190A-205B:)	Ārādhanāsamuccaya by Ravicandra	(see **Ser. No. 221**)
«Text 9» (Fol. 205B:)	Upāsakâdhyayana of Vasunandi, vs. 512	(see **Ser. No. 172**)
«Text 10» (Foll. 206A-211B:)	Dvādaśânuprekṣā of Kundakunda	(see **Ser. No. 61**)

Serial No. 164

Leumann: S 364. (Max-Müller-Stiftung, 64) Wickersheimer: 4449.

For description of this composite Ms. see **Ser. No. 163** (with a list of Texts 1-10).

«Text 2» **Bhuktimuktivicāra** (Skt.) by BHĀVASENA

«Begins (129A):»
Vīraṃ jinêśvaraṃ natvā traividyaṃ vādi-vanditaṃ
bhuktimuktivicārârtham accha-śāstraṃ prakathyate [1]

anenâivârtha-śāstreṇa sva-pakṣas sādhyate vidu(ṣ)ā
vighaṭyate (v)ipakṣo 'pi śvetâmbara-ma(t)âgataḥ [2] *etc.*

«Ends (137B):» prativādi-skhalita-mātra-paryavasānatvāt. tatvāpapṛvatnâdivat. nirddaiva-dhaureyatvāt. devatā-darśana-dūratvāt. turuṣka-śāstre vâdhyāyavat. ***
vanditvā deva-devêśaṃ paramâtmānam avyayaṃ
Nyāyasūryyâvaliṃ vakṣye vastu-yāthātmya-vāsikāṃ.

References. LEUMANN, WZKM 11, p. 308. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4449. VELANKAR, JRK, p. 297[b]. — Unpublished.

Notes. According to JOHRĀPURKAR (JJG 16.1964, Intr. p. 5), this is the only Ms. of the work, (also cf. JRK). For the mention of the turuṣka-śāstra in the last sentence, compare Bhāvasena's Viśvatattvaprakāśa (ed. JOHRĀPURKAR, op. cit.), p. 80 and p. 98. As the vs. vanditvā ... is the maṅgala-verse of the next Text (see **Ser. No. 165**), the present Text ends without any colophon. It is perhaps incomplete.

Serial No. 165

Leumann: S 364. (Max-Müller-Stiftung, 64) Wickersheimer: 4449.

For description of this composite Ms. see **Ser. No. 163** (with a list of Texts 1-10).

«Text 3» **Nyāyasūryâvalī** (Skt.) by BHĀVASENA.

«Begins (138) A:»
vanditvā deva-devêśaṃ paramātmānam avyayaṃ
Nyāyasūryâvaliṃ vakṣye lvastu-yāthātmya-bhāsikāṃ [1]
kuryyāt ... na kadācid durāgrahaṃ (2) ... [3] *etc.*

Ends (173) B:» katham câdṛśya[ṃ]. yatas te dānaṃ dātṛbhir dīyate tadā vi(ṣ)aya-viśeṣaḥ. te kadācit tasya yena bhuṃjāno bādhyate tarhi bhojanâbhāva-kṣaṇa[...] kabaḷâhāro hi tattvam iti alam atiprasaṃgena.

References. LEUMANN, WZKM 11, p. 305 (and p. 311). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4449 (silent about this Text). VELANKAR, JRK, p. 221. — Unpublished.

Notes. On Fol. 173B, there is only one line which is partly damaged, hence [...]. Like Text 2 (**Ser. No. 164**), this Text ends without any colophon. — This is the only Ms. of the work registered in JRK. Nyāyadīpikā, mentioned by VELANKAR (JRK, p. 219) and thence by JOHRĀPURKAR (JJG 16.1964, Intr. p. 6), may be identical with this work. JOHRĀPURKAR (op. cit. p. 5) refers also to this Ms. under our title.

Serial No. 166

Leumann: S 354. (Max-Müller-Stiftung, 54) Wickersheimer: 4438.

Description. Palm-leaf. Folios: 34. Size: 38 × 5.3 cm. Lines: 8 (34 × 4 cm). ⊠ (twice). Kannaḍa, uninked. Good condition. Between two wooden covers. No date.

Ekānta-mata-khaṇḍana (Skt.) by LAKṢMAṆA. Incomplete ?

«Begins (1) A:»
jinaṃ devaṃ jagad-bandhuṃ syādvādasya vibhūṣaṇaṃ
praṇaumi praṇatâśeṣa-janatânanda-mandiraṃ [1]

nityâdy-ekānta-hetor budha-tati-mahitaḥ Siddhaseno hy asiddhaṃ
brūte, śrī-Devanandī vidita-jina-mataḥ san-virodhaṃ vyanakti,
tau dvau brūte vareṇyaḥ paṭutara-dhiṣaṇaḥ śrī-Samatâdibhadras,
tac-chiṣyo Lakṣmaṇas tu prathita-naya-patho vakty asiddhâdi-ṣaṭkaṃ [2]

nityâdy-ekānta-sādhanānām aṅkurâdikaṃ sakartṛkaṃ kāryatvād, yat kāryaṃ tat sa= kartṛkaṃ, yathā ghaṭaḥ, kāryaṃ cê< . . >daṃ. tasmāt sakartṛkam evêtyādīnām ane= kānta-lakṣmī-vilāsâvāsāḥ Siddhasenâryyā asiddhiṃ pratyapādayan. ṣaṭ-darśana-rahasya-saṃvedana-saṃpādita-nissīma-pāṇḍitya-maṇḍitāḥ Pūjyapā[da-sv]āminas tu virodhaṃ sādhayanti sma. sakala-tārkkika-cakra-cūḍāmaṇi-marīci-mecakita-caraṇa-nakha-ma= yūkhā bhagavantaḥ śrī-svāmi-Samantabhadrâcāryyā asiddhi-virodhāv abruvan. tad uktaṃ :

asiddhaṃ Siddhasena[sya] viruddhaṃ Devanandinaḥ
dvayaṃ Samantabhadrasya sarvvathâikānta-sādhanam iti.

tadīya-caraṇârādhanârādhita-saṃvedana-viśeṣaḥ nityâdy-ekānta-vād(a)-vivād(e) pratha= mavacana-khaṇḍana-pracaṇḍa-vacana-racanâḍambaro Lakṣmīdharo dhīraḥ punar asi= ddhy-ādi-ṣaṭkaṃ āha,

«Ends (34) B :» na tāvaty ataḥ satvād ākāśâdivad iti vimataṃ lakṣaṇaṃ . . . . . yan na bhavati satvād ākāśâdivad ity anumānataḥ sa tu dravyasyôtpatti-niṣedhāt. [///?]

References. LEUMANN, WZKM 11, p. 300. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 780, No. 4438. VELANKAR, JRK, p. 62[a]. NCC 3, p. 70[b]. — Published?

Notes. This is one of the two known Mss. of the work registered in NCC. The Strasbourg Ms. seems to be incomplete, it has no colophon (etc.). For the beginning of the text see also ABhORI, Vol. 15.1933-34, p. 84, fn. 1. The verse asiddhaṃ Siddhasenasya is from the 6th chapter of Akalaṅka's Siddhiviniścaya and is quoted also by Vādirāja in his Nyāyaviniścaya-vivaraṇa (see ABhORI, loc. cit.). — The present work is also called Ekānta-khaṇḍana (NCC). Its author is known as Lakṣmaṇa or Lakṣmīdhara. — Pt. BHUJABALI ŚĀSTRI, Kannaḍa-sūcī, p. 130, No. 126 (and p. 292, No. 12) records a commentary on the Yaśodhara-kāvya (of Vādirāja, cf. JRK, p. 319: 14th Yaśodhara-caritra) written by Lakṣmaṇa (son of Cikkaṇa) at Kṣemapura. He may be identical with our author.

Serial No. 167

Leumann : S 427[b]. (Max-Müller-Stiftung, 127) Wickersheimer : 4514.

Description. Indian paper (brittle). Folios : 38 (original foliotation : 4-6, 12, 14-25, 27-48). Size : 26 × 11.2 cm. Lines : 15 (21 × 8.5 cm). ◇. Devanāgarī. Tolerable condition. Edges of many Foll. are broken. Worm-holes. No date.

Ṣaṭtriṃśaj-jalpa-saṅgraha (Skt.) by BHĀVAVIJAYA. Incomplete.

«Begins (4) A :» ///tās teṣāṃ ca jalpānāṃ pūrva-śāstra-virodhitā tat-tac-chā= strâkṣara-darśanenâiva samyag jñāyata iti, teṣāṃ ṣaṭtriṃśaj-jalpānāṃ pūrva-śāstrâkṣara-virodhitā-darśanāya vipratipatti-nirāsāya ca katicit śāstrâkṣarāṇi likhyante. tadyathā, tatra prathame jalpe te procuḥ : sūkṣma-nigoda[1] bādara-nigoda[2] sūkṣma-pṛthvī-kāya[3] ... sūkṣma-vāyu-kāyā[6] avyavahāriṇaḥ śeṣā vyavahāriṇa iti. tathâiva ca tair vyākhyā(t)a-Vidhiśatake 47-patre likhitam asti. paraṃ tan na sangataṃ, yataḥ Prajñāpanā-vṛtti--pramukha-granthesv anādi-sūkṣma-nigodasyâiva vyavahārikatvaṃ proktam asti. ...

[Fol. 6B :] tato vijñātais tad-vyatikarair mohâribhiḥ prakupitair vidhṛtas, tathâiva tvam anantaṃ kālaṃ. tataḥ pṛthivy-ap-tejo-vāyu-vanaspati-dvi-tri-catuḥ-pañcêndriya-tiryakṣu narakeṣv anārya-manuṣyeṣu vā nītas tvaṃ karma-pariṇāmena punaḥ-punar ananta-vār(a)-kupitai///

[Fol. 12A :] ///yuktaṃ. asya hetor bādhita-viṣayatvāt katham iti cet, śṛṇu: bādhita-viṣayasya tāvad idaṃ lakṣaṇaṃ. ...

[Fol. 12B :] paṭhyate ca : avaśyaṃbhāvi-bhāvānāṃ pratîkāro na vidyata iti. evaṃ prakṛte 'pi yojanā kāryā. āha : kevali-śarīrād api jīva-virādhane 'ṅgīkriyamāṇe kevalino 'pi hiṃsā-prasaṅga iti cen, mâivaṃ. pramattasyâiva hiṃsā syān nâpramattasyêti Tattvārthasūtrâdiṣû///

[Fol. 14A :] ///[a]py avaśyaṃbhāvi-jīva-virādhanâsaṃbhave saty api ye tan-niṣedhaṃ vidadhuḥ, teṣāṃ katham iva siddhāntânusāritêti vicāryam āryair iti dvitīya-jalpa-nirṇṇayaḥ, cha.

atha tṛtīya-jalpe taiḥ svopajña-Pravacanaparīkṣāyām iti likhitam asti : tathāhi, sumunīnāṃ śobhanā munayaḥ sumunayaḥ susādhavas teṣām apramatta-guṇa-sthānakād ārabhya trayodaśaṃ guṇa-sthānakaṃ yāvad- āraṃbhe varttamānām apy āraṃbhikī kriyā na bhavati ...

[Fol. 25B :] jagadguru-bhaṭṭāraka-śrī5śrī-Hīravijayasūrîśvara-prasādita-dvāsaśa-jalpa-paṭṭake 'pi dvitīya-jalpe evam eva likhitam asti. evaṃ saty api ye sakala-śāstrāṇi vihāya sva-buddhyâivêttthaṃ kathayāmāsur yad ekānte mithyātvi-guṇā ananumodyā evêti teṣāṃ bhava-bhayâbhīru-manaskānāṃ kathaṃ nôtsūtravāditvam iti ṣaṣtha-jalpa-nirṇayaḥ, cha (6)

arhaṃ. atha saptame ja///

[Fol. 27A :] ///thā hi,

[*verbatim* :] pratipadya tathārāmo jagāma bharatāvanau
tathaiva kṛtvā te rūpe darśayāmāsa sarvataḥ (83)
evam ūce ca bho lokāḥ kṛtvā nau pratimāḥ śubhāḥ. ... (84) ...

«Ends (48) B :» evaṃ saty api siddhānte pāpa-bhīru-suvihita-pūrvâcārya-racita-granthesu vā kaścin matabhedo dṛśyate, sa vācanā-bheda-hetuko vā duṣkāla-doṣa-kṛto vêti mantavyaṃ. ... tasmāt kadâgraha-rāhityam aśeṣa-sukha-kāraṇam ity avetya kadâgraha-parityāga-pūrvam iha granthe likhitāni śāstrâkṣarāṇi vilokanīyāni vicakṣaṇaiḥ, samyag vicāraṇīyāni, pratipattavyāni ca. pravacana-pravahaṇam apy evaṃ tad-uktârthānāṃ tathā-pratipatty-ārādhitaṃ caritam eva mithyātva-pārāvāra-tīraṃ prāpayati. tataś ca mahânanda-puram api <saṃyamāsaṃyama> saṃyamâdi-mārgga-pratipatty-āmukhenâivâdhigamyate. tata eva sakala-kalyāṇa-parama-kāraṇaṃ śrī-jinêndra-pravacanam ārādhayato bhavati sarvatomukhī-puṇya-kīrtti-saṃpadāṃ vṛddhis samudayati ca sakala-sukha-santānâbhyudaya-lakṣmīr

«Colophon :» iti Ṣaṭtriṃśajjalpavicārasaṃgrahaḥ saṃpūrṇṇaḥ, chaḥ °

«Praśasti :» arhaṃ.
śrīmān jagadgurur-iti prathito dharâika-
vīraḥ sa Hīravijayâbhidha-sūrir āsīt
śrīmat-Tapāgaṇa-payoruha-bhānumālī
yaḥ pratyabodhayad Akabba[ra] ///

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 789, No. 4514. PETERSON, 4th Report, No. 1350 (List, p. 51). R.G. BHANDARKAR, Report 1884-1887, p. 115, No. 1237. VELANKAR, JRK, p. 400[b]. — Published ?

Notes. The Ms. is fragmentary (see Description), we also miss the last Folio(s) containing praśasti-vss. 2ff. (etc.). Hence the Text is incomplete (see Citations). — The work is also called : Ṣaṭtriṃśaj-jalpanirṇaya, -jalpavicāra, -jalpavicārasaṅgraha; Jalpa-nirṇaya, -vicāra, -vicārasaṅgraha, -saṅgraha. "Ṣaṭtriṃśajjalpavicāra of Bhīmabhāvavijaya" (JRK) is probably identical with our

work. It was composed in saṃ. 1679. (The Ms. registered by PETERSON is dated saṃ. 1681). — Bhāvavijaya was a pupil of Munivimala. For details see **Ser. No. 14** and Cat. BhORI 17.3, pp. 46-50. — The Pravacanaparīkṣā mentioned on Fol. 14A is Dharmasāgara's work, which is called "Kupakṣa-kauśikâditya or -kauśikasahasrakiraṇa" by WEBER, Verzeichnis, No. 1976 (2.3, pp. 956-980). For the relation between the works of Dharmasāgara and Bhāvavijaya see VELANKAR. — For the Tattvārthasūtra (Fol. 12B) see **Ser. No. 103ff**.

Serial No. 168

Leumann : S 427[a]. (Max-Müller-Stiftung, 127) Wickersheimer : 4513.

Plate 6

Descripion. Indian paper. Folios : 9 (10ff. are missing). Size : 26.5 × 11.2 cm. Lines : 16 (22 × 8.5 cm). ◇ or □ or ▭ Devanāgarī. Good condition. No date.

Vicārâmṛtasaṅgraha (Skt. and Pkt.) of KULAMAṆḌANA. Incomplete.

«Begins (1) B :» §O

śrī-Varddhamāna-sūryo jīyād yasyêha vacana-kiraṇa-gaṇāḥ
bhāva-tamo-jāḍya-hṛtaḥ prabodham ātanvate jagatāṃ (1)
svânyayoḥ saṃśayôcchittyai karomy āpta-vaco-'ṃbudheḥ
udakavat parimita-Vicārâmṛtasangrahaṃ (< l > [2])
ittha anābhogeṇaṃ annāṇeṇaṃ abahussūyatteṇaṃ
sa[m]maṃ guru-vayaṇāṇ' avagameṇa maï-mandayāe vā < re > (3)
jaṃ kiṃ pi ya jina-gaṇahara-puvv'āyariya-vayaṇāṇa paḍikūlaṃ
taṃ iha soheyavvaṃ aratta-duṭṭhehiṃ gīehiṃ (4)

j(i)na-pravacana-vicāraḥ[1]. pākṣika-vicāraḥ[2]. caturmāsika-vi[3]. paryuṣaṇā-vi[4]. ...
iha vicārāḥ sarve 'pi jina-pravacana-svarūpa-parijñāne sati vidhīyamānāḥ suyauktikā bhavantîti prathamaṃ tat-svarūpaṃ kiñcid ucyate. *etc.*

«Ends (9) B :» tadā atiriktā aṭṭha-māsā bhavanti — Paryuṣaṇā-vṛttau Sandeha=viṣauṣadh(i)-nāmnyāṃ : patra 150. tathā, "jattha ahiga-māso paḍati varase, taṃ abhiva=ṭṭita-varisaṃ bhaṇṇati; jattha na paḍati, taṃ canda-varisaṃ. ... jadi ante to niyamā do āsāḍhā bhavanti, aha majjhe to do posā" — Niśītha-cūrṇau uddesake daśame : patra 317 ...
tato dvāṣaṣṭyā divasair ekam avama-rātraṃ bhavati. evaṃ sati ya ekaṣaṣṭitamo 'horātras tasminn ekaṣaṣṭitamā dvāṣaṣṭitamā ca tith(ī) nidhanam upagate. dvāṣaṣṭitamā tithir loke patitêti vyavahriyate. varṣā-kālasya cāturmāsa-pramāṇ(a)sya śrāvaṇâdi tṛtīye varṣ(e) (h)i sati prathamo 'vama-rātras tasyâiva sa///

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 789, No. 4513. WEBER, Verzeichnis, No. 1960. Cat. LDI, No. 3357 (1, p. 428). VELANKAR, JRK, pp. 352-3. — Published ?

Notes. On Fol. 1A there is a remark in Gujarati : "72 vicārāmṛtasaṃg[r]aha". The figure 72 may refer to the total number of Folios. — According to WEBER's Ms. there should be 25 chapters (vicāra) in the work, our Ms. stops in the beginning of the 3rd chapter called cāturmāsika=vicāra. — The work is also called : Ālāpaka (NCC 2, p. 183[a]), Ālāpakasūtra, Siddhāntâlāpaka or Siddhāntâlāpakôddhāra. It was composed in saṃ. 1443 by Kulamaṇḍana, a pupil of Devasundarasūri of the Tapāgaccha. His dates are : birth in saṃ. 1409, dīkṣā in saṃ. 1417, sūripada in saṃ. 1442 and death in saṃ. 1445 (or 1353-99 A.D.), see PETERSON, 4th Report, Index of Authors, p. xxi. (and NCC 4, p. 238). On Kulamaṇḍana's method of citing passages see WEBER, Verzeichnis 2.3, p. 922, fn. 1. For Jinaprabha's Sandehaviṣauṣadhi on the Kalpasūtra see JRK, p. 76[a] (8). The citations from the Niśītha-cūrṇi is available in the Agra edition (cf. **Ser. No. 50**), Vol. 3, p. 130. — (The

"Vicārâmṛtasaṅgraha" of Jinaharṣa recorded by BÜHLER, Report Kashmir, No. 766 is different from the present work, see the next two Entries).

Serial No. 169

Leumann : S 449. Wickersheimer : 4546.

Description. Indian paper. Folios : 95. Size : 26 × 10.3 cm. Lines : 13 (21 × 8 cm). ◇. Devanāgarī. Good condition. Worm-holes. Date : saṃ. 1626.

Viṃśatisthānakacaritra (Skt.) by JINAHARṢA. Without Author-praśasti.

«Begins (1) A :» §O oṃ namaḥ Vītarāgāya.
śrī bh(ū)rbhuvaḥsvas-tritayaṃ punānā
dravyâbhidhānâkṛti-bhāva-rūpai[ḥ]
trikāla-vartti-sthitayo jinêndrāḥ
sṛjantu sarvâdbhuta-saukhya-lakṣmīṃ (1)
jinêndra-padavī-prāpti-nimittaṃ sudṛśāṃ tapaḥ
viṃśati-sthānakâhvānaṃ jayati śrī-jinâgame (2) *etc.*

«Ends (95) A :»
evaṃ jinêśvara-matônnatim adbhutāṃ ye
kurvanti sarva-jana-bodhi-bidhāna-hetuṃ
te tīrthanātha-padavīṃ kalayanti samyag
harṣa-prakarṣa-kalitāṃ satatânubhāvāṃ (15)

«Colophon :»
iti viṃśati-sthānakôpari Meruprabha-rājarṣi-kathānakaṃ.
iti śrī-Vīsasthāṃnakacaritraṃ saṃpūrṇṇaṃ.

«Scribal Remark :» saṃvat 1626 varṣe mārggaśīrṣa vadi ekādaśī ravau, Tapā=gacchâdhirāja-śrī5-Somavimalasūri-vijayarājye paṃḍita-prakāṃḍa-śrī5-paṃ°-Lakṣmī=caṃdra[ga]ṇi-śiṣya-muni-Māṃṇikyacaṃdreṇa laṣitaṃ, śrī-Nābhipure śrī-Śāṃtinātha-prasādāt.

References. LEUMANN, Übersicht, p. III[b] (= "S"). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 792, No. 4546. For further References see the next Entry.

Notes. For the manifold references to Somavimalasūri see for instance Cat. LDI, Appx. p. 543[a]; and A. M. SHĀH, PrSgr [1937] II, Index, p. 41[a]. Lakṣmīcandragaṇi, the teacher of the scribe Māṇikyacandra, copied a Ms. in saṃ. 1618 at Nāvhīara-grāma, see A. M. SHĀH, op. cit. p. 114, No. 431. (Nābhipura of our Ms. could not be traced). — In the present Ms. the author-praśasti of 17 verses is missing for which see **Ser. No. 170**. For the work, its titles and its author see the next Entry.

Serial No. 170

Leumann : S 382. (Max-Müller-Stiftung, 82) Wickersheimer : 4467.

Description : Indian paper. Foll. : 83. Size : 26.5 × 12.4 cm. Lines : 16. (20.5 × 9.4 cm). Devanāgarī. Good condition. Date : saṃ. 1952.

Viṃśatisthānakacaritra (Skt.) by JINAHARṢA.

«Begins (1) B :» §O arhaṁ namaḥ.

śrī bhūrbhuvaḥsvas-tritayaṃ punānā
dravyâbhidhānāt kṛta-bhāva-rūpaiḥ
trikāla-vartti-sthitayo jinêṇdrāḥ
s(ṛ)jantu sarvâdbhuta-saukhya-lakṣmīṃ (1)
jinê[n]dra-padavī-prāpti-nimittaṃ sudṛśāṃ tapaḥ
vi[ṃ]śatisthānakâhvānaṃ jayati śrī-jinâgame (2) *etc.*

«Ends (83) B :»
evaṃ jinêśvara-matônnatim adbhutāṃ ye
kurvaṃti sarva-jana-bodhi-vidhāna-hetuṃ
te tīrtharāja-padavīṃ kalayanti samyag
harṣa<*ṃ*>-prakarṣa-kalitāṃ satatânubhāvāṃ (18)

«Colophon :» iti śrī-Viṃśatisthānakā-vicārâmṛta-saṃgrahâkhye graṃthe śrī-Tapo-gacchêśa-śrī-Jayacaṃdrasūrirāja-śiṣyeṇa Jinaharṣa-gaṇinā nirmite viṃśati-sthā=naka-kathānakaṃ. graṃthāgraṃtha 150 a 9. iti śrī-Vīśasthānaka vicārâmṛtasaṃgraha samāptaṃ.

atha praśasti : arhat-karmâśravaṇāṃ yo viṃśatir ekam py adaḥ
padam ārādhayaty evaṃ samyag-vidhi-purassaraṃ (1)
bhūyasyo ... (2) ... (7)

yataḥ, paḍhamo titthayarattaṃ vīsahiṃ gaṇehiṃ kāsīya iti.
pavvajja puṭṭile saya-sahassa savvattha māsi-bhatteṇaṃ (8) ityādi
ity āśravā jina-varêndra-padôdayasya
kurvanti viṃśati-mitā amitânubhāvā
cetāṃsi darśita-nidarśana-satphalā ca
śrī-tīrthanātha-padavī-sukha-saspṛhāṇi (1)
vimoha-mūḍhena mayā ... (2) ... (3)
Tapogacche 'bhavan bhūmnā ... (4) ... (16)
graṃtho 'ṣṭāviṃśati-śatânumitaḥ sarva-saṅkhyayā
jīyād ayaṃ budha-śreṇi-vācyamāno nirantaraṃ (17)

iti śrī-Viṃśatisthānakā-vicārâmṛtaḥ saṃgraha saṃpūrṇaḥ.
graṃthāgraṃtha śloka-saṃkhyā 3001.

«Scribal Remark :» sambat 1952 mītī āsoja bada 6 bhāra magalavāra likhataṃ. śrī-Ahīpura-madhye Josī Haradāsa likhataṃ. śubhaṃ bhūyāt. śrīr astu. kalyāṇam astutarām.

[*Addenda* :]
yasmin dṛg-patham āgate 'pi sahasā naśyaṃti viśvâ[r]tt(a)yo
lebhe sarva-janâtiśāyi vibhavā yenôpamā gautamī
jīyāt śrī-guru-Somasundara-padâṃbhojâika-bhānûdayaḥ
sa śrīmān Jayacandra-sūri-bhagavān pūjya[s] trilokī-tale (13)
bhuja-gagana-titthi-mite 'bde nānā-grantha-sārtham ādāya
śrīmaj-jinêndra-padavī puṇyā lokāya lokānāṃ (14)
gacchādhipa-śrī-Jayacandra-sūri-śiṣyâgraṇīr ārhata-bhakti-śālī
śrī-Viṃśatisthāna-tapo-vicāra-granthaṃ vyadhāc chrī-Jinaharṣa-nāmā (15)
etad-ākarṇanāt prāyaḥ prāṇināṃ dukṛtâlayaḥ
kṣīyante tat-kṣaṇād eva samyag-darśana-śālināṃ (16)
vācyamāno budhaiḥ samyag grantho 'yaṃ sukṛtâdaraḥ
yāvad Vīra-vibhos tīrthaṃ tāvan nandatu nandati (17)
iti samapūrṇam. śrī śrī.

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 783, No. 4467. PETERSON, 3rd Report, Appx. p. 406, No. 631. SCHUBRING, Jaina-Hss. PrStB, No. 702. VELANKAR, JRK, p. 349. (Klatt, Specimen, p. 43). — Publ.: (DLJP 60.1922).

Notes. In the Scribal Remark Josi stands for Jośī or Joṣī. Ahīpura is often used for Nāgapura = Nāgaur (Merta-Bikaner Line) in Rājasthan, see KĀSLIVĀL, Rāj. sūcī 4, p. 931 and JGBh. in Raj., p. 96. — The five verses after the Scribal Remark (numbered 13-17) represent in toto a second version of the praśasti-verses bearing the same numbers. The five appended verses could not be traced anywhere else. SCHUBRING quotes the praśasti-vss. 5-19. — The work was composed in saṃ. 1502, compare praśasti-vs. 15 and *addenda*-vs. 14. For the place-name Vīramâkhya-pura in praśasti-vs. 15 compare Jaina-Hss. p. 632b (Vīrama-grāma, -pura). — Other titles of the work are: Viṃśatisthānâcāravicārasaṅgraha (PETERSON), Viṃśatisthānakavicārâmṛtasaṅgraha (JRK), Viṃśatisthānakâcāravicārâmṛtasaṅgraha (SCHUBRING), Viṃśatisthānakacaritra (LEUMANN). (The Vicārâmṛtasaṅgraha of Kulamaṇḍana is a different work, cf. **Ser. No. 168**). The author Jinaharṣa belonged to the Tapāgaccha and his spiritual lineage runs as follows: Jagaccandra - Devendra - Vidyānanda - Dharmaghoṣa - Somaprabha - Somatilaka - Devasundara - Somasundara - Munisundara - Jayacandra - Jinaharṣa; see inter alia the praśasti-vss. 5-13 (quoted by SCHUBRING).

3.6 ŚRĀVAKĀCĀRA AND ANTHOLOGIES

Serial No. 171

Leumann: S 412. (Max-Mühler-Stiftung, 112) Wickersheimer: 4498.

Description. Indian paper. Folios: 80. Size: 26.7 × 13.2 cm. Lines: 5 + 5 (20 × 8 cm). Devanāgarī. Good condition. No date.

Upāsakâdhyayana (Pkt.) of VASUNANDIN. With a Skt.-chāyā.

«Begins (1) B:» paṃca-parameṣṭibhyo namaḥ.
suravaï-tir(ī)ḍa-maṇi-kiraṇa-vāri-dhārāhi s(i)tta-paya-kamalaṃ
vara-sayala-vimala-kevala-payāsiyâsesa-tacc'atthaṃ (1)
sāyāro 'ṇāyāro bhaviyāṇaṃ jeṇa desio dhammo
ṇamiūṇa taṃ jiṇandaṃ sāvaya-dhammaṃ parūvemo (2) *etc.*

«Chāyā:» §O paramātmane namaḥ.
surapati-tir(ī)ṭa-maṇi-kiraṇa-vāri-dhārābhiḥ sikta-pada-kamalaṃ
vara-sakala-vimala-kevalena prakāśitâśeṣa-tattvārthaṃ (1)
sāgāro 'nāgāro bhavika-janānāṃ yena darśitaḥ dharmmo
namanaṃ kṛtvā taṃ jinêndraṃ śrāvaka-dharmaṃ prarūpayāmi (2) *etc.*

«Ends (80) B:»
jaṃ kiṃ <ci> pi ettha bhaṇiyaṃ ayāṇamāṇeṇa pavayaṇa-viruddhaṃ
khamiūṇa pavayaṇ(a)-<ṇu>dharā sohittā taṃ payāsantu ([5]48)
chac ca sayā paṇṇas'uttarāṇi eyassa gantha-parimāṇaṃ
Vasuṇandiṇā ṇivaddha[ṃ] vitthariyavvaṃ viyaṭṭehiṃ ([5]49)

«Chāyā:»
yat kimapi īdṛśaṃ bhaṇitaṃ ajānatā pravacana-viruddhaṃ
tat kṣamāṃ kṛtvā pravacana-jñānena śodh(a)yitvā taṃ prakāśayantu (48)
ṣaṭ śatāni paṃcāśat uttarāṇi etasya granthasya parimāṇaṃ
Vasunandi-muninā nivaddhaṃ vistaritaṃ vuddhi-ṛddhibhiḥ (49)

«Colophon :»
ity Upāsakâdhyayanaṃ Vasunaṃdinā kṛtam idaṃ samāptam.
iti Vasunaṃdinā kṛto 'yaṃ Upāsakâdhyayanâgamaḥ samāptam.

References. LEUMANN does not mention this Ms. nor this work. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 787, No. 4498. VELANKAR, JRK, p. 56[b] (and p. 395). NCC 2, p. 385. — Ed. Pt. HIRĀLĀL JAIN, Mūrtidevī Ser. Pkt. 3.1952.

Notes. The chāyā is written interlinear. Vs. 100 is on Fol. 15B, vs. 200 on 30B, vs. 300 on 45B, vs. 400 on 60A and vs. 500 is on Fol. 74B. On the total number of gāthās, see Pt. HIRĀLĀL, op. cit. Intr. pp. 16-7. In his ed. there are 545 vss. For the Pkt.-text see also J. MUKHTĀR, PJVS, Intr. pp. 99-101. The last seven verses build the author-praśasti, wherein he mentions Kundakunda, Śrīnandi, Nayanandi, and Nemicandra (who was his teacher). According to J. MUKHTĀR, the author belongs to the end of the 11th or the beginning of the 12th century of the Vikrama Era. — The work is also called Śrāvakâcāra or Vasunandi-śrāvakâcāra. On other works called Upāsakâdhyayana or Śrāvakâcāra, see JRK, loc. cit. (For several persons bearing the name Vasunandi, see e.g. N. PREMI, JSI, p. 302.)

Serial No. 172

Leumann : S 364. (Max-Müller-Stitung, 64) Wickersheimer : 4449.

For description of this composite Ms. see **Ser. No. 163** (with a list of Texts 1-10).

«Text 9» **Upāsakâdhyayana** (Pkt.) of VASUNANDI. Only verse 512.

(Fol. 205 A :)
buddhi-tavo vi ya laddhī viuvvaṇa-laddhī tah' eva osahiyā
rasa-bala-a<tta>kkhīṇā vi ya riddhīo satta paṇṇattā (249)

References. Neither LEUMANN (WZKM 11, p. 299) nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 781, No. 4449) mentions this Text. For further References to the work see the preceding Entry.

Notes. This Pkt.-verse is appended at the end of Ravicandra's Ārādhanā-samuccaya (Skt.) for no obvious reason. — In Pt. HIRĀLĀL JAIN's edition (Mūrtidevī Ser. Pkt. 3.1952), this vs. appears on p. 138 as 512.

Serial No. 173

Leumann : S 404. (Max-Müller-Stiftung, 104) Wickersheimer : 4489.

Description. Indian paper. Folios : 65. Size : 28.5 × 12.8 cm. Lines : 10 (22.3 × 8.7 cm). Devanāgarī. Good condition. No date.

Upāsakâdhyayana (Skt.) by SAMANTABHADRA. With the commentary of PRABHĀCANDRA.

«Begins (1) B :» §O śrī-Vītarāgāya namaḥ.
samantabhadraṃ nikhilâtma-bodhanaṃ
jinaṃ praṇamyâkhila-karmma-śodhanaṃ
nivandhanaṃ Ratnakaraṇḍake paraṃ
karomi bhavya-prativodhanâkaram (1)
śrī-Samantabhadra-svām(ī) ratnānāṃ rakṣaṇôpāya-bhūtaṃ Karaṇḍaka-prakhyaṃ, samyag-darśanâdi-ratnānāṃ pālanôpāya-bhūtaṃ Ratnakaraṇḍakâkhyaṃ śāstraṃ karttukāmo ... namaskurvann āha (cha) :

namaḥ śrī-Vardhamānāya nirddhūta-kalilâtmane
sâlokānāṃ trilokānāṃ yad-vidyā darpaṇāyate (1)
namo, namaskāro 'stu. kasmai ? śrī-Varddhamānāya, antima-tīrthakarāya. ...
deśayāmi samīcīnaṃ dharmaṃ karmma-nivarhaṇaṃ
saṃsāra-duḥkhataḥ sattvān yo dharaty uttame sukhe (2)
deśayāmi, kathayāmi. *etc.*

«Ends (65) B :»
sukhayatu sukha-bhūmiḥ kāminaṃ kāminîva
sutam iva jananî māṃ śuddha-śīlā bhunakt(u)
kulam iva guṇa-bhūṣā kanyakā saṃpunītā
jinapati-pada-padma-prekṣiṇī dṛṣṭi-lakṣmī[ḥ] (145)
mā[ṃ] sukhayatu, sukhinaṃ karotu. kā ? asau dṛṣṭi-lakṣmīḥ, samyag-darśana-saṃpattiḥ. ... tathā lakṣmī-dṛṣṭir api guṇa-bhūṣā, aṣṭa-mūla-guṇair alaṃkṛtā, samyak punītā <d> iti, cha.
yenâjñāna-tamo vināśya nikhilaṃ bhavyâtma-ceto-gataṃ
samyag-jñāna-mahâṃśubhiḥ prakaṭitaḥ sâg(ā)ra-mārgo 'khilaḥ
sa śrī-Ratnakaraṇḍakâmala-raviḥ saṃsṛt-sarit-śoṣako
jīyād eva Samantabhadra-munipaḥ śrīmān pra(bh)êndur jjinaḥ, ccha.

«Colophon :» iti Prabhācaṃdra-viracitāyāṃ Samaṃtabhadra-viracitÔpāsakâ= dhyayana-ṭīkāyāṃ paṃcamaḥ paricchedaḥ samāptaḥ, ccha (1) kalyāṇam astu.

References. LEUMANN, WZKM 11, p. 309. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 786, No. 4489. PETERSON, 4th Report, Appx. pp. 137-8, No. 1402. BHUJABALI ŚĀSTRI, Kannaḍa-sūcī, pp. 60-65, Nos. 288-333; pp. 210-11, Nos. 49-55 (and p. 324). KĀSLIVĀL, Rāj. sūcī 1, p. 202, No. 199; 2, pp. 167-9, Nos. 475-495 (and p. 384); 3, p. 34; 4, pp. 81-82, Nos. 1006-1036, and p. 902[a]. VELANKAR, JRK, p. 56 (II. Upāsakâdhyayana) and p. 326. NCC 2, pp. 385-86. — Publ.: (MDJG 24. saṃ. 1982).

Notes. The Strasbourg Ms. seems to be a copy of the Poona Ms. (dated saṃ. 1603) described by PETERSON. LEUMANN received it after publishing his List Dig. Mss. (WZKM 11, where he does not mention any Ms.). On the right-hand margin of the present Ms. LEUMANN has inserted the numbers of verses and stories. — The maṅgala-vs. of the mūla (namaḥ śrī-Va°) is very often included in the Kriyākalāpa, see Ubersicht, p. 5[a]; and **Ser. No. 84** and **Ser. Nos. 87-88** as well. Its last verse (sukhayatu ...) is numbered 150 by LEUMANN. Its Paricceda 1 ends on Fol. 23A, 2 on 24B, 3 on 45B, 4 on 57B, and 5 on Fol. 65B (see Citations). — Samantabhadra's work is also called: Ratnakaraṇḍa, Ratnakaraṇḍaka, Ratnakaraṇḍakaśrāvakâcāra; Samantabhadra-śrāvakâcāra, etc. For the work and its authorship see J. MUKHTĀR, JSIVPr. pp. 431-483. — On the commentator Prabhācandra see J. MUKHTĀR, PrSgr [1954], Intr. pp. 64-71, who assigns him to circa 1050-1150 of the Vikrama era; also cf. N. PREMI, JSI, pp. 286-90. Pt. PREMI gives a list of Prabhācandra's works, including the Sarojabhāskara (cf. **Ser. No. 74**). Prabhācandra was a resident of Dhārā during the reign of the Kings Bhoja and his successor Jayasiṃha. — (For the Upāsakâdhyayana, Pkt., of Vasunandin see **Ser. No. 171**).

Serial No. 174

Leumann : S 341. (Max-Müller-Stiftung, 41) Wickersheimer : 4424.

Description. Indian paper. Folios: 189. Size: 30 × 14.5 cm. Lines: 12 (22.5 × 10.5 cm). Devanāgarī. Good condition. Left edges of Foll. 1-64 damaged a little, thereby mutilating some of the marginal glosses. No date.

Dharmâmṛta, Adhyāya 10-17 called **Sâgāra-dharmâmṛta**, by ĀŚĀDHARA. With the second auto-commentary called Bhavyakumudacandrikā.

«Begins (1) B:» śrī-Bhāratyai namaḥ.
śrī-Varddhamānam ānamya manda-bhuddhi-prabuddhaye
Dharmâmṛtôkta-sâgāra-dharmma-ṭīkāṃ karomy ahaṃ (1)
samarthanâdi yan nâtra bruve vyāsa-bhayāt kvacit
taj Jñānadīpikâkhyâitat pañjikāyāṃ vilokyatāṃ (2)
atha caturthâdhyāye, sudṛg-bodho galad-vṛtta-moho ... (3) ity uktaṃ. *etc.*

«Ends (189) B:»
ṣaṇṇava(dv)yeka-saṅkhyāna-Vikramâṅka-samâtyaye
saptamyām asite pauṣe siddhêyaṃ nandatāc ciraṃ (21)
samāḥ saṃvatsarāḥ 1296 varṣe poṣa vadi 7 tatra dine ity arthaḥ.
śrīmān śreṣṭhi-Samuddharasya tanayaḥ ... pustakaḥ (21 [= 22])
spaṣṭaṃ alam atiprasaṅgena.
yāvat tiṣṭhati śāsanaṃ jinapateś ...
bhavyānāṃ purato 'tra deśa-viratâcāra-prabodhôddhurāḥ (23)
spaṣṭaṃ.

«Colophon:» ity Āśādhara-viracitāyāṃ svopajña-Dharmmâmṛta-sâgāradharmma-ṭīkā Bhavyakumudacandrikā nāmnī samāptā (2).
anuṣṭup-chandasāṃ pañca (ś)atâgrāṇi satāṃ matā
saha(s)rāṇy asya catvāri granthasyâsya mitiḥ kila.
ācandrârkkaṃ ciraṃ nandyāt.

References. LEUMANN, WZKM 11, p. 304. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 779, No. 4424. R.G. BHANDARKAR, Report 1883-84, No. 297 (pp. 103-6 and p. 281). SCHUBRING, Jaina-Hss. PrStB, Nos. 272-3. KĀSLIVĀL, Rāj. sūcī 2, pp. 398-9; 3, p. 356[b]; 4, p. 889[a]. VELANKAR, JRK, p. 195. — Publ.: (MDJG 2. saṃ. 1972).

Notes. The Ms. is possibly written by different scribes: 1st, Foll. 1-120; 2nd, Foll. 121-127 (also different paper); 3rd, Foll. 129-189. The Ms. has numerous marginal glosses (some of which are mutilated, cf. Description). — The work consists of two parts, Yati- or Anagāra-dharmâmṛta and Sâgāra-dharmâmṛta, only the latter is available in the Strasbourg Ms. On this work Āśādhara wrote two auto-commentaries: Jñānadīpikā and Bhavyakumudacandrikā (with occasional references to the former). See LEUMANN, op. cit. — For the author and his various works see BHANDARKAR, op. cit. pp. 103ff. Also compare: N. PREMI, JSI, pp. 342-58; J. MUKHTĀR, PrSgr [1954], Intr. pp. 8-9; KĀSLIVĀL, PrSgr [Jaipur], Intr. p. 3 and p. 302[a]. The dates mentioned by Āśādhara fall between saṃ. 1285 and saṃ. 1300. He belonged to the Vyāgreravāla (= Bagheravāla) kula, his parents were Sallakṣaṇa (or Lakṣmaṇa) and Ratnī. He was born in Maṇḍalakara near the Śākambharī lake in the Sapādalakṣa region. He migrated to Mālavā and stayed at Dhārā and Nalakacchapura (or Nālachā) near Māṇḍavagaḍha (or Māṇḍū). Other details about his life etc. are given by BHANDARKAR and others.

Serial No. 175

Leumann: S 337. (Max-Müller-Stiftung, 37) Wickersheimer: 4420.

Description. Indian paper. Folios: 16. Size: 27.5 × 11.5 cm. Lines: 9 (20 × 7.5 cm). Devanāgarī. Tolerable condition. Some Foll. repaired with transparent paper. Worm-holes. No date.

Puruṣārtha-siddhy-upāya (Skt.) by AMṚTACANDRA.

«Begins (1) B :» §O oṃ namaḥ.
taj jayati paraṃ jyotiḥ samaṃ samastair ananta-paryāyaiḥ
darppaṇa-tala iva sakalā pratiphalati padārtha-mālikā yatra (1) *etc.*

«Ends (16) B :»
va[r]ṇṇaiḥ kṛtāni citraiḥ padāni tu, padaiḥ kṛtāni vākyāni,
vākyaiḥ kṛtaṃ pavitraṃ śāstram idaṃ. na punar asmābhiḥ (222)

«Colophon :» ity Amṛtacaṃdrasūrīṇāṃ kṛtiḥ Puruṣārthasiddhyupāyo 'yaṃ nāma Jinapravacanarahasyakośaḥ samāptam iti, cha. śubhaṃ bhūyāt.

References. LEUMANN, WZKM 11, p. 306. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 778, No. 4420. KEITH, Cat. Bodl. Libr. 1905, p. 224, No. 1379. SCHUBRING, Jaina-Hss. PrStB, Nos. 887-9. KĀSLIVĀL, Rāj. sūcī 2, p. 368[a]; 3, p. 356[b]; and 4, p. 888[b]. VELANKAR, JRK, p. 253. — Publ.: RJ Ś 1.1905. With Engl. translation: SBJ 4.1933.

Notes. The text is occasionally damaged (script rubbed off). — The work is also called: Jinapravacanarahasya, Jinapravacanarahasyakośa, or Śrāvakâcāra. For details about the author Amṛtacandra Ṭhakkura see **Ser. No. 68** and **Ser. No. 75**.

Serial No. 176

Leumann : S 356. (Max-Müller-Stiftung, 56) Wickersheimer : 4441.

Description. Indian paper. Folios: 160. Size: ca. 29 × 13.3 cm. Lines: 9 (22.2 × 10.5 cm). Devanāgarī (different scribes). Tolerable condition. On Fol. 160 mutilated text (see Citations). No date.

Praśnôttara-śrāvakâcāra (Skt.) by SAKALAKĪRTI.

«Begins (1) B :» §O oṃ namaḥ siddhebhyaḥ.
jinêśaṃ Vṛṣabhaṃ vande vṛṣadaṃ vṛṣa-nāyakaṃ
vṛṣāya bhuvanâdhīśaṃ vṛṣa-tīrtha-pravarttakaṃ (1) *etc.*

«Ends (160) A :»
Upā(s)akâkhya vibudhaiḥ prapūjyo
grantho mahā-dharmma-karo guṇâ(ḍh)yaḥ
Samastakīrty-ādi-muniśvarôktaḥ
supuṇya-hetur jayatād dharitryāṃ ([1]41)
ka kīrtti-pūjâdi-sulābha-lobhāt ... ([1]42)
akṣara-svara-...
tat kṣama[n]tu muni-nāyakā hi me ([1]43)
śūnyâṣṭâṣṭa-dvayâṅkâdyaḥ saṅkh(a)yā muninôditaḥ
naṃ.. .. .. grantho yāvat kalpântam eva hi ([1]43 [= 144])

«Colophon :» iti Praśnottarôpāśak[âcāre ācā]rya-śrī-Sakalakīrti-viracite anu=maty-ādi-pratimā-dva[ya-prarūpako] nāma caturviṃśatitama pricchedaḥ (24). graṃtha=saṃkhyā [2880]. iti ācārya-[Saka]lakīrtti-viracitāyāṃ Praśnottarôpāśakâcāra graṃtha samāptā.

References. LEUMANN, WZKM 11, p. 307. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4441. SCHUBRING, Jaina-Hss. PrStB. Nos. 261-2. KĀSLIVĀL, Rāj. sūcī 1, pp. 96-97; 2, p. 424[a]; 3, p. 360[b]; and 4, p. 901[b]. VELANKAR, JRK, p. 56[b] (IV), p. 190[b], p. 278[a] and p. 395[b] (I). — Publ.: (M. K. Kapadia, Surat 1926). Also see Cat. I.O. Skt. Books, p. 1961.

Notes. The Ms. often writes ś- for s-. The missing parts of the colophon are supplemented on the basis of Jaina-Hss. No. 261. The figure of graṃthasaṃkhyā was written on the lower margin and is now lost. It is reconstructed with the help of the last verse (śūnyâ°...). — Fol. 160B has fragments of an unidentified verse (k|ptêyaṃ śrī-jinê[n]draiḥ). — The work has many titles: Upāsakâcāra, Dharmapraśnôttara, Praśnôttarôpāsakâcāra and Śrāvakâcāra, etc., see JRK and SCHUBRING. — For the author Sakalakīrti (in vs. 141: Samastakīrti) see **Ser. No. 205**. — The Surat edition is mentioned by JOHRĀPURKAR, Bhaṭṭ. Sampr. p. 137.

Serial No. 177

Leumann: S 360[B]. (Max-Müller-Stiftung, 60) Wickersheimer: 4445.

For description of this composite Ms. see **Ser. No. 245** (with a list of Texts 1-11).

«Text 11» **Laghu-śrāvakâcāra** (Skt. and Pkt.), a Digambara collection of 22 verses.

«Begins (135) B^8:» atha laghu-śrāvagâcāru likṣate.
adhiṣṭhānāṃ bhaven mūlaṃ prabhādānāṃ yathā punaḥ
tathā sarvvaṃ vratāṇāṃ ca mūlaṃ samyaktvam ucyate (1)
hiṃsā-rahie dhamme aṭṭhāraha-dosa-vivajjie deve
ṇigganthe vā vayaṇe saddahaṇaṃ hodū sa[m]mattaṃ (2) *etc.*

«Ends (138) A^9:»
vrata-sāram idaṃ saktyā jo naro pratipālaet
sa svarga-rājya-saukṣāni bhuktaṃ te yāpi nirvṛtaṃ (22)

«Colophon:» iti śrī śrāvakācāraṃ samāpti cha. ~~~

References. LEUMANN, WZKM 11, p. 310 (and p. 309). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4445. VELANKAR, JRK, pp. 394-95.

Notes. WICKERSHEIMER is silent about this Text. VELANKAR registers as many as 22 different works called "Śrāvakâcāra" but he does not mention our Text therein. (He has no entry under Laghuśrāvakâcāra). — This is probably an anthology of some Digambara verses. We cite *verbatim* as the text is written very carelessly. — We could identify the Pkt. vs. which is numbered 2, as the 90th vs. of Kundakunda's Mokṣaprābhṛta (or Mokkhapāhuḍa). See the Himmatanagar edition of "Aṣṭaprābhṛta", p. 401. For this Pkt. text see **Ser. Nos. 62-64**.

Serial No. 178

Leumann: S 417. (Max-Müller-Stiftung, 117) Wickersheimer: 4503.

Description. Indian paper. Folios: 17. Size: 26.2 × 11.2 cm. Lines: 13 (21.5 × 8.5 cm). ◇. Devanāgarī. Good condition. Date: saṃ. 1577.

Upadeśa-mālā (Pkt.) by DHARMADĀSA gaṇi.

«Begins (1) A:» §O
namiūṇa jiṇa-var'inde Inda-narind'-accie tiloya-gurū
Uvaesamālam iṇamo bucchāmi gurûvaeseṇaṃ (1)
jaga-cūḍāmaṇi-bhuo Usabho, Vīro tiloa-siri-tilao
ego log'-āicco, eho cakkhū tihuyaṇassa (2) *etc.*

«Ends (17) A:»
dhaṃtāmaṇidāmasasi-gaya-ṇihi-paya-paḍham'-akkharâbhihāṇeṇaṃ

Uvaesamālapagaraṇam iṇamo raïyaṃ hi'-aṭṭhāe (537) ...
iya Dhammadāsagaṇiṇā jiṇa-vayaṇ'-uvaesa-kajja-mālāe
māla vva viviha-kusumā kahiā ya susīsa-vaggassa (540) ...
gāhāṇaṃ savvâṇaṃ pañca-sayā cêva cālīsā (542)
jāva ya lavaṇa-samuddo, jāva ya nakkhatta-maṇḍio Merū
tāva ya raïyā mālā, jagammi thira-thāvarā hou (543)
akkhara-mattā-hīṇaṃ jaṃ cia paḍhiaṃ ayāṇamāṇeṇaṃ
taṃ khamaha majjha savvaṃ, jiṇa-vayaṇa-viṇiggayā vāṇī (544)

«Colophon :» iti śrī-Upadeśamālāprakaraṇaṃ samāptaṃ, cha śrīḥ.

«Scribal Remark :» saṃvat 1577 varṣe phālguna vadi 13 budhe śrī-Pattane liṣāpitaṃ cha.

«2nd scribe :» paṃ.-Jñānavijayagaṇi-śiṣya-muni-Nayavijayanaïṃ saṃ. 1647 va=raṣe ā.śu. 10 dine uṭhāvaṇa līdhī chaï, prabhāta-madhye. iti bhadraṃ.

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 787, No. 4503. WEBER, Verzeichnis, No. 2003. SCHUBRING, Jaina-Hss. PrStB, Nos. 828-31. KAPADIA, Cat. BhORI 18.1, Nos. 225-235. PUṆYAVIJAYA, Cat. ŚBh. Cambay, p. 470[a]; and Cat. Jesalmer, p. 368[a]. VELANKAR, JRK, pp. 49-50. NCC 2, pp. 349-52. — Ed. L. TESSITORI, GSAI 25.1912, pp. 167ff. Cf. also the next Entry.

Notes. The Gujarati remark by the second scribe hints at a kind of dīkṣā (Pkt. uvaṭṭhāvaṇā, cf. PSM, p. 175) of muni Nayavijaya. His name recurs: A.M. SHĀH, PrSgr [1937] II, p. 153, No. 601 (saṃ. 1654) and p. 236, No. 881 (saṃ. 1725); that of his teacher Jñānavijaya ibid., p. 138, No. 532 (saṃ. 1643), p. 152, No. 598 (saṃ. 1653), p. 164, No. 649 (saṃ. 1661) and p. 236, No. 881. — Pattana of the Scribal Remark is modern Patan in Gujarat. — The work is called: Upadeśamālā, Upadeśamālā-prakaraṇa, -sūtra; Uvaesamālā, Uvaesamālā-pagaraṇa, etc. For details about the work and its author see KAPADIA, op. cit. pp. 362-3; WINTERNITZ, Hist. Ind. Lit. II, pp. 560-61. For various editions see KAPADIA, op. cit. p. 364.

Serial No. 179

Leumann : S 306. (Max-Müller-Stiftung, 6) Wickersheimer : 4389.

Description. Indian paper. Folios: 37. Size: 28.5 × 11.4 cm. Lines: 23 (24.5 × 9.5 cm). ◇. Devanāgarī. Good condition. No date.

Upadeśa-mālā (Pkt.) by DHARMADĀSA gaṇi. With the Heyôpādeyā of SIDDHARṢI.

«Begins [1] A :» §O arhaṃ.
heyôpādeyârthôpadeśa-bhābhiḥ prabodhita-janâbjaṃ
jinavara-dinakaram avadalita-kumata-timiraṃ namaskṛtya
gīr-ddevatā-prasādita-dhārṣṭyāt mandatara-jantu-bodhāya
jaḍa-buddhir api vidhāsye vivaraṇam Upadeśamālāyāḥ [2]

abhidheyâdi-śūnyatvād asyā vivaraṇa-karaṇam anarthakam iti cen na, tat-sadbhāvāt, tathā hy asyām upadeśā abhidheyās tat-sūcana-dvāreṇa sattvânugrahaḥ. ... bhāva-maṅgalam āha : jaga-cūḍāmaṇi-ityādi. iyaṃ hi *etc.*

«Ends (37) B :» dhaṃtamaṇidāmasasigaya[ṇihi][o] ([5]37).
dhaṃtâdīnāṃ ṣaṇṇāṃ padānāṃ prathamâkṣarair abhidhānaṃ nāma yasya tathā tac cêdaṃ Dhammadāsagaṇi-tti, tenÔpadeśamālāprakaraṇam idaṃ racitaṃ. ... (38) ...

joggā susāhu-veraggiyāṇa° ([5]39).
jogyā vinā vairāgyaṃ vidyate yeṣāṃ te vairāgikāḥ ... iha ca sūtreṣu pāṭhānāṃ bāhuvi=dhyād ya eva paryālocayatāṃ samyag artha-pradaḥ pratibhātaḥ, sa evâsmābhiḥ pāṭho vivṛto, na śeṣāḥ. kvacit punaḥ sandihita-sūtrâdarśeṣu prastutârthena ghaṭamānaṃ pāṭham avekṣya prāyo 'yam eva kvacit pāṭho bhaviṣyatîty a(bhy)ūhita iti.

«Commentator-praśasti:»
viṣaṃ vinirdhūya ... [cf. **Ser. No. 192**] ...
namo 'stu tasmai Haribhadrasūraye [1]
utsūtram atra vivṛtaṃ ...
tat sādhubhiḥ kṛta-kṛpair mayi śodhanīyaṃ [2]
toṣād vidhāya vivṛtiṃ gīr-devatāyāḥ
puṇyânubandhi kuśalaṃ yad imaṃ mayâptaṃ
sarvo 'pi tena bhavatād Upadeśamālā-
proktârtha-sādhana-paraḥ khalu jīva-lokaḥ [3]

«Colophon:» kṛtir iyaṃ paramārthato bhagavad-gī[r]-devatāyā nibhamātra-Durgasvāmi-guru-śiṣya-Sadṛśeś caraṇa-reṇoḥ Siddha-sādhoḥ. cha śrī cha.

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 775, No. 4389. PETERSON, 3rd Report, Appx. p. 25, No. 203; pp. 130-31, No. 285; pp. 172-73, No. 320. PUṆYAVIJAYA, Cat. ŚBh. Cambay, pp. 282-86, Nos. 177-78 and No. 180. KAPADIA, Cat. BhORI 18.1, Nos. 236-39. For further References see the preceding Entry. — Publ.: (Jāmnagar, Hīrālāl Haṃsarāj 1919).

Notes. The original foliation is preserved only on Foll. 9-37. — For the mūla see **Ser. No. 178**. The gāthās of the Pkt. are given in the pratīka-form. — The commentator Siddharṣi (or Siddha sādhu) dates his Upamitibhavaprapañcā kathā (cf. **Ser. No. 192**) in saṃ. 963. His commentary is called Heyôpādeyā (or Heyôpādeyā vivṛti, vṛtti) because of its beginning. (Also compare Doghaṭṭi-vṛtti on the Upadeśamālā). It is known also as Laghuvṛtti to distinguish it from the "Bṛhadvṛtti" by Vardhamānasūri, who has added narratives ("kathānakas") to Siddharṣi's work. In the praśasti-vs. [1] (which recurs **Ser. No. 192**), the Palm-leaf Ms. at Cambay (No. 177 of PUṆYAVIJAYA's Catalogue) has jinadharmasūraye; our Ms. has Haribhadrasūraye and marginally nijadharmasūraye. — Siddharṣi does not comment upon the vs. 1 and vss. 540-544 of the mūla (see **Ser. No. 178**), its vs. 539 runs as follows: jōggā susāhu-veraggiāṇa para-loga-patthiāṇaṃ ca
saṃvigga-pakkhiāṇaṃ dāyavvā bahu-suāṇaṃ ca.

Serial No. 180

Leumann: S 438. Wickersheimer: 4535.

Description. Indian paper. Folios: 150. Size: 25.8 × 11 cm. Lines: 15 (20.5 × 8 cm.). ◇ Devanāgarī. Good condition. No date.

Upadeśa-ratnâkara (Pkt.) by MUNISUNDARA. The Skt. auto-commentary on Taṭa 1-2.

«Begins (1) B:» §O śrīgurubhyo namaḥ.
jayaśrī-prāpito moha-ripor amala-kevalaḥ
yo jagat-kṛpayā dharmam ūce taṃ śrī-Jinaṃ stuve (1)
nāthaḥ prajānāṃ ... (2) ... (11)
iti stutya-gaṇaṃ stutvā Munisundara-sūriṇā
jaina-dharmôpadeśena kriyate vāk-phale grahiḥ (12) ... (24)
etad-vṛttasya vyākhyā: ... pūrvôkta-kāraṇād ihÔpadeśa-ratnâkarâkhya-granthena *etc.*

«Ends (150) B:» tatrâite śrī-Vīrâcāryā vāda-labdhi-kavitva-śakty-ādibhiḥ śrī-Jina-mataṃ prabhāvayante smēti ... siddhi-padânanta-vibhava-sāmrājyaṃ ca labhanta iti dṛṣṭānta-śatair bahudhôpadarśitaṃ ... bhavatu (1) cha

«Colophon:» iti yugapradhānâvatāra-śrī-Tapāgaccha-nāyaka-śrī-Devasuṃdara=sūri-śrī-Jñānasāgarasūri-śrī-Somasuṃdarasūri-śiṣyaiḥ śrī-Munisuṃdarasūri[bhi]r vira=cite Jayaśry-aṃke-śrī-Upadeśaratnâkare madhyâdhikāre prakīrṇṇakôpadeśa-nāmni turye 'ṃśe dvādaśas taraṃgaḥ, saṃpūrṇṇo 'yaṃ madhyâdhikāraḥ. graṃthâgraṃ 624. tat-samāptau ca saṃpūrṇṇaṃ viṣama-gāthā-vivaraṇaṃ, cha athâpara-taṭaṃ, tat sugamatvān na vivriyate iti saṃpūrṇṇo 'yam Upadeśaratnâkara-graṃthaḥ sarvagraṃthâgraṃ 9000.

raṅgat-taraṅga-nikaraḥ sukṛtôpadeśa-
ratnâkaro vijayatāṃ vilasaj-jayaśrīḥ
bhūyāsur asya ca lavān upajīvya viṣvag
viśvôpakāra-niratā vibudhâṃbuvāhāḥ (1)

budhair vācyamāno 'yaṃ graṃth(a)ś ciraṃ jīyāt. cha śubhaṃ bhavatu cha.

«2nd scribe:» patra 20 u° Sīddhacaṃdraiṃ rāṣāṃ chaī.

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 790, No. 4535. SCHUBRING, Jaina-Hss. PrStB, No. 832. KAPADIA, Cat. BhORI 18.1, Nos. 266-68. VELANKAR, JRK, pp. 51-52 (I). NCC 2, p. 353. — Publ.: (DLJP 22.1914).

Notes. The Gujarati remark by the second scribe is written on the lower margin. It means that Folios 20 are kept by u[pādhyāya] Siddhicandra. Siddhicandra was the second name of Bhānucandra gaṇi, a contemporary of King Akbar, see A.M. SHĀH, PrSgr [1973]. II, p. 209, No. 749 (saṃ. 1698), also compare ibid, p. 188, No. 750 (saṃ. 1679). "Tripuṭī mahārāj", JPI 3, pp. 89ff. take Siddha- or Siddhicandra and Bhānucandra as two persons. — The mūla is also called Uvaësarayaṇāyara (KAPADIA) and Uvaesarayaṇāgara (SCHUBRING). It has three divisions (pra=thama-taṭa, madhyama-taṭa and apara-taṭa), these taṭas are subdivided in "aṃśas", the aṃśas in "taraṅgas". Munisundara, the author of the mūla, has written auto-commentary upon the first two divisions. (The thrid division is, he says, easy "sugama"). For details about the work (its editions) and the author see KAPADIA, op. cit. pp. 428ff.; and J.C. JAIN, PSI, pp. 521-23. J. KLATT (Ind. Ant. 11.1882, p. 256) gives saṃ. 1436-1503 as the dates for Munisundara (also compare GUÉRINOT, Bibl. Jaina, p. 376). — For copious citations from the beginning see Cat. BhORI 18.1, pp. 428-32, for those from the end see ibid., p. 436 and Jaina-Hss. No. 832. Both, the colophon and the post-colophon vs. 1 are surely by the author himself.

Serial No. 181

Leumann: S 329. (Max-Müller-Stiftung, 29) Wickersheimer: 4412.

Description. Indian paper. Folios: 67. Size: 33 × 18.5 cm. Lines: 14 (25 × 13 cm.). Devanāgarī. Good condition. Date: saṃ. 1581 (but see Notes).

Jñānârṇava (Skt.) by ācārya ŚUBHACANDRA.

«Begins (1) B:» siddhiḥ. oṃ namaḥ paramâtmane.
jñāna-lakṣmī-ghanâśleṣa-prabhavânanda-nanditaṃ
niṣṭitârtham ajaṃ naumi paramâtmānam avyayaṃ (1) ...
Jñānârṇavam imaṃ vakṣye satām ānanda-mandiraṃ (11) *etc.*

«Ends (67) A:»
evaṃ katipaya-varṇṇair dhyāna-phalaṃ kīrttitaṃ samāsena
niḥśeṣaṃ yadi vaktuṃ prabhavati devaḥ svayaṃ Vīraḥ (83)

iti Jinapati-sūtrāt sāram uddhṛtya kiṃcit
sva-mati-vibhava-yogyaṃ dhyāna-śāstraṃ|praṇītaṃ
vibudha-muni-manīṣâmbodhi-candrāyamāṇaṃ
pracaratu bhuvi bhūtyai yāvad āditya-candrāḥ (84)

«Colophon:» iti Jñānârṇṇave Yogapradīpâdhikāre ācārya-śrī-Śubhacaṃdra=deva-viracite Mokṣaprakaraṇaṃ samāptam iti (42). iti Jñānâṇṇava saṃpūrṇṇa samāptaṃ.

«Scribal maxims:»
yādṛśaṃ pustakaṃ ... (1) taila-rakṣyaṃ jala-rakṣyam ... (2)
bhagna-pṛṣṭi-kaṭi-grīvā ... (3) śubhaṃ bhavatu, dadātu maṅgalyaṃ.

«Scribal Remarks:» saṃvatu 1581 varṣe phāguṇa śudi 1 vudhavāra-dine .. .. atha śrī-Mūla-saṃghe Valātkāra-gaṇe Sarasvatī-gacche śrī-Kuṃdakuṃdâcāryâ=nvaye bhaṭṭāraka-śrī-Padmanaṃdi-devā tat-paṭṭe bhaṭṭāraka-śrī-parama-hairgraṃtha-bhaṭṭāraka-śrī- Śubhacaṃdra-devā tat-paṭṭe jitêṃdriyaḥ bhaṭṭāraka-śrī-Jinacaṃdra-devā tat-paṭṭe sakala-vidyā-nidhāna--yama-niyama-svādhyā[ya]-dhyāna-tatpara--sakala-muni-jana-madhya-labha-pratiṣṭho bhaṭṭāraka-śrī-Prabhācaṃdra-devā. Āvairi-gaḍha-sthānat Kūrama-vaṃse mahārājâdhirāja-Prithīrāja-rājye Ṣaḍelavālânvaye samasta-goṭhi-paṃcā=yataṃ sāstraṃ Jñānârṇṇa liṣāpitaṃ trepana-kriyā-vartta-nivataṃ vāi-Dhanāi yogu ghaṭāpitaṃ karmma-kṣaya-nivataṃ.

References. LEUMANN, WZKM 11, p. 302. WICKERSEIMER, Cat. Gén. Mss. 47, p. 778, No. 4412. WEBER, Verzeichnis, No. 1953. DALĀL, Cat. Pattan, pp. 276-7, No. 13. SCHUBRING, Jaina-Hss. PrStB, Nos. 849-50. KĀSLĪVĀL. Rāj. sūcī (2, p. 423[a]; 3, p. 360[b] and) 4, pp. 106-7, Nos. 1359-82. VELANKAR, JRK, p. 150 (I). — Published RJ Ś 5, 7, 9.1927.

Notes. The date saṃ. 1581 is surely wrong. The Strasbourg Ms. is possibly a copy of the Jaipur Ms. described by KĀSLĪVĀL (4, p. 107, No. 1376), who reproduces the Scribal Remarks. His readings "Āṃbaira gaṇa" and "-Pṛthvīrāja-" are not confirmed by our Ms. The place-name refers in any case to Amber near Jaipur. The concluding portion of this donor praśasti may be corrected as: Khaṇḍelavālânvaye ... Jñānârṇṇavaṃ likhāpitaṃ trepana-kriyā-vrata-nimittaṃ bāi-Dhanāi yogya ghaṭāpitaṃ karma-kṣaya-nimittaṃ. — Our vs. 83 begins with iti in WEBER's Ms. (vs. 88) and SCHUBRING's (vs. 90). WEBER's last vs. (= vs. 90, not quoted by SCHUBRING and missing in our Ms.) begins: Jñānârṇavasya māhātmyaṃ. — The work is also titled Yogârṇava, Yogapradīpa, Yogâdhikāra, Yogapradīpâdhikāra, etc. Another Śvetâmbara work called Jñānârṇava is by Yaśovijaya, see JRK, p. 150[b]. — On the author ācārya Śubhacandra (and his work) see the following: WEBER, l.c.; A. N. UPADHYE (ABhORI 13.1931-32, pp. 37-8); N. PREMI (JSI, pp. 332-41). According to PREMI, Śubhacandra's Jñānârṇava was composed "between saṃ. 1055 and 1200". The Patan Ms. described by DALĀL is dated saṃ. 1284. — The present Śubhacandra is to be distinguished from his name-sake bhaṭṭāraka Śubhacandra (of the Idar branch of the Balātkāra gaṇa) who wrote his commentary on the Kārttikeyânuprekṣā (cf. **Ser. No. 81**) in saṃ. 1613 and his Pāṇḍavapurāṇa (**Ser. No. 198**) in saṃ. 1608.

Serial No. 182

Leumann: S 336. (Max-Müller-Stiftung, 36) Wickersheimer: 4419.

Description. Indian paper. Folios: 79 (original foliation: 1-28 and 30-49; [50]-[80] are unnumbered). Size: 27 × 18.5 cm. Lines: 12 (19.5 × 11 cm). Devanāgarī. Good condition. No date.

Pañcaviṃśatikā (Skt. and Pkt.) by PADMANANDIN.

«Begins (1) A:» §ṃ. oṃ namaḥ siddhaṃ. śrī-jināya namaḥ.

kāyotsargâyatâṅgo jayati jinapatir Nābhi-sūnur mahātmā
madhyâhne yasya bhāsvān upari parigato rājate smôgra-mūrttiḥ
cakraṃ karmmêndhanānām atibahu dahato dūram audāsya-vāta-
sphūrjjat-sad-dhyāna-vahner iva ruciratarah prodgato visphuliṅgaḥ (1) *etc.*

«Ends [80] B:»

yuvati-saṅgati-varjjanam aṣṭakaṃ
prati mumukṣu-janaṃ bhaṇitaṃ mayā
surata-rāga-samudra-gatā janāḥ
kuruta mā krudham atra munau mayi (9)

«Colophon:» iti Brahmacaryâṣṭakam samāptaṃ. iti Padmanandi-Pāncaviṃśati-śāstraṃ samāptaṃ.

References. LEUMANN, WZKM 11, p. 305. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 778, No. 4419. SCHUBRING, Jaina-Hss. PrStB, Nos. 877-8. KĀSLIVĀL, Rāj. sūcī 2, p. 411[a]; 4, p. 894[a]. VELANKAR, JRK, p. 228. — Ed. A. N. UPADHYE and H. L. JAIN, JJG 10.1962. The 3rd Anitya-pañcāśat as "Anitya-bhāvanā": J. MUKHTĀR, Sarasāvā, Vīrasevāmandira-prakīrṇakagranthamālā, 2.1946.

Notes. The concluding portion (°nau mayi ... samāptaṃ) is written on the lower margin, probably by a 2nd scribe. LEUMANN noted the work- and verse-numbers on the right-hand margins, and he supplemented vs. 16.4 on Fol. [69] A. — The collection is titled Pañcaviṃśati, Padmanandi-Pañcaviṃśati, P.-Pañcaviṃśatikā — even P.-Pacīsī. It consits of the following 26 [sic!] "works": [1] Dharmôpadeśâmṛta (198 vss.) ending on Fol. 23A, [2] Dāna-pañcāśat (53): 28A, [3] Anitya-pañcāśat (55): 34B, [4] Ekatva-saptati (80): 38B, [5] Yatibhāvanâṣṭaka (9): 39B, [6] Upāsakasaṃskāra (62): 43A, [7] Deśavratôdyotana (27): 44B, [8] Siddha-stuti (30): 48A, [9] Ālocanā (33): 52A[1], [10] Sadbodha-candrôdaya (50): 55B, [11] Niścaya-pañcāśat (62): 59A, [12] Brahmacarya-rakṣâvartti (22): 61B, [13] Ṛṣabha-stotra (60, Pkt.): 65A, [14] Jinavara-darśana-stavana (31, Pkt.): 66B, [15] Śrutadevatā-bhakti (31): 69A, [16] Svayaṃbhuvā-stuti (24): 70B, [17] Suprabhātâṣṭaka (8): 71B, [18] Śāntināthâṣṭaka (9): 72B, [19] Jinapūjā-daśaka (10): 73B, [20] Karuṇâṣṭaka (8): 74A, [21] Kriyākāṇḍa-cūlikā (18): 75B, [22] Ekatva-bhāvanā-daśaka (11): 76A, [23] Paramārtha-viṃśati (20): 78B, [24] Śarīrâṣṭaka (8): 79B, [25] Snānâṣṭaka (8): 80A, and [26] Brahmacaryâṣṭaka (9): 80B. In the Strasbourg Ms. the figures for the vss. in [2], [8] and [14] differ from those in Ed. JJG. Some of the 26 "works" appear also singly or along with works not belonging to this set (see for instance, Jaina-Hss. pp. 440-41). The author has been assigned to the second quarter of the 12th century A.D. — For earlier editions see JJG, Intr. p. 23.

Serial No. 183

Leumann: S 459. Wickersheimer: 4556.

Description. Indian paper. Folios: 135. Size: 34.4 × ca. 15.5 cm. Lines: 13 (27.4 × 11 cm). Devanāgarī. Tolerable condition. Edges of some Foll. damaged, but the text is intact. No date.

Pañcaviṃśatikā (Skt. and Pkt.) by PADMANANDIN. With an anonymous Skt.-commentary.

«Begins (1) B:» śrī-Sarasvatyai namaḥ.
kāyotsargâyatâṅgo jayati jinapatir nNābhi-sūnur mmahâtmā
...[*cf.* **Ser. No. 182**]... (1) *etc.*

sa j(i)napatir jayati. kathaṃbhūto jinapati[ḥ] ? Nābhi-sūnuḥ, Nābhi-putraḥ. punaḥ kathaṃbhūtaḥ ? mahāṃś câsau ātmā ca mahâtmā. *etc.*

«Ends (135) A :»
yuvati-saṃga-vivarjinaṃ[sic] aṣṭakaṃ
prati mukukṣu-janaṃ bhaṇitaṃ mayā
surata-rāga-samudra-gatā janāḥ
kuruta mā krudham atra munau mayi (9)
mayā Padmanandi-muninā yuvati-sanga-vivarjjanaṃ aṣṭakaṃ mumukṣu-janaṃ prati bhaṇitaṃ asti. punaḥ surata-rāga-samudre gatāḥ prāptāḥ janā lokāḥ atra mayi munau krudhaṃ kopaṃ mā kuruta.

«Colophon :» iti (Br)hmacaryâṣṭakaṃ saṃpūrṇaṃ. iti Padmanandi-ṭīkā samāptaḥ.

References. LEUMANN does not register this Ms. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 793, No. 4556. For further References and Edition UPĀDHYE/JAIN see the preceding Entry.

Notes. The commentary is more or less a paraphrase of the mūla. See also JJG 10.1962, Intr. p. 21 (and prastāvanā, pp. 36-37). Our commentary is probably different from that by Triśaṃbhudāsa registered by VELANKAR (JRK, p. 228[b]).

Serial No. 184

Leumann : S 364. (Max-Müller-Stiftung, 64) Wickersheimer : 4449.

For description of this composite Ms. see **Ser. No. 163** (with a list of Texts 1-10).

«Text 6» **Svatantravacanâmṛta** (Skt.) by KANAKASENA. 32 verses.

«Begins (180) A :» śrī-Vītarāgāya namaḥ.
jīvâjīvâika-bhā(s)āya
tāryya-tāraṇa-muktaṃ taṃ muktâtmā(n)am upāsmahe (1)
atha mokṣasya bhāvo 'sti ātmanaḥ karmaṇāṃ kṣayaḥ
samyag-darśana-cāritrair avinābhāva-lakṣaṇaiḥ (2) *etc.*

«Ends (181) B :»
itthaṃ Svatantravacanâmṛtam āpibante
svâtma-sthiteḥ Kanakasena-mukhêndu-sūtaṃ
ye jihvayā śrutipuṭe triyugena bhavyās
te câjarâmara-padaṃ sapadi <śri> śriyante (32)

Colophon :» iti Svataṃtravacanâmṛtaṃ samāptaṃ. oṁ namaḥ.

References. LEUMANN, WZKM 11, p. 312. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4449 (silent about this Text). VELANKAR, JRK, p. 457[b]. — Unpublished.

Notes. Seemingly this is the only recorded Ms. of this work. — For two authors named Kanakasena see NCC 2, p. 144. Some epigraphical references to this name are: Jainaśilālekhasaṃgraha 2 (MDJG 45.1952), nos. 137, 139, 213, 214, 216, etc. For information about one Kanakasena who was contemporary of Malliṣeṇa (and Vādirāja), see Pt. N. PREMI, JSI, pp. 314ff. — For one Kanakasena (= Hemasena) mentioned by Vādirāja see **Ser. No. 154**.

Serial No. 185

Leumann : S 345. (Max-Müller-Stiftung, 45) Wickersheimer : 4429.

Description. Indian paper. Folios: 265 (numbered: [A], 1-264). Size: 33 × 18 cm. Lines: 9 (22.5 × 11 cm.). Devanāgarī. Good condition. No date (but see Notes). — A Ms. containing two Texts.

«Text 1» **Subhāṣita-ratna-sandoha** (Skt.) of AMITAGATI. With the Vacanikā by BHOLĪLĀLA and PANNĀLĀLA.

«Begins (1) B:» §O oṃ namaḥ siddhebhyaḥ.

dohā: pañca parama pada pada praṇami praṇami Śārada-māya
grantha Subhāṣitaratnakī bhāṣā kahū̃ vaṇāya (1)

ava āgaiṃ prathama adhikāra viṣayakā ika isa kāvyamaiṃ varṇana karai hai, mālinī chanda:

[Mūla:] janayati mudam antar bhavya-pāthoruhāṇāṃ
harati timira-rāśiṃ yā prabhā bhānavîva
kṛta-nikhila-padārtha-dyotanā bhāratîddhā
vitaratu dhuta-doṣā sârhatī Bhāratī vaḥ (1)

artha: so Arihantakī vāṇī dūra kiye hai samasta doṣa jānaiṃ aura vṛddhinaiṃ prāpta huī tumārai Bhāratī jo utkṛṣṭa vidyā uttama jñāna jo hai tāhi prāpta karau. kaisī hai Jinarājakī vāṇī? sūrya sambandhī prabhākī nāī bhavya-jīva-rūpa kamalanikū̃ antargata harṣa ānandanaiṃ utpanna karai hai, aura prakāśa-rūpa kiye hai saṃpūrṇa padārtha jānaiṃ [1] *etc.*

«Ends (263) B:» śikhar(i)ṇī chanda:

[Mūla:] samārūḍhe pūta-tridaśa-vasati(ṃ) Vikrama-nṛpe
sahasre varṣāṇāṃ prabhavati hi pañcāśad-adhike
samāpte pañcamyām avati dharaṇīṃ Muñja-nṛpatau
site pakṣe pauṣe budha-hitam ida[ṃ] śāstram anagham (7)

artha: Vikrama-rājā hai so pavitra devaloka tāhi prāpta hotā̃ santā varṣanikā eka hajāra ara pacāsa adhika 1050 varṣanik(ā) hotā santā̃ ara pausa sudi 5 yo grantha Subhāṣitaratnasandoha samāpta hotā bhayā. ara Muñja-rājānaiṃ pṛthvīkī rakṣā karatā̃ santā̃. ara kaisa hai grantha? pāpa-rahita aisā. <iti> Subhāṣitaratnasaṃdoha-graṃtha samāptam (7)

«Colophon:» ity Amitagati-viracita-Subhāṣitaratnasaṃdoha samāptaṃ.

References. LEUMANN, WZKM 11, pp. 311-12. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 779, No. 4429. SCHUBRING, Jaina-Hss. PrStB, No. 959. KĀSLIVĀL, Rāj. sūcī, 2, p. 288; 3, p. 236; and 4, p. 341, No. 3541 (a note on five Mss.). VELANKAR, JRK, pp. 445-6. — Published: Mūla only in Kāvyamālā 82.1903. Mūla with German translation by R. SCHMIDT and J. HERTEL (ZDMG 59.1905, pp. 523-77; 61.1907, pp. 542-82; cf. J. HERTEL in WZKM 17.1903, pp. 105-34). The Vacanikā has obviously not been published so far. (For further editions of the mūla see JRK).

Notes. The Ms. is to be dated between saṃ. 1933 and 1939 as the Vacanikā was finished in saṃ. 1933 and the present Ms. was presented to Brahmasūri śāstri (of Śravaṇa Belgoḷa) in saṃ. 1939 (see **Ser. No. 243**). It was *not* used by SCHMIDT and HERTEL. The mūla is called Subhāṣitasaṃ=doha by SCHUBRING. It has 32 Adhikāras and an author-praśasti of 7 vss. It was completed in saṃ. 1050 (see praśasti-vs. 7) which is equated with 993 or 994 A.D., see e.g. WZKM 11, p. 311. Its author Amitagati is called Amitigati by KĀSLIVĀL. For details see: WINTERNITZ, Hist. Ind. Lit. 1, pp. 561-63; N. PREMI, JSI, pp. 275-85; and Ed. Kāvyamālā, Skt. Intr. See also N. MIRONOW's dissertation "Die Dharmaparīkṣā des Amitagati" (Leipzig 1903). — The present Vacanikā was composed at Jaipur by Bholīlāla (upto Adhikāra 18) and completed in saṃ. 1933 by Pannālāla (Adhikāra 19-32). For Pannālāla Caudharī see Rāj. sūcī. 4, Intr. p. 10 and pp. 915-16. Compare also **Ser. No. 161**. For his Dūlīcanda-praśasti see **Ser. Nos. 243-244**. (Rāj.-sūcī, 4, p. 916 records Pannālāla "dūvīnāle" and Pannālāla "Bākalīvāla" who are different persons). Bholīlāla is nowhere recorded in the works of K.C. KĀSLIVĀL. Even his authorship of the present Vacanikā is not mentioned.

The other Text in the Ms. is:
«Text 2» (Foll. 263B-265B:) Dūlīcanda-praśasti (see **Ser. No. 243**).

Serial No. 186

Leumann: S 358. (Max-Müller-Stiftung, 58) Wickersheimer: 4443.

Description. Indian paper. Folios: 17. Size: 27 × 14 cm. Lines: 11 (21.6 × 9.5 cm.) Devanāgarī. Good condition. No date.

Subhāṣita-ratnâvalī (Skt.) of SAKALAKĪRTI.

«Beings (1) B:» oṃ namo śrī-Vītarāgāya.
jīnâdhīśaṃ namaskṛtya saṃsārâṃbudhi-tārakaṃ
svânyasya hitam uddiśya vakṣy(e) Sadbhāṣitâvalīṃ [1] *etc.*

«Ends (17) B:»
subhāṣita-mahāratna-kaṇṭhikāṃ yaḥ karoti saḥ
sva-kaṇṭhe muktâbharaṇair bhāti dharmma-sabhâdiṣu ([1]88)
Subhāṣitâkhyaṃ paramaṃ hi granthaṃ ... (189)
akṣara-svara-mātrâdi-cyutaṃ ... ([1]90)
grantha-saṅgraham imaṃ ... ([1]91)
jinavara-mukha-jātaṃ granthitaṃ śrī-gaṇêndrais
tribhuvana-pati-sevyaṃ viśva-tattvâika-dīpaṃ
amṛtam iva sumiṣṭaṃ dharmma-bījaṃ pavitraṃ
sakala-jana-hitârthaṃ jñana-tīrthaṃ hi jīyāt ([1]92)

«Colophon:» iti śrīmad-ācārya-śrī-Sakalakī[r]tti-viracitā Subhāṣitâvalī saṃpūr=ṇṇaḥ.

References. LEUMANN, WZKM 11, p. 312. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4443. SCHUBRING, Jaina-Hss. PrStB, Nos. 955-958. KĀSLIVĀL, Rāj. sūcī 2, p. 424[a]; 3, p. 361[a]; 4, p. 901[b]. VELANKAR, JRK p. 446[a]. — Published?

Notes. Our vs. [1]92 is vs. 391 in Jaina-Hss. No. 955. — The work is titled Sadbhāṣitâvalī (vs. [1] and KĀSLIVĀL, Pt. 3) or Subhāṣitâvali (WZKM). JRK p. 446[b] notices four more texts with the same title. — On the author see **Ser. No. 205**.

Serial No. 187

Leumann: S 433 k [B]. (Max-Müller-Stiftung, 133) Wickersheimer: 4530.

Description. Indian paper. Folios: 9 (original foliation: 6-14). Size: 25 × 10.4 cm. Lines: 17 (21.5 × 8.5 cm). Devanāgarī. Good condition. Bound together with S 433k[A] (**Ser. No. 238**) and S 433k [C] (**Ser. No. 188**). No date.

[Subhāṣita-saṅgraha]. An incomplete Anthology of Skt. and Pkt. verses.

«Begins (6) A:» //śya payonidhāv api ghaṭā gṛhnāti tulyaṃ jalaṃ.
udyamaṃ sāhasaṃ dhairyaṃ valaṃ vuddhi-parākramaṃ
ṣaḍ ete yasya vidyaṃte tasya daivo 'pi śaṃkate.
anirviṇṇa śriyo mūlaṃ loha-vaddhā ca kuṃḍikā
dīrghāṇy apy ahorātrāṇi samudraḥ kiṃ na suṣyati. ...
kālaḥ pacati bhūtāni ...

atha sattve : prārabhyate na khalu vighna-bhayena nīcaiḥ ...
atha saṃpad-vipadoḥ : duḥkhe duḥkhâdhikaṃ paśyet ... *etc.*

«Ends (14) B :»
āpa-varga parityajya para-varggeṣū je ratā
para-dāreṣu je cādhyā yathā rājā kukardama.
yasya buddhi balaṃ tasya vinā buddhi kato bala
vane siṃ madonamatta sase siṃhā napātita.
palāsaṃ puphataṃ draṣṭvā mukho vadati pāḍaliḥ
laṣṭa muṣṭa prahāreṇṇa ho ho pāḍala pāḍali.
jāti 2 kimatena tiṣṭati muṃci 2 saṣi mādaraṃ kuru
ketakī kusuma gaṃdha llollayaḥ nānyaretimaparapaiti ṣaṭpada.
pitā ca tāḍitaiḥ putraiḥ śaṣyaś ca guru tāḍitaiḥ
svarṇṇaś tāḍitaiḥ ///

References. LEUMANN, Übersicht, p. IV. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 790, No. 4530.

Notes. We cite *verbatim*. The vss. are unnumbered and assembeled in groups : Fol. **6A** (marg.) : kāla ; **6B** : atha sattve, a. saṃpad-vipadoḥ (see Citations), a. satpuruṣe, a. sajjane ; **7A** : atha satprakṛtau, a. paropakāre ; **7B** : atha maitryāṃ, a. guṇeṣu ; **8A** : atha satsaṃge, a. kalāyāṃ, a. vidyodyame, a. vidyāprabhāve ; **8B** : atha mūrṣe, a. kavau, a. adatte ; **9A** : atha saṃtoṣe, a. lobhe, a. jarāyāṃ, a. lakṣmīvati, a. lakṣmyāṃ ; **9B** : atha dānopadeśe, a. kṣudhā, a. maithune ; **10A** : [a. śīle], a. aśīleu a. rāge ; **10B** : atha kāme, a. viṣayasukhe, a. iṃdriyadame ; **11A** : atha krodhe ; **11B** : athanyokte[sic] ; **12B** : atha viṃve, a. praṇāma, a. yātrāyāṃ, a. dayāyāṃ. — For the complete text of the verses which start our collection, see an anonymous Sūkta-muktâvalī publ. DLJP 57.1922, p. 20B, vs. 8 and vs. 10f.

Serial No. 188

Leumann : S 433k [C]. (Max-Müller-Stiftung, 133) Wickersheimer : 4530.

Description. Indian paper. Folio : 1 (original foliation : 19). Size : 25.5 × 10.5 cm. Lines : 15 (recto) and 8 (verso) (25.5 × 10.5 and 21.3 × 8.5 cm. respectively). Devanāgarī (different scribes). Good condition. Bound together with S 433k [A] (**Ser. No. 238**) and S 433k [B] (**Ser. No. 187**). No date.

[**Subhāṣita-saṅgraha**]. An incomplete Anthology of 25 verses.

«Begins (19) A :» ///ṇa bhaṇīo dhammo jiṇandâgame (1)
parāhnaṃ para-vastraṃ ca para-sajjā ca para-striya
para-vesman para-vāsaṃ ca dūrataḥ parivarjayet (2)
vṛtti bhagnā samagrā patati phalago maṃcako pāda-hīnā
dvārasthau nāla-cerau lavaṇa-jala-bhṛtau reṇu-puṃjaḥ dhṛtas tau
patnī yaś ca pracaṃḍā laghu chaha sasugā vistra veṣair vihīnā
jñeyo dāridra rājā-kṛta vasarasau rakṣaṇī re pi ra tta (3)
kavitā ke na kuvvaṃti ke na bhaṣyaṃti vāyasā
medipākena jalpaṃti ke na kuvvaṃti yotitā (4) *etc.*

«Ends (19) B :»
anṛtaṃ sāhasaṃ māyā mūrṣatvaṃ mali lobhitā
aśucaṃ nirddayatvaṃ ca strīṇāṃ doṣa svabhāvajā (17)
go ḍaṃḍā khalu vattaḍī nivvāhu yāna huti

pahilā disaï pattharā vagaḍi gayā vi haḍaṃti (18)
durjana-jana babūla-vana ju siṃcu amīeṇa
ute kaṃṭā bhajjaṇā jātitaṇaï guṇeṇa (19)
yat dānāni dīyaṃti punarapi dāto samicchati
sukko pi nadī-māggeṣu khannaṃ pi salilārthibhiḥ (20)
vāha vicāli tinni jaṇa miṃ diṭhā he kaṃta
gali maraḍiu vaci phāḍiu eka deṣāḍaï daṃta (21)
kapila jaṭā na ca vrahmā trinetro naiva śaṃkara
aṃbadharo na ca megho vanavāsī na ca tāpasa (22)

«2nd scribe:»
snānaiś[1] cāru-vilepanai[2] kusumai[3] dhūpair[4] akṣamālai[5] ...
saukhyāvahāḥ (23) iti śrīstarabhedaḥ.

«3rd scribe:» doharā:
rājan kabahuṃ na kījiiṃ anamilateko saṃga
dīpakake manameṃ nahīṃ jala 2 mare pataṃga (1)
tila ghānīmeṃ peṃṭhakara āpa pīlāvata aṃga
ghara ghara dīpaka jo jaleṃ kabahuka mīleṃ pataṃga (2)

References. LEUMANN, Übersicht, p. IV. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 790, No. 4530.

Notes. We cite *verbatim*. In all the verses, the text is in a very miserable state as is the case with the collection in **Ser. No. 187**. — An anonymous Jaina Anthology called Sūkta-muktâvalī contains verses in Sanskrit, Prakrit, Apabhraṃśa and Old Gujarati. It is published as DLJP 57.1922 (foll. 126). It exhibits to a great extent close similarity with our Anthologies in **Ser. Nos. 187, 188, 189** as far as the headings of groups and the verses included in them are concerned. For the Mss. and editions of several similar Anthologies vide JRK, p. 448.

Serial No. 189

Leumann: S 418[b]. (Max-Müller-Stiftung, 118) Wickersheimer: 4504.

Description. Indian paper. Folios: 20. Size: ca. 25 × 11.2 cm. Lines: 14 (19.5 × 9.3 cm). [illegible]. Devanāgarī. Tolerable condition. Edges repaired. No date.

[Subhāṣita-sañcaya]. An Anthology with occasional stories.

«Begins (1) B:» §O vītarāgāya namaḥ.
arhanto bhagavanta Indra-mahitā[ḥ] siddhāś ca siddhi-sthitā
ācāryā jina-śāsanônnatikarāḥ pūjyā upādhyāyakā[ḥ]
siddhāntâdika-pāṭhakā munivarā ratnatrayârādhakāḥ
pañcâite parameṣṭinaḥ pratidinaṃ kurvantu vo maṅgalaṃ (1)
jina-smaraṇa-mātreṇa śoka-kleśa-bhayâdikaṃ
śākinī-graha-rogâdi dāridryaṃ ca vinaśyati (2)
eka-cittena yo dhīmān vītarāgaṃ bhajet sadā
svarga-rājâdikaṃ sarvaṃ bhuktvā sa tādṛśo bhavet (3)
vibudha-kumuda-candraṃ sarba-duḥṣâpahāraṃ
tribhuvana-pati-sevyaṃ dharmma-ratnâkaraṃ vai
sva-para-hitam apāraṃ svargga-mokṣâika-hetuṃ
sakala-guṇa-nidhānaṃ tīrthanāthaṃ bhajadhvaṃ (4) *etc.*

«Ends (20) B:» jānāmi nāg(ê)ndra tava prabhāvaṃ
kaṇṭha-sthito garjasi Śaṅkarasya
sthānaṃ pradhānaṃ, na balaṃ pradhānaṃ
sthāna-sthit(a)ḥ kāpuruṣo 'pi siṃhaḥ (37) ... (38)

atha śṛṅgāra-varṇaḥ: kapāṭam udghāṭa viśāla-netre ... (1) ... rakṣāḥ (2)

«3rd scribe:» no dattaṃ na upārjitaṃ ... (3)

[*verbatim*:] yogaṃ nābhisataṃ vṛtaṃ na caritaṃ ... (2)
payodharākāraparo hi gaṃḍuka ... (5)
tanvaṃgī tava dehe 'smin ... (1)

strī-pratyuttaraṃ: gati-yugala-... (2) tat prāgavat.
parair grato yaḥ ... (1)
kāvyaṃ karotu parijalpatu saṃskṛtaṃ vā
sarvāḥ kalāḥ samadhigacchatu vācyamānā
lokathi///

«4th scribe:» jiṃhi ruṭhā karu ḍara nahī rūṭhāṃ sarai na kāja
agara ajākā puchatai sarai na eko kāja (1)

References. LEUMANN does not mention this "collective" Ms. (see **Ser. No. 229**). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 788, No. 4504.

Notes. The vss. are numbered group-wise. Some of the groups are (we cite their headings as written in the Ms.):—

Fol. 2A: Guru-guṇā (7 vss.), dharmmapunya-g. (24 vss.);
3A: samyaktva-g. (10 vss.), samyaktvadhārīśrāvaka-g. (5 vss.);
3B: sādhu-g. (4 vss.); dāna-g. (22 vss.);
4B: mahuḍā-Bhojarājā-kathā (vss. 23-30); abhayadāna-g. (4 vss.);
5A: sīla-g. (8 vss.); tapa-g. (3 vss.), bhāva-g. (3 vss.), rātribhojana-g. (3 vss.);
5B: kṣamā.g. (6 vss.), krodha-g. (9 vss.);
6A: māna-g. (6 vss.) māyā-g. (2 vss.), saṃtoṣa-dvārā (3 vss.), lobha-gu=
6B: ṇā (vss. 1-10, kathā, 11-16, 4, 1-6);
7A: rājā-dvāra (7 vss.);
7B: pradhāna-dv. (2 vss.), uttamapuruṣa-dv. (11 vss.);
8A: nīcapuruṣa-dv. (7 vss.), paṃḍita-dv. (11 vss.);
8B: murṣa-dv. (16 vss. including a murṣapaṃḍitakathā);
9A: sajjana-dv. (4 vss.), khaladurjana-dv. (13 vss.);
9B: subuddhi-dv. (2 vss.), kubuddhi-dv. (6 vss.);
10A: saṃsārasvabhāva (7 vss.), kaliyuga-dv. (8 vss.);
10B: pujyanīka-dv. (5 vss.), bhavitavyatā-dv. (8 vss.);
11A: udyama-dv. (3 vss.), ālasa-dv. (2 vss.), bhāgya-dv. (6 vss.);
11B: abhāgya-dv. (5 vss.), śubhakarma-guṇā (2 vss.), aśubhakarma-g. (10 vss.);
12A: jīvitavyā-g. (4 ss.), yama-g. (7 vss.);
12B: dayā-g. (3 vss.), pāpa-dv. (5 vss.);
13A: pitā-dv. (4 vss.), mātā-dv. (3 vss.), putra-dv. (10 vss.);
13B: bhāī-dv. (2 vss.), vairāgya-guṇāḥ (7 vss.), jñāna pāmavā g. (5 vss.);
14A: jñāna aṇapāmavā g. (2 vss.), jña-ag. (5 vss.), vidyā-[g.] (6 vss.), śubhāṣita-dvāra (3 vss.);
14B: avanīta-dv. (4 vss.), vanīta-dv. (4 vss.), āśīrvāda (6 vss.);
15A: kathāprītasneha-dvāra (13 vss.);
15B: viprīta-g. (2 vss.), viprakathā (3 vss.), pativratā-dv. (3 vss.), strīsva=
bhāva-dv. (16 vss.);
16A: strīvigaḍaṇa-dv. (5 vss.);

17A : viṣaya-dv. (8 vss.), parastrī-dv. (2 vss.), snāna-guṇa (1 vs.), suva-dv. (4 vss.);
17B : vaṇika-dv. (2 vss.), sāva[ka]-g. (3 vss.), juta-g. (3 vss.), bahubhāṣādoṣa (4 vss.), yogikathā (prose), durvacana-g. (7 vss.);
18A : dvadvi-g. (4 vss.), laghu-lakṣaṇā (8 vss.), svārtha-dv. (2 vss.); niṃdā-dv. (2 vss.), lakṣmī-dv. (6 vss.) drivya-guṇa (4 vss. the Ms. ends abruptly in vs. 5)

Foll. 19A-20B are written by the second scribe. Fol. 19A begins at the end of a vs. numbered 1. Then follow vss. 2-3 and 1-6 without any heading. Groups with headings are :

19A : dūta-dvāra (vss. 1-2), prastāvakāla-dvāra (vss. 1-3). Then follows a group of 37 verses (numbering disturbed) with kathādvāra as heading and "kathā 4" as a colophon.

20B : atha śṛṃgāravarṇaḥ (2 vss.) — see Citations. For the vss. written by the third and the fourth scribes see Citations. — For vs. 5 of the third scribe (payodharā°) cf. SCHUBRING, Jaina-Hss. p. 417 (Addenda vs. 13 in No. 834). Also compare a group of three verses called "Kandukatraya" registered in NCC 3, p. 146[b]. — WICKERSHEIMER's title "Kathākośa" for S 418[a] and S 418[b] is based on the heading available on Fol. 1A and on a card-board dust-leaf (of Indian origin), but it is wrong. For a Kathākośa see **Ser. No. 224** and for the Ārādhanā-kathākośa of brahma-Nemidatta see **Ser. Nos. 222-223**.

4. NARRATIVE LITERATURE

4.1 EARLY ŚVETĀMBARA WORKS

Serial No. 190

Leumann : S 369. (Max-Müller-Stiftung, 69) Wickersheimer : 4454.

Description. Indian paper. Foll. : 227 (including two dust-leaves, one at the opening, the other at the closing of the Ms.). Size : 29.8 × 10.4 cm. Lines : 13 (23.2 × 8.8 cm). Devanāgarī. Good condition. No date. — A compound Ms. : (a) Old portion : Foll. 56-224 with ● appearing once on the obverse and thrice on the reverse. (b) Comparatively late portion : Foll. 1-55 and [225] having mostly ◇ (once) instead of ●. Paper not old, script modern.

Vasudevahiṃḍi (Pkt.) by SAṄGHADĀSA

«Begins (1B) :» §O oṃ namo Vāsu < ya > devā < ya > ya. namo V(ī)tarāgāya. namo viṇaya-paṇaya-surinda-vinda-vandiyaka-māra-vindāṇaṃ arahantāṇaṃ. ... evaṃ pañca-namokkāra-parama-maṅgala-bala-vivaḍḍhi-ucchāho aṇuogadhare sirasāpaṇami= ūṇaṃ vinnavemi : aṇujāṇantu maṃ, guru-paraṃparâgayaṃ Vasudeva-cariyaṃ ṇama saṅgahaṃ vannaïssaṃ. tattha ime ahigār(ā), taṃjahā : kahûppatti, peḍhiyā, muhaṃ, paḍimuhaṃ, sarīs(a)ṃ, uvasaṃhāro. tattha tāva Suhamma-sāmiṇā Jaṃbū-nāmassa paḍhamâṇuoge titthayara-cakkavaṭṭī-Dasāra-vaṃsa-parūvavaṇâgayaṃ Vasudeva-cari= yaṃ kahiyaṃ ti tassêva pabhavo kaheyavvo. *etc.*

«Ends (222 [= 225] B :» na cāei taṃ dhaṇuṃ āruheuṃ aṇāhiṭṭhī. Kaṇheṇa āruhiyaṃ. āgant(ū)ṇa ya mama samīve [ṇive]e(t)i : tāya! mayā Saccahāmā-vare dhaṇuṃ vilaïyaṃ ti. mayā bhaṇiyaṃ : putta! suṭṭhu kayaṃ te dhaṇu[ṃ] sajīvayaṃ kar(e)nteṇa. evaṃ puvva-vivatthiyaṃ, jo eyaṃ dhaṇuṃ sajīvaṃ karei tassa esā dāriyā dāyavva tti cha.

«Colophon :» iti Vasudevahiṃḍi prathama-khaṃḍaṃ samāptam. graṃthâgraṃtha 12000 ślokasaṃkhyā. cha śrīr astu, śrīkalyāṇam astu, śrīśubhaṃ bhavatu. śrī śrī.

References. LEUMANN, Übersicht, p. III[b]. PUṆYAVIJAYA, Cat. ŚBh. Cambay, pp. 356-8, Nos. 209-10. VELANKAR, JRK pp. 344-5. — Ed. muni CATURAVIJAYA / muni PUṆYAVIJAYA, Bhāvnagar, śrīĀtmānanda Jaina Grantharatnamālā, 80-81.1930-31.

Notes. For the text etc. see L. ALSDORF, Harivaṃśapurāṇa (Hamburg, ANIS 5.1936), pp. 34-40 and H. R. KĀPAḌIĀ, Pāiya Bhāṣāo ane Sāhitya, pp. 89-96 (he calls the text "Vasudeva-carita" also). — Cat. ŚBh. Cambay, p. 358, No. 211 is the unedited "Madhyamakhaṇḍa" ascribed to Dharmasenagaṇi.

Serial No. 191

Leumann : S 451. Wickersheimer : 4548.

Description. Indian paper. Folios : 261. Size : 27.2 × 11.8 cm. Lines : 14 (21 × 9.8 cm). Devanāgarī. Good condition. Date : saṃ. 1863.

Samarāditya-kathā (Pkt.) by HARIBHADRA.

«Begins (1) B :» §O oṁ namaḥ sarvvajñāya.
paṇamaha vijiya-sudujjaya-nijjiya-sura-maṇuya-visama-sara-pasaraṃ
tihuyaṇa-maṅgala-nilayaṃ vasaha-gaï-gayaṃ jiṇaṃ Usahaṃ (1)
paṇamaha siri-Vaddhamāṇaṃ paṇaṭṭha-māṇaṃ visuddha-vara-nāṇaṃ
gayajoyaṃ joïsaṃ sayaṃbhuvaṃ vaddhamāṇaṃ ca (2) *etc.*

«Ends (261) A :»
jaṃ viraiūṇa<ṃ> [puṇṇaṃ] mahāṇubhāva-cariyaṃ mae pattaṃ
teṇaṃ guṇâṇurāo avirahio hou loyassa.
ganthagga-mimīe imaṃ chandeṇâṇuṭṭhuheṇa gaṇiūṇa
pāeṇa dasasahassā handi siloyāṇa saṃṭhaviyaṃ (cha)
pañca sīe paṇasīe Vikkama-kālāu <j>jati atthamiū
Haribhadda-sūro niccario disau siva-sokkhaṃ (6) cha.

«Colophon :» iti śrī-Sāmrājyacaritra saṃpūrṇaṃ. graṃthâgraṃtha dasa hajāra 10000.

«Scribal Remarks :» saṃvat 1863 varṣe poṣa māse śuklapakṣe 6 tithau buddha= vāsare śrī-Sūryapure likhanīyaṃ. śreyaṃ.

References. LEUMANN, Übersicht, p. IV[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 792, No. 4548. PETERSON, 3rd Report, Appx. pp. 118-24, No. 276. PUṆYAVIJAYA, Cat. ŚBh. Cambay, pp. 358ff., No. 212. Cat. Jesalmer, p. 392[b]. VELANKAR, JRK. p. 419 (I). — (Ed. H. JACOBI, Bibl. Ind. 1926). Pt. BHAGAVĀNADĀSA with a Skt. chāyā : Ahmedabad (Śāradā mudraṇâlaya) 1.1938, 2.1942.

Notes. The place-name Sūryapura in the Scribal Remark is to be understood as Surat in Gujarat. For its occurances cf. Ind. Hss. 1, No. 7, No. 9. — The work is also called Samarāditya-caritra or -carita; Samarāicca-kahā, Samarāicca-cariya. For the author etc. see JACOBI's Introduction. For a summary of the story see J.C. JAIN, PSI, pp. 394-412. NEMICANDRA ŚĀSTRI's dissertation "Haribhadra-ke prākṛta kathā-sāhitya kā ālocanâtmaka pariśīlana" (Vaiśālī, Prakrit Jain Inst. Res. Publ. Ser. 2.1965) is an interesting cultural study based to a great extent on the present work. — The last vs. (numbered 6) of our Ms. is missing in the Cambay Ms. It is surely a later addition.

Serial No. 192

Leumann : S 395. (Max-Müller-Stiftung, 95) Wickersheimer : 4480.

Description. Indian paper. Folios : 471. Size : 26.3 × 12.4 cm. Lines : 14 (20.3 × 9.4 cm). Devanāgarī. Good condition. Date : saṃ. 1952.

Upamitibhavaprapañcā kathā (Skt.) by SIDDHARṢI.

«Begins (1) B :» §O namo 'rhadbhyaḥ. oṃ aiṃ namaḥ.
nam(o) nirnāśitâśeṣa-(m)ahāmoha-himârttaye
lokâlokâmalâloka-bhāsvate paramātmane (1)
nam(o) viśuddha-dharmāya svarūpa-paripūrttaye
namo vikāra-vistāra-gocarâtīta-mūrttaye (2) ...
kathā-śarīram etasyāḥ nâtrâiva pratipādanaṃ
bhava-prapañc(a)-vyājena yato 'syām upamīyate (55) ... *etc.*

«Ends (471) B:»

kuśala-karmma-vipāka-vaśād aho
jagati kiñcid ihâsti na durlabhaṃ
sakala-bhoga-sukhâdhikam uccakaiḥ
sama sukhaṃ pratibhāti ca dhīmatāṃ [1] ...
etan niḥśeṣam atra prakaṭitam akhilair yukti-garbh(ai)r vacobhiḥ
prastāve bhāva-sāraṃ tad akhilam adhunā śuddha-buddhyā vicintya
bho bhavyā bhāti citte yadi hitam anaghaṃ ...
svârtha-siddhyai kurudhvaṃ [9]
utsūtram atra racitaṃ mati-māndya-bhājā
kiñcid ya[dī]dṛśi mayâtra kathā-prabandhe
saṃsāra-sāgaram anena tarītu-kāmaiḥ
tat sādhubhiḥ kṛta-kṛpair mayi śodhanīyaṃ [10] cha.
[[Pārśvilla-sādhor api likhitaṃ tathā]]

«Colophon:»

ity Upamitibhavaprapaṃcāyāṃ pūrva-sūcita-mīlaka-varṇṇano nāma aṣṭamaḥ pras=
tāvaḥ samāptaḥ, cha (8)
samāptā cêyam Upamitabhavaprapaṃcā nāma kathêti, cha.

«Author-praśasti:»

dyotitâkhila-bhāvârthaḥ sad-bhavyâbja-bodhakaḥ
Sūrâcāryo 'bhavad dīptaḥ sākṣād iva divākaraḥ [1]
sa Nirvṛtakulôdbhūto Lāṭadeśa-vibhūṣakaḥ
ācāra-pañcakôdyuktaḥ prasiddho jagatī-tale [2]
abhūd bhūta-hito 'dhītas tato Vella-mahattaraḥ ... [3] ...
Durggasvāmī mahābhāgaḥ prakhyātaḥ pṛth(i)vī-tale [4] ... [6]
saddīkṣā-dāyakaṃ tasya svasya câhaṃ gurûttama[ṃ]
namasyāmi ṃahābhāgaṃ Gargarṣi-muni-pungav(a)[ṃ] [7] ... [8] ...
śrī-Bhillamāle yo dhīro gato 'staṃ sad-vidhānataḥ [9]
tasmād anulopa-śamaḥ Sadṛṣir abhūd anāvila-manaskaḥ
parahita-niratâika-(m)atiḥ siddhānta-nidhir mahābhāgaḥ [10] ... [13]
Upamitibhavaprapañcakathêti tac-caraṇa-reṇu-kalpena
gīr-devatayā vihitâbhihitā Siddhâbhidhānena [14]
athavā, ācārya-Haribhadro me dharma-bodha-karo guruḥ ... [15]
viṣaṃ vinirdhūya ...
nato 'mi tasmai Haribhadrasūraye [16] ... [19]
tatrêyaṃ tena kṛtā kathitā niḥśeṣa-guṇa-gaṇâdhāre
śrī-Bhillamāla-nagare gaditâgasi-maṇḍapa-sthena [20]
prathamâdarśe likhitā sādhvyā śruta-d(e)vatânukāriṇyā
Durggasvāmi-gurūṇāṃ śiṣyikayêyaṃ Gaṇâbhidhayā [21]
saṃvatsara-śata-navake dviṣaṣṭi-sahite 'tilaṅghite (c)âsyāḥ
jyeṣṭe (si)ta-pañcamyāṃ punarvas(au) gurudine samāptir abhūt [22]
graṃthâgram asyāṃ vijñā(y)a kīrttayanti manīṣiṇaḥ
anuṣṭubhāṃ sahasrāṇi aṣṭādasyeti ucyate[sic] [23] cha.
graṃthâgraṃtha 18000. iti śrī-Upamatibhavaprapaṃca samāptaḥ.

«Scribal Remark:» saṃvat 1952 rā mīti āsoja suda 2 vāra bhṛgu.
likhitaṃ prohita Motīlāla, Emadāvāda-madhyai, śrī.

References. LEUMANN, Übersicht, p. III[a]. (and p. II[a]: L 138). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 785, No. 4480. PUṆYAVIJAYA, Cat. ŚBh. Cambay, pp. 291-97, No. 185. PETERSON, 3rd Report, Appx. pp. 146-53, No. 301. PETERSON, 4th Report, pp. 5-6 (a palm-leaf Ms. at Patan, for which see Dalāl, Cat. Pattan, p. 402, No. 14). VELANKAR, Cat. BBRAS, No. 1704. SCHUBRING, Jaina-Hss. PrStB, No. 1124 (incomplete). VELANKAR, JRK, pp. 53-54. NCC 2, p. 370. — Publ. (ed. PETERSON and JACOBI, Bibl. Ind. 144. 1899-1914) and (DLJP 46.1918, 49.1920).

Notes. Fol. 281B is unwritten, but the text continues. In the Scribal Remark read Purohita (for pro°) and Amadāvāda (= Ahmedabad). — The **1st** Prastāva (pīṭhabandha) ends on Fol. 65A, **2nd** on 86A, **3rd** on 183A, **4th** on 284A, **5th** on 330B, **6th** on 368A, **7th** on 416A, and the **8th** Prastāva ends on Fol. 470B. The author-praśasti of 22 vss. is given in toto by PUṆYAVIJAYAJI. In his copy of PETERSON's 3rd Report (who was the first to cite it completely), LEUMANN has noted the variants from the Strasbourg Ms. The praśasti-vs. [16] is used by Siddharṣi as praśasti-vs. [1] in his Heyôpādeyā on the Upadeśamālā (cf. **Ser. No. 179**). The date of composition is 962 (-śata-navake dviṣaṣṭi-sahite) in praśasti-vs. [22]. (SCHUBRING has 963). Generally it is believed to be the year of the Vikrama era. Only PETERSON (4th Report, pp. 5-6) wants it to refer to Mahāvīra era. The spiritual lineage of the Nirvṛtikula mentioned by Siddharṣi is: Sūrâcārya — Vella-mahattara — Durgasvāmin — Gargarṣi — Sadṛṣi — Siddharṣi, the author. For the Lāṭadeśa in praśasti-vs. [2] see BH. SĀṆḌESARĀ, JĀS-Guj. pp. 158-62; and UMĀŚANKAR JOṢI, Purāṇomā Gujarāt (Ahmedabad, Guj. Vidyāsabhā, 1946), pp. 168-76. Bhillamāla, where the work was composed, is also known as Bhinnamāla or Śrīmāla (cf. Śrīmālapura-nagare in **Ser. No. 202**). It was a renowned cultural centre in the medieval times, see e.g. UMĀŚANKAR JOṢI, op. cit. pp. 189-95; and A. N. UPADHYE, Kuvalayamālā (SJS 46.1970), Pt. 1, Intr. p. 101, fn. 1. Now it lies in the Jaswantpura tehsil of the Jalor District in Rajasthan. (For its exact location see: Census of India, Vol. xiv Rajasthan, Part ix-A, Census Atlas, p. 339 and p. 347). — For further references to the work see GUÉRINOT, Bibl. Jaina, p. 520[b]. It is translated in German by W. KIRFEL (Leipzig, Ind. Erzähler, Bd. 10.1924).

4.2 PURĀṆAS

Serial No. 193

Leumann: S 319. (Max-Müller-Stiftung, 19) Wickersheimer: 4402.

Description. Indian paper. Folios: 410. Size: 33 × 20.5 cm. Lines: 14 (24.5 × 16 cm). Devanāgarī. Good condition. Date: saṃ. 1948.

Ādi-purāṇa (Skt.) by JINASENA (Parvan 1-42) and GUṆABHADRA (Parvan 43-47).

«Begins (1) B:» oṃ namo. śrī-Vītarāgāya namḥ. śrī-Sarasvatyai namaḥ.
śrīmate sakala-jñāna-sāmrājya-padam īyūṣe
dharmma-cakra-bhṛte bhartre namaḥ saṃsāra-bhīmuṣe (1) *etc.*

«Ends (4<O>10)B:»
yo Nābhes tanayo 'pi viśva-viduṣāṃ pūjyaḥ svayaṃbhūr-iti
tyaktâśeṣa-parigraho 'pi sudhiyāṃ svāmîti yaḥ śabdyate
madhyastho 'pi vineya-sattva-samiter evôpakārī mato
nirddāno 'pi budhair upāsya-caraṇo yaḥ so 'stu vaḥ śāntaye (98)

«Colophon:» ity ārṣe bhagavad-Guṇabhadrâcārya-praṇīte Triṣaṣṭilakṣaṇama=hāpurāṇasaṃjñake prathama-tīrthaṃkara-cakradhara-purāṇaṃ parisamāptaṃ sapta=catvāriṃśattamaṃ parvva (47). samāptaṃ cêdam Ādipurāṇaṃ.

«Scribal Remarks:» mītī śrāvaṇa vadī 8 'ṣṭamī bhomavāsare, saṃmat 19<0>48 kā. cha cha cha. śubham astu.

References. LEUMANN, WZKM 11, p. 299. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 777, No. 4402. SCHUBRING, Jaina-Hss. PrStB, No. 190. HIRALAL, Cat. C.P. Berar, p. 624, Nos. 6971-83. KĀSLIVĀL, PrSgr [Jaipur], pp. 1-2, No. 1. BHUJABALI ŚĀSTRI, Kannaḍa-sūcī, p. 317[a]. VELANKAR, JEK, p. 29, p. 42, p. 163, NCC 2, pp. 84-85 and p. 306[a]. — Publ. Mahāpurāṇa, ed. Pt. PANNĀLĀL, Kāśī, Mūrtidevī Ser. Skt. 8.1963[2], 9.1965[2] [:Ādi-p.]; 14.1954 [: Uttara-purāṇa]. For the Indore edition of the Mahāpurāṇa see JRK, p. 29[a].

Notes. For the inserted <0> in 4<0>10 and saṃ. 19<0>48 see Introduction, § 5.10. — The Ādi-p. is called Pūrva-purāṇa by BHUJABALI ŚĀSTRI. It is the first part (sarga 1-47) of the Mahāpurāṇa, which is often called Triṣaṣṭilakṣaṇamahāpurāṇasaṅgraha (e.g. JRK, p. 163). The title Triṣaṣṭilakṣaṇamahāpurāṇa(saṅgraha) is also used for the second part (sarga 48-77 of the Mahā=purāṇa), which is generally known as Uttara-purāṇa. For an analysis of the whole work see H. GLASENAPP, Das Triṣaṣṭilakṣaṇamahāpurāṇa der Digambaras in "Festgabe Jacobi" (Bonn 1926), pp. 331-345. — The authors Jinasena, Guṇabhadra (and Lokasena, cf. **Ser. No. 195**) belonged to the Pañcastupânvaya which is named Senânvaya (of the Mūla saṅgha) by Guṇabhadra. Later on it was also called Sena saṅgha. The spiritual lineage of our authors is: Candrasena — Āryanandi (or, ārya Nandiṣeṇa), — Vīrasena († ca. śāke 745) — Jinasena († ca. śāke 765) — Guṇabhadra — Lokasena. Vīrasena was the author of the Dhavalā. Vīrasena and his pupil Jinasena wrote the famous Jayadhavalā (completed in śāke 738) at Vāṭagrāmapura (identified with modern Baroda in Gujarat by N. PREMI). Jinasena's other work is the poem Pārśvâbhyudaya in 334 mandākrāntā verses (JRK, p. 248[b]: Pārśvābhyudaya Meghadūtâveṣṭita). — On the basis of one praśasti-vs. (Mahāpurāṇa, parvan 77.35), it was assumed that the work was completed in śāke 820. But the praśasti-vss. 28-ff. were composed by Lokasena and he mentions (in 77.35) the event of worshipping the work at Baṅkāpura (or Vaṅkāpura in the Dharwar District). The kings mentioned by Vīrasena and his pupils are: Jagattuṅgadeva, Amoghavarṣa I, Akālavarṣa and Lokāditya. For a detailed discussion see N. PREMI, JSI, pp. 127-154 (Vīrasena, Jinasena aur Guṇabhadra). — Jinasena, the author of the Ādipurāṇa, sarga 1-42, is to be distinguished from Jinasena, the author of the Harivaṃśa-purāṇa, see **Ser. No. 196**; and N. PREMI, JSI, pp. 113-126. — The Mahāpurāṇa is divided into three sections by bhaṭṭāraka Lalitakīrti in his commentary, see the next Entry. — JRK, p. 29 records nine works called Ādi-purāṇa. Ādi-, Uttara-, and Mahā-purāṇa are also used as the designations of Puṣpadanta's Apabhraṃśa work, cf. e.g. JRK, p. 42[a]. — The first and the last verse of the Ādipurāṇa appear as the first and the last verse respectively in a work called Śrīpurāṇa which is ascribed to Sakalakīrti by BHUJABALI ŚĀSTRI, PrSgr [Arrah], pp. 117-20, No. 37. — (Notice the use of avagraha for a of aṣṭamī in our Scribal Remarks). For the Uttarapurāṇa see **Ser. No. 195**. — For an important part of the 25th parvan vide **Ser. No. 283**.

Serial No. 194

Leumann: S 343. (Max-Müller-Stiftung, 43) Wickersheimer: 4426-4427

Description. Indian paper. Folios: 934 (bound in two volumes: Foll. 1-480, Parvan 1-21, in 4426; Foll. 481-934, Parvan 22-42, in 4427). Size: 29 × ca. 20 cm. Lines: 16 (22.5 × 14.5 cm). Devanāgarī. Good condition. Date: saṃ. 1947.

Ādi-purāṇa (Skt.) by JINASENA, Parvan 1-42. With the commentary of LALITA=KĪRTI.

«Begins (1) B:» §O oṃ namaḥ siddhebhyaḥ. athÂdināthapurāṇaṃ sa-ṭīkaṃ prārabhyate.

natvā śrīmaj-jinêśānaṃ lokâloka-prakāśakam
ṭīkāṃ Mahāpurāṇasya kurve svâbhīṣṭa-siddhaye (1)

atha śrīmaj-Jinasenâcāryaḥ śrīmad-Guṇabhadrâcāryavaryya-saṃsevita-pāda-paṅkeruha-

yugmo ratna-traya-maṇḍita-mūrttir niḥśeṣa-vighna-samāpty-artham bhagavan-nama= skriyā-rūpaṃ maṅgalam ācaṣṭe :

śrīmate ... [*cf.* **Ser. No. 193**]... namaḥ saṃsāram īyuṣe (1)

vyākhyā : bhartre trailokya-svāmine. namaḥ namaskāro 'stu. kathaṃbhūtāya bhartre? śrīmate, śrayate sevate sukṛtavantam iti śrīḥ kvip, śrīr llakṣmīr, antaraṅgā ananta-catuṣṭaya-svarūpā bahiraṅgā samavasaraṇa-lakṣaṇā, vidyate yasya saḥ śrīmān, tasmai. ... (1) *etc.*

«Ends (934) B :»

Vṛṣabhāya namo ... (1) ... (2) ... (3) ...

ṭīkā samāptā.

dharmmo 'tra mukti-padam atra kavitvam atra
tīrthêśinaś caritram atra Mahāpurāṇe
yad vā kavîndra-Jin(a)sena-mukhâravinda-
niryad-vacāṃsi na haranti manāṃsi keṣām [4]

atrâsmin Mahāpurāṇe dharmo varttate, ... keṣāṃ purūṣāṇāṃ manāṃsi na haranti, api tu sarveṣām apîty arthaḥ.

«Colophon :» ity ārṣe ṛṣiḥ prarṇite kavye mahāpurāṇasyâdyaṃ khaṃḍaṃ saṃ= māptam (1).

«Commentator-praśasti :» śrī

varṣe sāgara-nāga-bhogi-ku-mite, mārge ca māse, 'site
pakṣe, pakṣati-sa[t]tithau, ravidine ṭīkā kṛtêyaṃ varā
Kāṣṭhāsaṅgha-vare ca Māthura-vare gacche, gaṇe Puṣkare
devaḥ śrī-Jagad-ādi-kīrttir abhavat khyāto jitātmā mahān (1)
tac-chiṣyeṇa ... Lalitâdi-kīrtty-abhidhayā ...
saṃśodhyâiva supaṭhyatāṃ budha-janaiḥ kṣāntiṃ vidhāyâdarāt [2]

«Scribal Remark :» miti phālguna kṛṣṇā 9 budhau saṃvaṃt 1947, dasakat Mohanalāla Vaidya. dā. Himā Virāmaṇa likhyo. [xxx] śrīr astu ~~~

References. LEUMANN, WZKM 11, p. 299. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 779, No. 4426-4427. J. MUKHTĀR, PrSgr [1954], pp. 23-4, No. 15. For further References see the preceding Entry. — The commentary is to our knowledge unpublished.

Notes. The colophon (ity ārṣe ...) is cited *verbatim*. The Ms. was probably copied (dasakata [*cf.* **Ser. No. 232**] and dā. [dasakata]) by *two* scribes : Mohanalāla Vaidya, and Himā brāhmaṇa (Ms. : virāmaṇa [recurs Cat. LDI, Appx. p. 373]). The blank space [xxx] before śrīr astu consists of six lines. — The vss. 1-[4] (Vṛṣabhāya etc.) are appended to Parvan 42 in some Mss. only, cf. PANNĀLĀL, Pt. 2, pp. 249f. The vs. [4] is cited also by H. VON GLASENAPP in Festgrabe Jacobi (Bonn 1926), p. 335. For details about the Mahāpurāṇa (and its parts Ādi- and Uttara-purāṇa) as well as about its authors see the preceding Entry. — Lalitakīrti's commentary on the Mahāpurāṇa consists of three sections : [1]Parvan 1-42 (i.e. Jinasena's portion of the Ādi-p.) — which is available in the present Ms. —, [2]Parvan 43-47 (rest of the Ādi-p. by Guṇabhadra), and [3]Parvan 48-77 (Uttara-p. by Guṇabhadra). The date of completing the first section is given in the chronogram (sāgara-nāga-bhogi-ku-mite) in the praśasti-vs. 1[a], which denotes saṃ. 1884. PANNĀLĀL (Pt. 1, Intr. p. 38) renders it as saṃ. 1874 (this is obviously wrong). The second section was completed in saṃ. 1885, the third one in saṃ. 1888. According to LEUMANN and VELANKAR, the commentary was composed in "A.D. 1827". This commentary is also called ṭīkā, ṭippaṇī or vyākhyā. — The commentator Lalitakīrti and his teacher Jagatkīrti ("Jaṭākīrti" in JRK is wrong) belonged to the Puṣkaragaṇa of the Māthuragaccha of the Kāṣṭhāsaṅgha (cf. praśasti-vs. 1). They were Bhaṭṭārakas of the Delhi seat, see JOHRĀPURKAR, Bhaṭṭ. Sampr. p. 247, nos. 34-35 (besides pp. 235-6, Nos. 615-7). Also compare J. MUKHTĀR, PrSgr [1954], Intr. pp. 21-22.

Serial No. 195

Leumann : S 321 (Max-Müller-Stiftung, 21) Wickersheimer : 4404.

Description. Indian Paper. Folios: 329 (Fol. [330] lost.) Size: 28 × 12.5 cm. Lines: 10 (21.5 × 8 cm). Devanāgarī. Good condition. Date: saṃ. 1828.

Uttara-purāṇa (Skt.) by GUṆABHADRA.

«Begins (1) B :» ṢO oṃ namo śrī-Vītarāgāya.
śrīmān Jino 'jito jīyād yad-vacāṃsy amalāny alaṃ
kṣālayanti jalānîva vineyānāṃ mano-malaṃ (1)
purāṇaṃ tasya vakṣye 'haṃ mokṣa-lakṣmī-samāgamaḥ
śrutena yena bhavyānām avyāhata-mahôdayaḥ (2) *etc.*

«Ends (329) B :»
dharmmaḥ kaścid ihâsti nâitad ucitaṃ vaktuṃ purāṇaṃ mahat
śravyāḥ kiṃ tu kathās Triṣaṣṭi-puruṣâkhyānaṃ caritrârṇṇavaḥ
ko 'py asmin kavitā-guṇo 'sti kavayo 'py etad-vaco-'bjâlayaḥ
ko 'sāv atra kaviḥ kav(î)ndra-Guṇabhadrâcāryavaryaḥ svayaṃ (42)

«Colophon :» ity ārṣe Tri(ṣ)aṣṭilakṣaṇa-mahāpurāṇa-saṃgrahe bhagavad-Guṇa=bhadrâcārya-praṇīte praśasti-vyāvarṇanaṃ nāma saptasapta[ti]ta[ma]ṃ parva (77).

«Scribal Remark :» saṃ° 1828 varṣe māsôttama-māse prathama āṣaḍha śudi 4 ravivāsare lipīkṛtvā ///

References. LEUMANN, WZKM 11, p. 300. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 777, No. 4404. SCHUBRING, Jaina-Hss. PrStB, No. 191. BHUJABALI ŚĀSTRI, Kannaḍa-sūcī, p. 316. KĀSLIVĀL, Rāj. sūcī, 2, pp. 212-3; 3, p. 64, pp. 222-3; 4, pp. 144-5, Nos. 1860-70. VELANKAR, JRK, p. 42. NCC. 2, p. 306[a]. — For Kāśī edition see **Ser. No. 193**.

Notes. The Scribal Remark ends abruptly. Obviously, it continued on Fol. 330 which is not available. — The Ms. has many marginal glosses (Skt.) upto Fol. 265A (Parvan 75, vs. 70). LEUMANN has inserted (on the right-hand upper corner) the numbers of parvans and verses. — The last parvan, 77th, is the praśasti, quoted profusely by SCHUBRING. Also compare H. v. GLASENAPP in "Festgabe Jacobi" (Bonn 1926), pp. 333. Praśasti-vss. 1-27 are by Guṇabhadra, while vss. 28-42 are an addenda of Lokasena. For details about the work and its authors see **Ser. No. 193**.

Serial No. 196

Leumann : S 365. (Max-Müller-Stiftung, 65) Wickersheimer : 4450

Description. European paper (with water-marks). Folios: 442 (original foliation: [A]-[B]-[C]-[D], 1-178[1]-178[2]-437). Size: 30 × 13.8 cm. Lines: 11 (23.3 × 9 cm). Kannaḍa. Good condition. No date.

Harivaṃśa-purāṇa (Skt.) by JINASENA.

«Begins (1) B :» śrīmat-pañca-gurubhyo namaḥ.
siddhaṃ dhrauvya-vyayôtpāda-lakṣaṇaṃ dravya-sādhanaṃ
jainêndrasyâdy-apekṣātaḥ sâdy anādy atha śāsanaṃ (1)

śuddha-jñāna-prakāśāya lokâlokâika-bhānave
namaḥ śrī-Varddhamānāya varddhamāna-jinêśine (2)
namas sarvva-vide ... (3) ... (49) ... (50)
Ariṣṭanemi-nāthasya caritenôjjvalīkṛtaṃ
purāṇaṃ Harivaṃśâkhyaṃ khyāpayāmi manoharaṃ (51) *etc.*

«Ends (438) B:»
jayatv ajayyā jina-dharma-santatiḥ
prajāsv iha kṣema-subhikṣam a-stuta(ṃ)
sukhāya bhūyāt prativarṣa-varṣaṇaiḥ
sujāta-sasyā vasudhâsu-dhāriṇāṃ (51)
śākeṣv abda-śateṣu saptasu diśaṃ pañcôttareṣûttar(ā)ṃ
pātÎndrāyudha-nāmni Kṛṣṇa-nṛpa-je śrī-Vallabhe dakṣiṇām
pūrvāṃ śrīmad-Avanti-bhūbhṛti nṛpe Vatsâdhi-rāje 'parāṃ
sūryāṇāṃ adhimaṇḍalaṃ Jaya-yute vīre Varāhe 'vati (52)
kalyāṇaiḥ parivarddhamāna-vipula-śrī-Varddhamāne pure
śrī-Pārśvâlaya-Naṃtarāja-vasatau paryāpta-śeṣaḥ purā
paścād Dostaṭikā-prajā-prajanita-pr(ā)jyârccanâvarccane
Śānteḥ śānta-gṛhe 'jine suracito vaṃśo Harīṇāṃ ayaṃ (53)
vyutsṛṣṭâpara-saṅgha-santati-bṛhat-Punnāṭa-saṅghânvaye
vyāpta[ḥ] śrī-Jinasenasūri-kavinā lābhāya bodheḥ punaḥ
dṛṣṭo 'yaṃ Harivaṃśa-puṇya-caritaḥ śrī-p(a)rvvataḥ sarvato
vyāptâśā-mukha-maṇḍalaḥ sthiratarāḥ stheyāt pṛthivyāṃ ciraṃ (54)
«Colophon:» ity Ariṣṭanemi-purāṇa-saṃgrahe Harivaṃśe Jinasenâcāryyasya kṛtau guru-pāda-kamala-varṇṇano nāma ṣaṭṣaṣṭitamaḥ sarggaḥ (66).

References. LEUMANN, WZKM 11, p. 307 (and p. 312). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 782, No. 4450. KĀSLIVĀL, PrSgr [Jaipur], pp. 73-77, No. 59. Rāj. sūcī 1, pp. 161-2, (9 Mss.); 2, p. 217, Nos. 1039-44; 3, p. 66, No. 476 (3 Mss.); 4, pp. 155-6, Nos. 1968-73 (9 Mss.). SCHUBRING, Jaina-Hss. PrStB, No. 217. BHUJABALI ŚĀSTRI, Kannaḍa-sūcī, p. 149, No. 89. VELANKAR, JRK, p. 460[a] (I). — Ed. PANNĀLĀL JAIN, Mūrtidevī Ser. Skt. 27.1962. For the MDJG-edition see JRK.

Notes. Foll. 181B, 182A-B, and 217B are blank. But the text is continuous. Sarga **5** ends on Fol. 71A, **10**: 112B, **15**: 133B, **20**: 169B, **25**: 197A, **30**: 217A, **35**: 259B, **40**: 278B, **45**: 306A, **50**: 328B, **55**: 348B, **60**: 410B and Sarga **65** ends on Fol. 435A. Both, LEUMANN and WICKERSHEIMER use the uncommon title Bṛhaddharivaṃśapurāṇa. Ariṣṭanemi-purāṇa-saṅgraha is an alternative title. Cf. our colophon. Its last, i.e. the 66th, Sarga is a long Author-praśasti of 35 verses. (This praśasti is given in toto by KĀSLIVĀL, PrSgr [Jaipur], pp. 73-77). According to the information supplied by Jinasena himself, the work was composed in śāke 705 (about 784 A.D.) at Varddhamānapura, which is identified with modern Wadhwan (Surendranagar Dist. Guj.). Jinasena belonged to the Punnāṭa saṅgha and his spiritual lineage is as follows: Vinayadhara Śrutigupta – Ṛṣigupta – Śivagupta – Mandarârya – Mitravīrya – Baladeva – Balamitra Siṃhabala – Vīravit – Padmasena – Vyāghrahasti – Nāgahasti – Jitadaṇḍa Nandiṣeṇa [I] Dīpasena Dharasena – Dharmasena – Siṃhasena – Nandiṣeṇa [II] – Iśvarasena Nandiṣeṇa [III] Abhayasena [I] – Siddhasena – Abhayasena [II] – Bhīmasena – Jinasena [I] – Śāntiṣeṇa Jayasena Amitasena – Kīrtiṣeṇa – Jinasena [II], the author. For details see N. PREMI, JSI, pp. 113-26; and Pt. PANNĀLĀL's Prastāvanā in the edition mentioned above. – The Harivaṃśa-purāṇa by Sakalakīrti and brahma Jinadāsa is a different work, see the next Entry. In addition, there are many Digambara works bearing the same title, compare JRK. — For an analysis of the contents of the present work also see L. ALSDORF, ANIS 5.1936, Abhandlung, pp. 15-28.

Serial No. 197

Leumann : S 342. (Max-Müller-Stiftung, 42) Wickersheimer : 4425.

Description. Indian paper. Folios : 240. Size : 31.5 × 14 cm. Lines : 13 (24 × 9.5-10 cm). Devanāgarī. Good condition. Date : saṃvat 1801.

Harivaṃśa-purāṇa (Skt.) by SAKALAKĪRTI and brahma-JINADĀSA.

«Begins (1) B :» §O śrī-gurave namaḥ. śrī-jināya namaḥ.
siddhaṃ saṃpūrṇa-bhavyârtha-siddheḥ kāraṇam uttamaṃ
praśasta-darśana-jñāna-cāritra-pratipādanaṃ (1) ... (16)
tathā vidvat-kramâyātaṃ vaktuṃ vyavasitā matiḥ
Harivaṃśa-caritraṃ me janānāṃ hitam icchayā (17) *etc.*

«Ends (240) A :»
śrī-Nemināthasya c(a)ritram etad
anena nītvā Raviṣeṇa-sūreḥ
samuddhṛtaṃ svânya-sukha-prabodha-
hetoś ciraṃ nandatu bhūmi-pīṭhe (40)
śrīmaj-jinêśvara-padâṃbuja-c(a)ñca(r)īka-
tac-chāstra-sadguruṣu bhakti-vidhāna-dakṣaḥ
sârthâbhidheyo Jinadāsa-nāmā
dayā-nivāso bhuvi rājate 'tra (41) ...
rakṣāṃ kurvantu saṅghasya jina-śāsana-devatāḥ
pālayanto 'khilaṃ lokaṃ bhavya-sajjana-vatsalāḥ (47)

«Colophon :» iti śrī-Harivyaṃśaṃ bhaṭṭārika-śrī-Sakalakīrtti-śaṣya-brahmacārī-śrī-Janadāsa-viracyateḥ śrī-Neminātha-nirvāṇa-varṇano nāmâikonacatvāriṃśatamaḥ sarggaḥ (39). iti śrī-Harivaṃśapurāṇa samāptaḥ.

«Scribal Remark :» saṃvata 18<0>01 mītī asāḍha vadi 1.

References. LEUMANN, WZKM 11, p. 312. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 779, No. 4425. SCHUBRING, Jaina-Hss. PrStB, Nos. 215-16. J. MUKHTĀR, PrSgr [1954], pp. 100-02, No. 75. KĀSLIVĀL, Rāj. sūcī, 2, p. 218 (Nos. 1049-52)y 3, p. 224 (No. 311, two Mss.) and 4, pp. 156-67, Nos. 1974-80. VELANKAR, JRK p. 460[a] (8th Harivaṃśapurāṇa). — Published?

Notes. On the writing saṃ. 18<0>01 [= 1801] cf. **Ser. No. 193**. See Introduction § 5.10. — LEUMANN noted on the right-hand upper corner the verse-nos., e.g. on Fol. 102B : xix 56-70[a]. — The Ms. represents the original recension, see WZKM. Sarga 1-14 were composed by Sakalakīrti, 15-39 by his pupil brahma-Jinadāsa, who is mostly regarded as the author of the whole. MUKHTĀR, PrSgr. No. 40 ends with our vs. 40. Vss. 34-37 and 39-40 are cited in Jaina-Hss. No. 215. — On the authors, their works, etc. see J. MUKHTĀR, PrSgr. Intr. pp. 9-12; JOHRĀPURKAR, Bhaṭṭ. Sampr. pp. 136ff., 153ff. (and KĀSLIVĀL, Rāj. sūcī, 3, Intr. p. 13). Bhaṭṭāraka Sakalakīrti (saṃvat 1450-1510) started the Iḍara-śākhā of the Balātkāra-gaṇa at Idar in North Gujarat. — For the Harivaṃśa-purāṇa by Jinasena see the preceding Entry. — The Maṅgala-vss. 1-2 in the present work belong originally to Raviṣeṇa's Padma-purāṇa (cf. **Ser. No. 201**).

Serial No. 198

Leumann : S 350. (Max-Müller-Stiftung, 50) Wickersheimer : 4434.

Description. European paper with water-marks. Folios : 330 (numbered as [A]-1-328-[329]). Size : 25 × 12.5 cm. Lines : 9 (19 × 8 cm). Devanāgarī. Very good condition. No date.

Pāṇḍava-purāṇa (Skt.) by ŚUBHACANDRA.

«Begins (1) B:» §O oṃ namaḥ siddhebhyaḥ. atha śrī-Pāṃḍavapurāṇe Mahā=bhārata likhyate.

siddhaṃ siddhârtha-sarvasvaṃ siddhi-daṃ siddha-satya-daṃ
pramāṇa-naya-saṃsiddhaṃ sarvvajñaṃ naumi siddhaye (1) *etc.*

«Ends [329] A:)» śrī-Mūla-saṅghe ... ([1]67)
Bhuvanakīrttir abhud ... ([1]68) ... ([1]84) ...
tāvat stheyāt purāṇaṃ śubha-śata-janakaṃ Bhārataṃ Pāṇḍavānāṃ ([1]85)
śrīmad-Vikrama-bhūpater dvika-hata-(1608)-spaṣṭâṣṭa-saṅkhye śate
ramye 'ṣṭâdhika-vatsare sukhakare bhādre dvitīyā-tithau
śrīmad-Vāgvara-nīvṛtîdam atule śrī-Śākavāṭe pure
śrīmad-Chrīpuru-dhāmni vai viracitaṃ stheyāt purāṇaṃ ciraṃ (186)

«Colophon:» iti śrī-Pāṃḍavapurāṇe Mahābhārata-nāmni bhaṭṭāraka-śrī-Śu=bhacaṃḍra-praṇīte brahma-Śrīpāla-sāhāyya-sāpekṣe Pāṃḍavôpasarga-sahana-kevalô-[**2nd scribe**]kevalôtpatti-parinirvāṇa-varṇanaṃ [pañcaviṃśatitamaṃ parva] samāptaṃ. śrī śrī śrī śrī.

References. LEUMANN, WZKM 11, p. 306. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 780, No. 4434. SCHUBRING, Jaina-Hss. PrStB, No. 209. J. MUKHTĀR, PrSgr [1954], pp. 47-51, No. 36 (and Intr. pp. 29-30). KĀSLIVĀL, PrSgr [Jaipur], pp. 37-39, No. 27 (and Intr. p. 12, No. 35). Rāj. sūcī 1, p. 423[a], 3, p. 360[b] and 4, p. 900[b]. JOHRĀPURKAR, Bhaṭṭ. Saṃpr. pp. 147-8, No. 375. VELANKAR, JRK p. 243 (1st Pāṇḍavapurāṇa). — Ed. Pt. JINADĀS P. SHĀSTRI, JJG 3.1954.

Notes. The text on Fol. [329] seems to have partly been added by the 2nd scribe (see colophon). The figure 1607 (here written above dvika-hata) appears in all the above Mss. and seems to be the correct rendering of the chronogram. Śrīpuru-dhāmni (SCHUBRING: Śrīpuruṣâbhidhāmni, JOHRĀPURKAR: Śrīpuruṣâbhidhe) is glossed marginally with śrī-Ādinātha-caityâlaye in our Ms. (Cf. J. MUKHTĀR, PrSgr. Intr. p. 30[8].) — (Purudeva appears as a name of the first tīrthaṅkara Vṛṣabha. See KL. BRUHN, The Jina Images of Deogarh, p. 26). — Johrāpurkar, p. 148 has a verse ([1]87) mentioning Śrīpāla-varṇi, see also **Ser. No. 259**. — The author-praśasti, quoted more or less fully by SCHUBRING and others, mentions the lineage of the Author, the bhaṭṭāraka of the Iḍara-śākhā from saṃvat 1573 to 1613 (see JOHRĀPURKAR, p. 158) as well as his works (vide JRK). Also compare **Ser. No. 81** and **Ser. No. 215**. The present work consists of 25 Parvans, it is also called Jaina-Mahābhārata. It was finished in saṃvat 1608 at Śākavāṭa-pura (modern Sāgavāḍā = Sagwada or Sagwara) in the Vāgvara or Bāgaḍa area (South Rajasthan). For its location see: Census of India 1961, Vol. xiv Rajasthan, Part ix-A Census Atlas, p. 467 (Tehsil Sagwara). Also compare the map given by KASLIWAL, JGBh. in Rāj. (facing p. *10).

Serial No. 199

Leumann: S 353. (Max-Müller-Stiftung, 53) Wickersheimer: 4437.

Description. Palm-leaf. Folios: 177. Size: 25 × 4.5 cm. Lines: 6-7 (22 × 3 cm). ☒. Kannaḍa (uninked on Fol. 1 and 2). Tolerable condition. Between two wooden covers. No date.

Pāṇḍava-purāṇa (Skt.) by VĀDICANDRA. 18 Sargas.

«Begins (1) A:» śrīmat-pañcagurubhyo namaḥ.
namaḥ śrī-siddha-nāthāya jñānânaṃdâika-mūrttaye
... mūrttaye (1) ... *etc.*

«Ends (177) B:»
śrīmad-Vṛṣabhanāthasya ... bhakti-bhāvaṃ prakurvvate (65)
... prasiddha-vacanâtmakaiḥ
jagau śrī-Pāṇḍu-jātānāṃ caritraṃ Vādicandramāḥ (66)
dravyake lekhakair yyattra saṅkhyā ca pratikair adhi
dvisa[ha]sre suvṛttānāṃ Pāṇḍavānāṃ caritrake (67)

«Colophon:» iti śrī-bhaṭṭāraka-śrī-Prabhācaṃdrânucara-sūriśrī-Vādicaṃdra-kṛte śrī-Paṇḍavapurāṇe Pāṇḍava-muni-nirvvāṇa-gamano nāmâṣṭādaśaḥ sarggaḥ. śrī ~~~

References. LEUMANN, WZKM 11, p. 306. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 780, No. 4437. BHUJABALI ŚĀSTRI, Kannaḍa-sūcī, p. 148, No. 67. VELANKAR, JRK, p. 243 (III). — Published?

Notes. Many leaves are written on one side only. They are: 31A, 47B, 64B, 76B, 79B, 80B, 97B, 105B, 137B, 153B, 172B, 173B. But the text continues. Sarga **1** ends on Fol. 12A6, **2**: 18A4, **3**: 25B1, **4**: 39B6, **5**: 55A6, **6**: 72B5, **7**: 91A2, **8**: 101A1, **9**: 111B5, **10**: 120B7, **11**: 128A1, **12**: 136A4, **13**: 143A8, **14**: 151B5, **15**: 159B4, **16**: 168A2, **17**: 171B2. For Vādicandra, the author, see J. MUKHTĀR, PrSgr [1954], Intr. p. 23; N. PREMI, JSI, pp. 385-88; and JOHRĀPURKAR, Bhaṭṭ. Sampr. p. 201. Vādicandra belonged to the Surat branch of the Sarasvatī gaccha of the Balātkāra gaṇa of the Mūla saṅgha. His spiritual lineage runs: bhaṭṭāraka Jñānabhūṣaṇa, bh° Prabhā=candra – bh° Vādicandra. He completed his Jñānasūryôdaya-nāṭaka in saṃ. 1648 at Madhūkanagara. Neither MUKHTĀR nor PREMI nor JOHRĀPURKAR mentions the present work of Vādicandra. (All the known Mss. originate from Karnataka). For the Pāṇḍava-purāṇa of Śubhacandra see the preceding Entry.

4.3 CARITAS

Serial No. 200

Leumann: S 442. Wickersheimer: 4539.

Description. Indian paper (thin). Folios: 138. Size: ca. 26 × 11.3 cm. Lines: 17 (21 × 8 cm). ☒. Devanāgarī. Tolerable condition. Worm-holes. Text mutilated at places. Date: saṃ. 1473.

Padma-caritra (Pkt.) by VIMALA sūri.

«Begins (1) B:» §O namo Vītarāgāya.
siddha-sura-kinnarôraga-daṇuvaï-bhuvaṇ'inda-canda-parimahiaṃ
Usahaṃ jina-vara-vasahaṃ avasappiṇi-āi-titthayaraṃ [1] ... [7]
..., vocchāmi Paüma-cariyaṃ ahâṇupuvviṃ samāseṇa [8] *etc.*

«Ends (138) A:»
Rāhū-ṇāmâyario sa-samaya-para-samaya-gahiya-sabbhāvo
Vijao ya tassa sisso Ṇāilakula-vaṃsa-ṇandiyaro [117]
sīseṇa tassa raïyaṃ Rāhava-cariyaṃ u (sū)ri-Vimaleṇaṃ
soūṇaṃ Puvvagae Nārāyaṇa-Rāma-cariyāiṃ [118]
jehiṃ suyaṃ vavagaya-maccharehiṃ tab-bhatti-bhāviyamāṇehiṃ
tānaṃ viheu vohiṃ *vimalaṃ* cariyaṃ su(p)urisāṇaṃ [119] cha

«Colophon:» ida Paüma-carie Paüma-ṇivvāṇa-gamaṇaṃ ṇāma atthadas-utta= ra-sayaṃ pavvaṃ samattaṃ, cha.
iti Padma-caritraṃ samāptam iti cha.

«Scribal Remarks:» graṃthâgraṃ sahasra 10 550. sarva-saṃkhyā vyakti, cha.

«Donor-praśasti:» §O svasti śrī jayo 'bhyudayaś ca.
śrī-Vikrama-nṛpāt saṃvat 1473 varṣe phāguṇa sudi 2 dvitīyāyāṃ guruvāre, śrī-Caṃdragacche śrī-Vṛhattapāpakṣe gaṇadhara-śrī-Ratnākarasūri-gacche bhaṭṭāraka-śrī-Jayatilakasūrīṇaṃ śiṣya-paṃ°-Devasamudraganīnām upadeśena, śrī-Ghoghāvelākule pātasāhi-śrī-Ahamada-vijayarājye, śrī-Śrīmāla-jñāti-laṃkāra-hāra--śrī-deva-guru-gaccha-bhakti-tatpara--śrī-sarvajñâjñā-pratipālaka--paramârhata-parama-suśrāvaka-Do°-Bhāḍā-suta-Do°-Bālā, tad-bhāryā-śrā°-Vānū-nāmnī, tayo[ḥ] sutau ubhaya-kulâl= hā(dâ)bhyudaya-kāriṇau Do°-Meghā, bhrā<r>tṛ-Do°-Varasiṃga-nāmānau, tābhyāṃ nija-puṇya-puṣṭaye śrī-siddhāṃta-bhāṣânugataṃ śrī-Padma-caritraṃ likhāpya paṃ.-Devasamudraganīnāṃ dattaṃ, cha.

yāvan mahītale Merur yāvac candra-divākarau
yāvat sa-sāgarā pṛthvī, tāvan nandatu pustakaṃ.

Kāyastha-jñātīya-Maṃ.-Ṣetākena likhitaṃ, cha. śubham astu, kalyāṇam astu, lekhaka-vācakayoś ca, cha. likhitaṃ śrī-Stambhatīrthe. śrī śrī ~~~śrīḥ.

References. LEUMANN, Übersicht, p. III[b] (and p. III[a]: L 208). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 791, No. 4539. SCHUBRING, Jaina-Hss. PrStB, No. 1032. PETERSON, 4th Report, Appx. pp. 104-6, No. 1281. PUṆYAVIJAYA, Cat. Jesalmer, p. 110, No. 264. VELANKAR, JRK, p. 233[a] (IVth Padmacaritra). — Publ.: (Ed. H. JACOBI, Bhāvnagar, Jainadharmaprasārakasabhā, 1914). Ed. PUṆYAVIJAYA, Pkt. Text Society Series, 6. 1962; 18. 1968.

Notes. The scribe Ṣetāka (= Khetāka) gives his name as Ṣetā (= Khetā), that of his father as Maṇḍalika, and his family name as Mahaṃ. in a Ms. (copied in saṃ. 1458 at Staṃbhatīrtha) registered by JINAVIJAYA, PrSgr [1943], p. 142, § 333. Stambhatīrtha is modern Cambay, see for instance PETERSON (1st Report, pp. 56ff. and 3rd Report, pp. 29ff.). The donors Do[śī] Meghā and his brother Do[śī] Varasiṃga (= Varasiṃha or Vīrasiṃha) were residents of Ghoghāvelākula, which is modern Ghoghā in the Bhāvnagar District. For other references to this place see e.g. Jaina-Hss. No. 95 (saṃ. 1515) and No. 918; and Cat. LDI, Appx. p. 562[a] and p. 626[a]. — Jayatilakasūri of the Ratnākarasūrigaccha, a branch of he Bṛhattapāgaccha (cf. Cat. BhORI 17.5, pp. 168-9; 19.2, v. 411) is mentioned often, compare A.M. SHĀH, PrSgr [1937] II, p. 44, No. 185; and PrSgr [1943], p. 141, p. 142, and p. 150. Cat. RajORI 1, Nos. 1076, 1178, 1270 records some works ascribed to Jayatilakasūrī. — PETERSON, 4th Report, No. 1281, cites the concluding verses [10]2-[1]12 and [116]-[119] (numbered as 13-16). In his copy of this Report, LEUMANN has noted variants (probably from the Strasbourg Ms.). — The work was composed in the year 530 after Mahāvīra's nirvāṇa (cf. vs. [10]3 cited by PETERSON). Hence it is generally placed "towards the beginning of the Christian Era" (JRK). Also compare WINTERNITZ, Hist. Ind. Lit. 2, p. 489. The spiritual lineage given by the author is: Rāhū - Vijaya - Vimala, the author. They belonged to the Ṇāillakula, which is mentioned as Nāilakula in the Nandī-Sthavirâvalī, vs. 38 and is now called Nāgilakula (see e.g. KALYĀṆAVIJAYA, Paṭṭâvalī parāga saṅgraha, p. 58). JACOBI places the work in the 4th century A.D. Also see J.C. JAIN, PSI, pp. 527ff. (who gives a summary of the work). For a comparative analysis of the work see V.M. KULKARNI's article in JOIB 9.1959-60, pp. 189-204 and pp. 284-304. — The work is called Paüma-cariya, -carita; Rāghava-caritra, Rāhava-cariya; Rāmāyaṇa, Jaina-rāmāyaṇa, etc. — For other works called Padma-caritra see JRK. For the Padma-purāṇa of Raviṣeṇa see the next Entry.

Serial No. 201

Leumann : S 400. (Max-Müller-Stiftung, 100) Wickersheimer : 4485.

Description. Indian paper. Folios : 679. Size : 27.5 × 13.8 cm. Lines : 8 (19.5 × 9.5 cm). Devanāgarī (different scribes). Good condition. Date : saṃ. 1714.

Padma-purāṇa (Skt.) by RAVIṢEṆA.

«Begins (1) B :» oṃ namaḥ siddhebhyaḥ. śrī-gurubhyo namaḥ.
siddhaṃ saṃpūrṇa-bhavyârthaṃ siddheḥ kāraṇam uttamaṃ
pra(ś)asta-darśana-jñāna-cāritra-pratipādanaṃ (1)
surêndra-mukuṭâśliṣṭa-pāda-padmâṃśu-kesaraṃ
praṇamāmi Mahāvīraṃ loka-tritaya-maṅgalaṃ (2) ... (15)
Padmasya caritaṃ vakṣye Padmâliṅgita-vakṣasaḥ, ... (16) *etc.*

«Ends (679) A :»
iti jīva-viśuddhi-dāna-dattaṃ
paritaḥ ś(ā)stram idaṃ nitānta-ramyaṃ
sakale bhuvane *ravi*-prakāśaṃ
sthitam udyotita-sarva-vastu-siddhaṃ ([1]80)
dviśatâbhyadhike samā-sahasre
samatīte 'rdha-ca < tu > turtha-varṣa-yukte
jina-bhāskara-Varddhamāna-siddhe
caritaṃ Padma-muner idaṃ nibaddhaṃ (81) ... (83)
vyañjanântaṃ svarântaṃ vā kiñcin nāmêha kīrttitaṃ
arthasya vācakaḥ śabdaḥ śabdo vākyam iti sthitaṃ (84)
lakṣaṇâlaṅkṛtī vācyaṃ pramāṇaṃ chanda āgamaḥ
vicitrâvasthita-vyaktir vacanaṃ tu vivakṣayā < 85 >
sarvaṃ câmala-cittena jñeyam atra susaṅgataṃ [185]
idam aṣṭādaśa proktaṃ saha(s)rāṇi pramāṇataḥ
śāstram ānuṣṭ(u) < ka > [bha]-ślokais trayoviṃśati-sangataṃ ([1]86)

«Colophon :» iti Padma-carite Raviṣeṇâcārya-prokte Valadeva-siddhi-gamanâ= bhidhānaṃ nāma trayoviṃśôttara-śataṃ parvva (123).
iti śrī-Padma-purāṇaṃ saṃpūrṇaṃ.

«Scribal Remarks :» graṃtha-saṃkhyā 18 500.
saṃvata 1714 varṣe māṃgisira vadi ekādaśī dine Āgarā-nāgare pātisāha-Sāhijihā-rājye [. . . . .]-madhye Sāha-Bhārahamalla-kai vihāra-madhye liṣyataṃ paṃḍi Vīra[. .]sena svasya nimittaṃ.
śubhāni śaṃtu sarveṣāṃ śāṃti-tuṣṭiś ca jāyatāṃ.

«On lower margin :» pustaga paṃḍita-[...]-ko.

References. LEUMANN, WZKM 11, p. 306 (and Übersicht, p. 43[b], l. 43). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 786, No. 4485. R.G. BHANDARKAR, Report 1883-84, pp. 117-8 and p. 281, No. 301. KĀSLIVĀL, Rāj. sūcī 1, pp. 87-8 (5 Mss.); 2, p. 15, No. 159 and p. 214, No. 1009; and 4, p. 148, Nos. 1889-93 (8 Mss.). VELANKAR, JRK, pp. 233-34 (I). — Publ. : MDJG 29-30-31.1928-29.

Notes. Fol. 1 is a recent addition. The Ms. exhibits writings of several scribes. Hence this is a compound Ms. — Both, the Scribal Remarks and the note added on the lower margin are covered over with black colour, thus making them nearly illegible – our readings are tentative. [...] could not be deciphered. Sāhijihā = Shah jehan (the Moghul Emperor at Agra). — The spiritual lineage as given by Raviṣeṇa in vs. 123.[1]67 is: Indra[sena] - Divākara[sena] - Arhat[sena] - Lakṣmaṇasena - Ravi[ṣeṇa], who may have belonged to the Sena saṅgha. Raviṣeṇa composed the work in the year 1203 after Vīra's nirvāṇa (see vs. 123.[1]81). This date is equated with 660 or 678 A.D. (alternatively with saṃ. 716 or 734) by BHANDARKAR (op. cit. p. 118). To our knowledge, Vimalasūri, the author of the Prakrit Padma-caritra (cf. **Ser. No. 200**), is the only other Jaina to use the Vīra nirvāṇa era for dating his work. Raviṣeṇa, though Digambara, is indebted to Vimalasūri (a Śvetâmbara) to a very great extent. See the details, along with copious citations, supplied by Pt. N. PREMI, PSI, pp. 87-108 Also compare H.C. BHAYANI, who says, "Raviṣeṇa's Sanskrit work is but an enlarged recast of the Prakrit Paümacariya" (SJS 34.1953, Intr. p. 47). Bhayani deals moreover with the relationship between the works of Raviṣeṇa and Svayaṃbhū, whose Apabhraṃśa Paümacariu has been ably edited by Bhayani (SJS 34-35-36.1953-60). In the concluding verse of all parvans, Raviṣeṇa suggests his name by using the word "ravi". Hence the work is sometimes designated "Ravyaṅka" Padma-caritra or -purāṇa. In the parvan-colophons, it is often called Padmāyana (which reminds the reader of the famous title Rāmāyaṇa). — There are many works called Padma-caritra or -purāṇa. See JRK. — Sakalakīrti and his pupil brahma-Jinadāsa have incorporated Raviṣeṇa's maṅgala-vss. (1-2) as the maṅgala-verses of their Harivaṃśa-purāṇa (cf. **Ser. No. 197**).

Serial No. 202

Leumann : S 447. Wickersheimer : 4544.

Description. Indian paper. Folios: 164. Size: 25.5 × 11 cm. Lines: 13 (20.5 × 8 cm). ● (thrice on reverses). Devanāgarī. Good condition. On Fol. 1A and Fol. 164B ornamentations. Date: saṃ. 1652 (which is also the date of composition, see Notes.).

Rāma-caritra (Skt.) by DEVAVIJAYA.

«Begins (1) B:» §O śrī-Gautamāya namaḥ.
atha śrī-Suvratasvāmi-jinêndrasyâñjana-dyute[r]
Harivaṃśa-mṛgângakasya tīrthe sañjāta-janmanaḥ (1)
Baladevasya Padmasya Viṣṇor Nārāyaṇasya ca
prativiṣṇo Rāvaṇasya caritraṃ [sat] prakīrttaye (2)
athâsmin Jambūdvīpe Bharatakṣetre Lavaṇâbdhau yojana-sapta-śata-vistṛtaḥ sarvvāsu dikṣu Rākṣasa-nāmā dv(ī)po 'sti. *etc.*

«Ends (164) A:» tataḥ svayam Acyuta-devalokaṃ gataḥ, cha.
utpanne 'py ati-kevale sa śaradāṃ pañcâdhikāṃ viṃśatiṃ
medinyāṃ bhavikān prabodhya bhagavān śrī-Rāma-bhaṭṭārakaḥ
āyuś ca vyatilaṅghya pañcadaśa câbdānāṃ saha(s)rān kṛtī
śaileśīṃ pratipadya śāśvata-sukhânandaṃ prapede padaṃ (1) cha.

«Colophon:» iti śrīmat-Tapāgacche bhaṭṭāraka-śrī-Hīravijayasūri-rājye ācārya-śrī-Vijayasenasūri-yauvarājye paṃ.-Devavijayagaṇi-viracite gadya-bandhe śrī-Rāma-caritre śrī-Rāma-nirvvāṇa-gamano nāma daśamaḥ sargaḥ (10) samāptaṃ cêdaṃ Rāmāyaṇaṃ. śrī.

«Author-praśasti:» idaṃ Rāmāyaṇaṃ prāyeṇa śrī-Hemâcārya-kṛta-Rāmāya=ṇam upajīvya mayā kṛtam iti saṃskṛta-bhāṣayâiva likhitaṃ. saty pi prākṛta-padya-bandha-caritre, tathā saty api saṃskṛta-padya-bandha-caritre mayā ātma-vinodârthaṃ

karmma-kṣayârthaṃ ca gadya-bandhena kṛtam iti. svasti śrīmat-Tapāgacche bhaṭṭāraka-yugapradhāna-śrī5śrī-Vijayadānasūri-śiṣya-ācārya-śrī-Rāmavijayasūri-śiṣya-paṃ.-Deva=vijayagaṇibhir viracitaṃ samāptaṃ cêdaṃ śrī-Rāmāyaṇaṃ, cha.
saṃvat 1652 varṣe āśvina-māse kṛṣṇapakṣe daśamyāṃ tithau guru-puṣya-yoge śrīman-Marusthalyāṃ jyeṣṭa-sthityāṃ sthitena paṃ.-Devavijayena Śrīmālapura-nagare śrīmad-Akabbara-rājye viracitaṃ śrī-Rāmāyaṇaṃ

pratyakṣaraṃ nirūpyâsya granthamānaṃ viniścitaṃ
samyak gaṇanayā jñeyaṃ śloka-pañcasahasrakaṃ (1)
yad akṣara-paribhraṣṭaṃ mātrā-hīnaṃ ca yad bhavet
kṣantavyaṃ tad budhaiḥ sarvvaṃ kasya na skalanā bhavet (2)
akkhara-mattā-hīṇaṃ jaṃ cia paṭhiaṃ ayāṇamāṇeṇa
taṃ khamaha majjha savvaṃ jiṇa-vayaṇa-viṇiggayā vāṇī (3)
iti praśastiḥ.

śrī-vācakâgresara-Dharmmasāgara-
kramâbja-bhṛ[ṃ]gair budha-Padmasāgaraiḥ
etac caritraṃ sva-dhiyā suśodhitaṃ
vacasvi-vācyaṃ bhavatu śriyāṃ padaṃ (1)

idaṃ vācyamānaṃ ciraṃ jayatu. eṣā saptama-pustikā granthakarttuḥ sva-hasta-likhitā. aṣṭôttara-śata-108-dinair vihito 'yaṃ granthaḥ. śrīḥ. cha cha.

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 791, No. 4544. R.G. BHANDRAKAR, Report 1882-83, No. 452 (p. 49, p. 158, and p. 229: Citations). R. MITRA, Notices, No. 3396 (10, pp. 134-39). SCHUBRING, Jaina-Hss. PrStB, No. 1064. PUṆYAVIJAYA, Cat. LDI, Nos. 3768-9 (2, p. 484 and Appx. pp. 214-5). VELANKAR, JRK, pp. 331-2 (I). — Published?

Notes. The Berlin Ms. (undated) stops within the praśasti (see SCHUBRING's citation along with his note). In the Poona Ms. (No. 452 of 1882-83), dated saṃ. 1652, the praśasti-vss. 1-3 and the addenda of Padmasāgara are missing. The Ms. described by R. MITRA closes with the colophon "iti praśastiḥ", adding however "saṃvat 1866 iti bhādrakṛṣṇasaptamyāṃ". The two LDI Mss. end: "... ciraṃ jayatu" appending in each case the date of copying (No. 3768: saṃ. 1763, No. 3769: saṃ. 1665). — The Strasbourg Ms. is, according to the concluding sentence, the seventh of those copies which were checked by "granthakartṛ" (Devavijaya or Padmasāgara?). A Gujarati remark to the same effect (e prati śodhī chi sahī) is put on the right-hand margin of Fol. 1B. — According to the praśasti, the work is based mainly upon Hemacandra's Rāmāyaṇa. This is the seventh parvan of the Triṣaṣṭiśalākāpuruṣacarita, which is not only separately published as such (JRK, p. 332[a]) but also is transmitted in Mss. as an individual unit (JRK, p. 164[ab]). — The present work was composed by Devavijaya and corrected by Padmasāgara in saṃ. 1652 at Śrīmāla. This place-name refers to modern Bhinmal (Tehsil Jasawantpura, Dist. Jalor, Rajasthan). For further details see **Ser. No. 193**. Our praśasti locates it in Marusthalī. This region is elsewhere called Maru or Māravāḍa (Marwar). It lies to the north and north-west of Mt. Abu. Cf. U.P. SHAH's Introduction, p. xv, to "Holy Abu" by Jayantavijayaji (Bhāvnagar, YJG 1954); and Muni JAYANTAVIJAYA, Sindha-vihāra-varṇana (Bhāvnagar, YJG, Jayantavijaya Ser. 2.1954), pp. 1-58. — The Prakrit vs. numbered 3 in the praśasti belongs originally to Dharmadāsa-gaṇi's Upadeśa-mālā (see **Ser. No. 178**, vs. 544). — The work is also called Rāmāyaṇa (JRK), Jaina-rāmāyaṇa (Fol. 164A, upper margin), Gadya-rāmāyaṇa, Gadyabaddha-rāmāyaṇa (cf. **Ser. No. 203**), etc. — For Dharmasāgara, the teacher of Padmasāgara, see **Ser. No. 162** and **Ser. No. 237**. For Hīravijayasūri mentioned in the colophon vide **Ser. No. 137**. For Vijayasenasūri see the details supplied by KALYĀṆAVIJAYA, Paṭṭāvalī parāga saṅgraha (Jalor 1966), pp. 158-59. KALYĀṆAVIJAYA informs inter alia that Devavijaya was made a gacchâdhīśa under the name of Vijayadevasūri in saṃ. 1658 at Pāṭaṇ by his teacher Vijayasenasūri. For a life-story of Vijayadevasūri see KALYĀṆAVIJAYA, op. cit. pp. 160-65 (birth in saṃ. 1634, dīkṣā in saṃ. 1643, paṇḍita-pada in saṃ. 1655, sūri-pada in saṃ. 1656, gacchânujñā nandī in saṃ. 1658, died probably in saṃ. 1714).

Serial No. 203

Leumann : S 444. Wickersheimer :4541.

Description. Indian paper. Folios: 137 (Fol. [138] is lost). Size: 24-24.6 × 11 cm. Lines: 17 (20 × 9.3 cm). ◌. Devanāgarī. Tolerable condition. No date.

Pārśvanātha-caritra (Skt.) by BHĀVADEVA.

«Begins (1) B :» §O
Nābheyāya namas tasmai yasya krama-nakhâṃś(a)vaḥ
maul(au) dadhati namrāṇāṃ māṅgalyam akṣata-śriyaṃ (1)
stumaḥ śrī-Śāntināthasya krama-cchāyā-druma-dvayaṃ
yasminn aśrānta-vśrānt(e) dvandva-tāpo na vidyate (2) *etc.*

«Ends (137) B :»
viśvâtiśāy(i)-mahimā Dharaṇôragêndra-
Padmāvatī-satata-sevita-pāda-pīṭhaḥ
antarvahiś ca (d)urita-cchid ananta-śarmmā
devaḥ kriyād udayinī[ṃ] śubha-*bhāva*-lakṣmīṃ ([3]94)

«Colophon :» iti śrī-Kālikâcārya-saṃtānīya-śrī-Bhāvadevasūri-viracite śrī-Pār=śvanātha-carite mahākāvye aṣṭasarge bhāvâṃke bhagavad-vihāra-nirvvāṇa-varṇṇano nāma aṣṭamaḥ sargaḥ, cha. graṃthâgraṃ 395 [*blank*] cha.

«Author-praśasti :»
Kalikuṇḍe Mathurāyāṃ Stambhanake Cāru-Vapra-Śaṅkhapure
Nāgahrade Lāṭahrade Svarṇṇagiri-pramukha-tīrtheṣu (1)
... jayati śrī-Pārśvanātha-jinaḥ (2) yugmaṃ
Kalāsthānaka-vāsena ... (3)
āsīt svāmi-Suddharmma-santati-bhavo ...
śrīmān Kālikasūrir ... Khaṇḍillagacchâṃbudhiḥ (4)
tasmiṃś Cāndrakule 'bhavat ... śrī-Bhāvadeva-guruḥ (5) ... (6)
śrīmāṃs t(a)to Vijayasiṃhagurur ... (9) ... (10)
tasmād abhūt ... śrī-Jinadevasūriḥ, ... (11)
ādya-nāma-krameṇâivaṃ prasarppati guru-krame
punaḥ śrī-Jinadevâkhyā vabhūvur vara-sūrayaḥ (12) ... (13)
teṣāṃ vineya-vinayī bahu Bhāvadeva-
sūriḥ prasanna-Jinadeva-guru-prasādāt
śrī-Pattanâkhya-nagare ravi-viśva-varṣe
Pārśvaprabhoś carita-ratnam idaṃ tatāna (14)
samīkṣya bahu-śāstrāṇi ... (15) ... (28)
daśa-bhava-vara-patraṃ Pārśvabharttuś caritraṃ
kamalam udaya-nālaṃ puṇya-lakṣmī-viśālaṃ
pramudita-muni-bhṛngaṃ saurabhôdgāra-cangaṃ
vilasatu budha-cetaḥ-palvale nityam etat (< 39 > [29])
granthaḥ sarvvâgra-mānena pratyekaṃ varṇṇa-saṅkhyayā
catu[ḥ]saptaty-upetāni ṣaṭ-sahasrā[ṇy anuṣṭubhām (30)] ///

«2nd scribe :» anuṣṭubhāṃ graṃtha-saṃkhyā sahasra 6024 saṃpūrṇaṃ.

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 791, No. 4541. SCHUBRING, Jaina-Hss. PrStB, Nos. 218-9. PETERSON, 5th Report, Appx. pp. 203-6, No. 752. DALĀL, Cat. Pattan, pp. 166-8, No. 280[. 1]. Cat. Skt. Mss. Calcutta Skt. College, Vol. 10[, 3].1909, pp. 106-7, No. 60. PUṆYAVIJAYA, Cat. Jesalmer, p. 207, No. 250. VELANKAR, Cat. BBRAS, No. 1749. VELANKAR, JRK, p. 245 (6th Pārśvanāthacaritra). — Ed. Pt. HARGOVINDDAS and Pt. BECHARDAS, Benares YJG 32. vīra-saṃ. 2438 (JRK : 1912 [A.D.]).

Notes. A "Library number" (ḍā 3, pra. 6) is inserted by a third scribe on the right-hand margin of Fol. 137B. The graṃtha-saṃkhyā "6024" by the 2nd scribe is interesting, cf. Jaina-Hss. No. 218 ("6074", 6004 Granthas). The author himself gives 6074 in the praśasti-vs. 30. This vs. is incomplete in our Ms. (It is not cited by SCHUBRING. It is missing in the Poona Ms. described by PETERSON). Seemingly only Fol. 138 of the Strasbourg Ms. is lost (where also the colophon and possibly a scribal remark were written). — In the praśasti-vs. 14 (see Citations), the author denotes the date of composition by a chronogram "ravi-viśva-varṣe". VELANKAR (JRK) interprets this as 'saṃ. 1412". The word viśva is no doubt used for 14 (see e.g. KAPADIA, Cat. BhORI 17.5, p. 135). But as a short form of viśvedevāḥ, it also denotes 13, see KAPADIA (loc. cit.) as well as D.C. SIRCAR, Ind. Epigraphy, p. 232 (13 = viśvedevāḥ sometimes contracted to viśva). Moreover, there is a palm-leaf Ms. of the word dated saṃ. 1379 at Patan (see DALĀL). And the Berlin Ms. (Jaina-Hss. No 218) inserts 1312 in figures after the chronogram. Hence, saṃ. 1312 must be recognised as the date of composition. In the same praśasti-vs. Bhāvadeva informs us that he composed the work at Pattana (= Patan). In the sarga-colophons Bhāvadeva uses "bhāvâṅka" as an individual designation of the work. For an analysis and a summary of the work see M. BLOOMFIELD, The Life and Sayings of the Jaina Savior Pārçvanātha (Baltimore 1919: Emeneau, Union List, no. 4117). — For the Pārśvanātha-caritra by Udayavīra (which is based upon the present work) see the next Entry. VELANKAR (JRK, pp. 244-6) records as many as 14 works bearing the same title. Also compare 11 works called Pārśvanātha-purāṇa (JRK, pp. 246-47).

Serial No. 204

Leumann : S 443. Wickersheimer : 4540.

Description. Indian paper. Folios: 149. Size: 25.4 × 11.5 cm. Lines: 12 (20 × 8.5 cm). Devanāgarī. Good condition. Date : saṃ. 1859.

Pārśvanātha-caritra (Skt.) by UDAYAVĪRA.

«Begins (1) B :» §O śrī-Pārśvanāthāya namaḥ.
prodyat-sūrya-samaṃ s(u)râs(u)ra-naraiḥ saṃsevitaṃ nirmalaṃ
śrīmat-Pārśvajinaṃ <jina> jinapatiṃ kalyā<ṃ>ṇa-vallī-dhanaṃ
tīrthêśaṃ surarāja-vandita-padaṃ loka-trayī-pāvanaṃ
vande 'haṃ guṇa-sāgaraṃ sukhakaraṃ viśvâika-cintāmaṇiṃ (1) ... (3)
praṇamya Bhāratī[ṃ] bhakt[y]ā natvā guru-padâṃbujaṃ
car(i)taṃ Pārśvanāthasya gadyabandhena kīrttaye (4)
tathā hi, Jaṃbū-dvīpâbhidhe dvīpe lakṣa-yojana-vistṛte
dakṣiṇârddha-Bharata[ṃ] samasti, tatra Potanapurâbhidhaṃ nagaraṃ varttate ...
tatrâravindôpamaḥ śrīmān Aravinda-nareśvaraḥ
rājyaṃ cakāsti ... *etc.*

«Ends (149) A :» tāsāṃ prabhāvāt teṣāṃ vijaya-maṅgal(e) bhavataḥ.
viśvâ(t)iśāyi-mahimā ... [*cf.* **Ser. No. 203**] ...
Pārśva[ḥ] kriyād udayinīṃ śubha-bhāva-lakṣmī[ṃ] (1)

«Colophon :» śrī-Udayavīragaṇi-viracite śrī-Pārśvanātha-gadyabaṃdha-laghu-caritre aṣṭame sarge bhagavad-vihāra-varṇana-nirvāṇa-mahotsava-varṇano nāmâṣṭamaḥ sargaḥ saṃpūrṇaḥ. śrī-Pārśvanātha-daśa-bhava-varṇana-caritraṃ samāptaṃ (350).

«Author-praśasti :» śrī-Vīra-śāsana-sarovara-rāja-haṃsā[ḥ]
śrī-Candragaccha-sarasīruha-cañcarīk(ā)ḥ
sattvâdhikatva-sakalârjita-sadguṇôghāḥ
śrīpūjya-Somavimalā guravo babhūvuḥ (1)
yeṣāṃ ... (2) ...
gacchâdhipaḥ śrī-guru-Hemasoma-
sūrīśvaro rājatu sādhu-dhuryyaḥ (3)
tadīya-gacche guru-Saṅghavīra-
gītārtha-mukhyā sa-kalāḥ babhūvuḥ, ... (4)
tadīya-śiṣyÔdayavīra eva
sad-gadyabandhena hi śāstram etat
kathā-prabandhaiḥ sarasaṃ pradhā[..]
nirūpayāmāsa guru-prasādāt (5)
jīrṇa-śāstrânusāreṇa grantho 'yaṃ nirmito mayā
mithyā me duṣkṛtaṃ bhūyāḥ nyūnâdhikatare sati (6)
sârddha-pañca-(s)ahasrāṇi pratyekaṃ śloka-saṅkhyayā
Pārśvanātha-caritrasya grantha-mānaṃ vinirmitaṃ (7)
veda-bāṇa-rttu-candrâkhya-saṅkhye varṣe ca proṣṭake
māse ca sita-saptamyāṃ grantho 'yaṃ nirmit(o) mudā (8)
ācandrârkam ayaṃ nandyāt vācyamāno budhai[r] mudā
Pārśvanātha-prasādena mano bhavatu vāñchitaṃ (9)
sarva-graṃtha-saṃkhyā 5500
śrī-Pārśvanātha-caritrasya sarggo 'ṣṭamaka eva ca
paṇḍitÔdayavīreṇa gadyabandhena nirmit(aḥ) (1[0])

«Colophon :» iti śrī-Pārśvanātha-caritraṃ gadyabandhena samāptim agamat. śrīr astu.

«Scribal Remarks :» saṃvat 1859 nā varṣe māhā śudi 5 guruvāsare śrī-Sūrttibiṃ=dara-vāstavyena paṃ.śrī-Saubhāgyavijaya-sujāṇasaktena tat-śiṣya-paṃ.-Nāyakavijaya la=pīkṛtaṃ sva athena.

«2nd scribe :» Muktisaubhāgya-jī vecātī līdhī che.

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 791, No. 4540. PAVOLINI, Mss. Ind. Firenze, p. 140, No. 721. VELANKAR, JRK, p. 245 (9th Pārśvanāthacaritra). — Publ. (Bhāvnagar, Jainadharmaprasārakasabhā, saṃ. 1970).

Notes. Sūrttibiṃdara in the Scribal Remarks is modern Surat. It is also called Surata=bandara in a Ms. copied for Nāyakavijaya in saṃ. 1814 (cf. Cat. LDI, No. 3068, col. 11). In the same catalogue, we find the name of Nāyakavijaya at several places: No. 3149 (saṃ. 1853), No. 3610, 6262 (ca. saṃ. 1850). For his teacher Saubhāgyavijaya, see Cat. LDI, No. 6517 (saṃ. 1845) and Appx. p. 216, No. 3780 (ca. saṃ. 1844). The buyer of the Ms., viz. Muktisaubhāgya was a contemporary of these persons, see Cat. LDI, No. 1661 (ca. saṃ. 1850) and Appx. p. 414, No. 6284 (saṃ. 1825). — The work was composed in saṃ. 1654, see praśasti-vs. 8. It is called gadyabandha-P. (cf. **Ser. No. 202** : the same expression is used by Devavijaya in saṃ. 1652), probably to distinguish it from other works bearing the same title and specially from the Pārśvanātha-caritra of Bhāvadeva (**Ser. No. 203**). The earlier work (saṃ. 1312) is probably the basis of Udayavīra's work. Bhāvadeva's verse 8.[3]94 (viśvâtiśāyi-mahimā ...) is taken over by Udayavīra with a single change (devaḥ ~ Pārśvaḥ). — Udayavīra belonged to the "Laghupauṣadhaśālika śākhā" of the Tapāgaccha and his spiritual lineage is: Somavimala (saṃ. 1570-1637) - Hemasoma (born saṃ. 1623, ācārya saṃ. 1636) - Saṅghavīra - Udayavīra. For the first two persons see KALYĀṆA=VIJAYA, Paṭṭâvalī parāga saṅgraha, pp. 184-5.

Serial No. 205

Leumann : S 322. (Max-Müller-Stiftung, 22) Wickersheimer : 4405.

Description. Indian paper. Folios : 159. Size : 31.5 × 14 cm. Lines : 13 (24 × 9 cm). Devanāgarī. Good condition. Date : saṃ. 1829.

Vṛṣabhanātha-caritra (Skt.) by SAKALAKĪRTI. Sarga 1-20.

«Begins (1) B :» śrī-paramâtmane namaḥ.
śrīmantaṃ tri-jagan-nātham ādi-tīrthakaraṃ paraṃ
phaṇîndrêndra-narêndrârccyaṃ vande 'nanta-guṇârṇṇavaṃ (1) *etc.*

«Ends (159) A :» jinavara-mukha-jātaṃ ... ([1]81)
aṣṭāviṃśâdhikā bho aṣṭa-catvāri[ṃ]śac-chata-pramāḥ
asyÂrhac-caritrasya syuḥ ślokāḥ piṇḍitā budhaiḥ (182)

«Colophon :» śrī-Vṛṣabhanātha-caritre bhaṭṭāraka-śrī-Sakalakīrtti-viracite Vṛṣ=bhanātha-nirvāṇa-gamano nāma biṃśati[tamaḥ] sargaḥ (20)

«Scribal Remarks :» śrīr astu lekhaka-bācakayoḥ.
śrīmat- Śrīcaṃdrajit tena Śākaṃbhari-nivāsinā
liṣāpitaṃ subodhāya svargga-mukti-sukhâptaye (1)
śaraṇe Kṛṣṇadrāhrasya Candraprabha-virājite
tasmin nivāsinâlekhi śrīmad-Ādipurāṇakaṃ (2)
budhajid-Rāmacaṃdrasya śiṣyo hi Nema-nāmabhāk
tenêdaṃ likhataṃ graṃthaṃ bhavyānāṃ śubha-hetave (3)
vāpy-aṃbunā samāpanne nānā-bhūruha-śāline
"Dilīpati-samaṃ rājyaṃ"-khyāte Jayapure śubhe (4)
anvabhūd Bhūhariḥ rājā prajā-pālana-śuddha-dhīḥ
yatra saṃpa(t)surūpâḍhyaḥ vanitābhi[ḥ] suveṣṭitaḥ (5)
tasmin rājye sati, saṃvat 1829 kā madhye aṣāḍa-māse sitetara-pakṣe tithau paṃcamī, [?] vāsare saṃpūrṇatāṃ gatam idam Ādipurāṇam.

References. LEUMANN, WZKM 11, p. 309. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 777, No. 4405. PETERSON, 4th Report, pp. 138-9, No. 1404. SCHUBRING, Jaina-Hss. PrStB, Nos. 195-6. KĀSLIVĀL, Rāj. sūcī 2, p. 424[a], 3, p. 360[b] and 4, p. 160. VELANKAR, JRK p. 57[b] (5th Ṛṣabhadeva-caritra). NCC 2, p. 82[a]. — Published?

Notes. Kṛṣṇadrāhra in the Scribal Remarks, vs. 2, is "kālā ḍeharā" according to Rāj. sūcī 4, p. 210, No. 2485 (saṃ. 1807). Rāmacaṃdra in vs. 3 is probably identical with paṇḍita Rāmacandra (a pupil of Pt. Cokhacanda), who is mentioned in many Mss. at Jaipur. See for instance Rāj. sūcī 4, p. 104, No. 1342 (saṃ. 1822); p. 79, No. 986, p. 110, No. 1424 (saṃ. 1830); and p. 182, No. 2223, p. 195, No. 2347 (saṃ. 1831). In Nos. 1342 and 2347, the Candraprabha Temple at Kṛṣṇadrāha is mentioned as the place of copying as in our vs. 2. — The vs. 20.[1]81 of our Ms. is given the number 178 in Jaina-Hss. No. 195. — Other titles of the work are : Ādinātha-caritra, -purāṇa ; Ādi-purāṇa ; Ṛṣabhanātha-caritra, -purāṇa ; Ṛṣabhadeva-caritra, -purāṇa ; Vṛṣabha-caritra, -purāṇa ; Vṛṣabhanātha-caritra, -purāṇa, etc. We use the title supplied in the colophon by the author himself. Sakalakīrti is dated saṃ. 1450-1510. For details see **Ser. No. 197**. In the Strasbourg Collection, several works of this author are available, see our Index of Names (Appx. 7). — For other works dealing with the life of Ṛṣabhadeva, the first Tīrthaṅkara, see JRK, pp. 28-30 and p. 57; NCC 2, p. 84-5; 3, p. 35, and p. 37, etc.

Serial No. 206

Leumann : S 425. (Max-Müller-Stiftung, 125) Wickersheimer : 4511.

Description. Indian paper. Folios : 39. Size : 28 × 12.7 cm. Lines : 11 (22 × 8.5 cm). Devanāgarī. Good condition. Date : saṃ. 1888.

Mallināth-caritra (Skt.) by SAKALAKĪRTI. 7 Paricchedas.

«Begins (1) B :» §O oṃ namaḥ siddhebhyaḥ
namaḥ śrī-Mallināthāya karmma-malla-vināśine
ananta-mahimâptāya trijagat-svāmine 'niśaṃ (1)
śeṣān sarvān jinān vande dharmma-cakra-pravartakān
viśva-bhavya-hitôdyuktān pañca-kalyāṇa-nāyakān (2) ... (5)
Mallinātha-jinêndrasya caritraṃ pāvanaṃ paraṃ
samāsena pravakṣyāmi svânyayor hita-siddhaye (6)
atha Jaṃbū-mati dv(ī)pe Videhe pūrvva-nām(a)ni
+ viṣayaḥ Kachakāvaty-abhidhāno 'sti dharmma-vāridhiḥ (7) *etc.*

«Ends (39) B :»
ye ratna-traya-sadvidhiṃ vudha-janāḥ kurvanti bhaktyā mudā
te saṃprāpya sukhaṃ t(ri)deva-gati-jaṃ [...]
hatvā karmma-cayaṃ mahôgra-tapasā śrī-Malli-tīrthêśa-val
labdhvârccāṃ trijagaj-janaiḥ śiva-gatiṃ saṃyānti siddhair bhṛtām ([1]60)
asama-guṇa-karaṇḍo viśva-nāthair
bhava-bhujaga-sumantro divya-ratna-trayo 'stu
sakala-durita-hānyai pūrṇa-ratna-trayāya
mama parama-sumatyai vanditaḥ saṃstutaś ca ([1]61)
asya Malli-caritrasya sārāḥ ślokā bhavanty api
sârddhaṃ hy aṣṭa-śataiḥ sarve catuḥ-sa(pt)ati-saṃmitāḥ (162)

«Colophon :» iti śrī-Mallināth-purāṇe bhaṭṭāraka-śrī-Sakalakīrtti-viracite Mal= linātha-dharmmôpadeśa-nirvāṇa-gamana-varṇano nāma saptamaḥ paricchedaḥ (7) cha. iti śrī-Mallināth-purāṇaṃ saṃpūrṇaṃ samāptaṃ.

«Scribal Remark :» saṃvat 1888 kā mitī phāgaṇa budi 14 vāra bīsapatavāra samāptā.

«Second scribe :» saṃvat 1891 kā śubhe śrāvaṇamāse śuklapakṣâṣṭamī-dine, Sapādajayâhvaye-pure śrīman-mahārājâdhirāja-mahārāja-śrī-Savāī-Jayasiṃhajid-rājya-pravarttamāne, śrī-Mūlasaṃghe Naṃdyāmnāye Valātkāragaṇe Sarasvatīgacche Kuṃda= kuṃdâcāryyânvaye bhaṭṭārakajic-chrī-Deveṃdrakīrttijid-āmnāye, Sāha-gotre dharma-mūrtti Sāha śrī Motirāmajītkaḥ, tatputra Sāha śrī-Jaitarāmaḥ, tat-putrāḥ trayaḥ : prathamaḥ Sivalālaḥ, dvitīyaḥ Kālūrāmaḥ, tṛtīyaḥ Mauhanalālaḥ; Sivalālasya putraḥ Chājūlālaḥ. eteṣāṃ madhye kavara-śrī-Sivalālena jñānâvaraṇīya-karma-kṣayârthaṃ Mallināthapurāṇa-graṃthaṃ likhāpya ghaṭāpitaṃ.

References. LEUMANN has nowhere mentioned this Ms. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 788, No. 4511. R.G. BHANDARKAR, Report 1883-84, p. 281, No. 306. PETERSON, 4th Report, List, p. 56, No. 1465. KĀSLIVĀL, Rāj. sūcī 1, p. 110; 2, pp. 16-17, Nos. 171-2; 4, pp. 152, Nos. 1932-40 (10 Mss.). VELANKAR, JRK, p. 303 (10th Mallināthacaritra). — Published : (Calcutta, saṃ. 1979 : JRK).

Notes. Bhaṭṭāraka Devendrakīrti is mentioned not only in the present donor-praśasti but also in the donor-praśasti available in **Ser. No. 77**. Sapādajayâhvayapura is Sanskritisation of Savāī Jayapura (= Jaipur). — (Kavara-Sivalāla = Kāvar or Kūvar < Kumāra). — Pariccheda **1** has 110 vss. and ends on Fol. 6B; **2** (103 vss.) on 11A; **3** (105 vss.) on 16A; **4** (92 vss.) on 20B; **5** (108 vss.) on 25B; **6** (154 vss.) on 33A; Pariccheda **7** has 162 vss. and ends on Fol. 39B (see Citations). — For the author see **Ser. No. 197** (also compare **Ser. No. 205**). (WICKERSHEIMER's spelling Çakalakīrti is wrong).

Serial No. 207

Leumann : S 357. (Max-Müller-Stiftung, 57) Wickersheimer : 4442.

Description. Indian paper. Folios : 210 (original foliation : 1-208[1]-208[2]-209). Lines : 10 (24.2 × 9 cm). Devanāgarī. Good condition. Some Folios have spots due to humidity. No date.

Śāntināth-caritra (Skt.) by SAKALAKĪRTI. Adhikāra 1-16.

«Begins (1) B :» §O oṃ namaḥ paṃca-parameṣṭhibhyaḥ.
namaḥ śrī- Śāntināthāya jagac-chānti-vidhāyine
kṛtsna-karmâugha-śāntāya śāntaye sarvva-karmmaṇāṃ (1)
yo 'bhūt ṣoḍaśamo loke tīrthanātho 'marârccitaḥ
... (2) *etc.*

«Ends (209) B :» etad grantha-vareṇa Śānti-jinapaḥ śrīmān mayā saṃstuto
bhaktyā me ca da(dh)ātu svasya kṛpayā karmmâri-nāśaṃ drutaṃ
duḥkhānāṃ parihānim eva vimalaṃ bodhiṃ samādhiṃ śivaṃ
sad-dhyānaṃ bhuvi janma-janmani bhaved yāvac ca muktir mama ([4]16)
asya Śānti-caritrasya jñeyāḥ ślokā[ḥ] sulekhakaiḥ
pañca-saptaty-adhikās tricatvāriṃśac-chataḥ (4375) samāḥ ([4]17)

«Colophon :» iti śrī-Śāṃtinātha-caritre bhaṭṭāraka-śrī-Sakalakīrtti-viracite śrī-Śāṃtinātha-samosaraṇa-dharmmôpadeśa-mokṣa-gamana-varṇṇano nāma ṣoḍaśamo 'dhikāraḥ, cha. iti śrī- Śāṃtinātha-caritraṃ samāptaṃ, cha cha.
śubhaṃ bhavatu cha cha. kalyāṇam astu cha.

References. LEUMANN, WZKM 11, p. 309. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4442. SCHUBRING, Jaina-Hss. PrStB, No. 205. KĀSLIVĀL, Rāj. sūcī 2, 424[a], 3, p. 361[a], 4, p. 901[b]. VELANKAR, JRK pp. 380-81 (I). — Published (by Lalram Shastri, Surat n.d.) according to JRK.

Notes. Ms. has dadātu (for dadhātu). Our vss. [4]16-7 are counted as [4]26-7 in Jaina-Hss. No. 205. — The work is titled Śāntināth-purāṇa also, see e.g. JRK (and BHUJABALI SĀSTRI, PrSgr [Arrah], p. 197). There are many works called Śāntināth-carita, -caritra, or -purāṇa, see JRK, pp. 379-381. For the author see **Ser. No. 205** (also cf. **Ser. No. 186**). — For a Hindi translation by Pt. LĀLĀRĀMAJI which is published see Hindī grantha ratnâkara kāryâlaya sūcīpatra, p. 23.

Serial No. 208

Leumann : S 370. (Max-Müller-Stiftung, 70) Wickersheimer : 4455.

Description. Indian paper. Folios : 27. Size : 26.4 × 11.3 cm. Lines : 13 (20.8 × 9 cm). ◇. Devanāgarī. Good condition. No date.

Pratyeka-buddha-kathā (Skt.), anonymous.

«Begins (1) B :» §O śrī-sarvajñāya namaḥ.
tad evaṃ bāla-ṛṣīn vandyān uktvâparān api dṛḍha-vairāgya-prapanna-cāritrān vandya=tvenâha, cha :

pacchā vi je pavannā ekkikkâlaṃbaṇena cārittaṃ
paṇamāmi tesi pāe caüṇha-patte ya buddhāṇaṃ (1)

ekâikenâvalaṃbanena vṛṣabhâdy-avaṣṭaṃbhena paścāt bhukta-bhogôttara-kālam api ye cāritraṃ prapannāḥ. śeṣaṃ sugamaṃ. tat-kathāś câivaṃ :-

dvādaśasyârhato janma-dīkṣā-mokṣâika-sākṣiṇī
Caṃpâkhyaṃ yôpamā-tyakt(ā) saṃpadāṃ-padam asti pūḥ (1)
tatrâbhūd bhūpatiḥ (ś)auryasyôdadhir Dadhivāhanaḥ ... (2) *etc.*

«Ends (27) B :»

athâvasaram āsādya Kara<ṃ>kaṇḍu-mahāmuniḥ
sarva-sādhāraṇīṃ vācam uvāca yati-sundaraṃ ([6]92)
mokṣa-mārggaṃ prapann(e)ṣu sādhuṣu vrahmacāriṣu
ahitârtha-niṣeddhus tvaṃ na doṣaṃ [vaktu]m arhasi (93) ...
viharanto 'tha te mokṣa-baddha-lakṣā mumukṣava[ḥ]
kālaṃ kaiva[lya]m āsādya bhavya-vratam abodhayan (96)

sahâiva puṣpottaratas cyutās te
sahâiva cāritra-dhurāṃ dadhuś ca
sahâiva sat-kevala-bodhim āpuḥ
sahâiva siddhi-śriyam ālilińguḥ ([6]97)

«Colophon :» iti śrī-Pratyekabuddhakathāḥ saṃpūrṇṇaḥ. śrī cha śrī.

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 782, No. 4455. VELANKAR, JRK, p. 263. — Published ?

Notes. The Text contains the legends of four kings designated as "pratyekabuddha" in the Jaina tradition. They are : 1. Karakaṇḍū (upto Fol. 8A, vss. 1-160). 2. Dvimukha (vss. 160[sic]-212), 3. Nami (vss. 213-444), and 4. Naggati (or Naggaī, vss. 445-697). They are said to be contemporary of Mahāvīra. The wording in our work differs considerably from that of the Pratyekabuddhacaritra of Bhāvavijaya (cf. **Ser. No. 14**), published in the VinayaBhaktiSundara-caraṇagranthamālā, 1. saṃ. 1996 (Jāmnagar, Hīrālāl Haṃsarāj). — VELANKAR records several works in Sanskrit, Prakrit and Apabhraṃśa treating this theme. They are called : Pratyekabuddha-kathā, -caritra, caritracatuṣṭaya, or -catuṣṭayacaritra. For the Gujarati works "Cyārepratyekabuddhasijjhāya" and "Pratyekabuddha=caupaī" by Samayasundara (cf. **Ser. No. 60**), see SCHUBRING, Jaina-Hss. Nos. 972-974. — The earliest mentioning of the four kings who became pratyekabuddhas is in the Uttarâdhyayana-sūtra, 18.46-47. These Prakrit gāthās recur in the Āvaśyaka-niryukti as bhāṣya-vss. 205-206. See Haribhadra's Āv.-ni.-ṭīkā (ed. ĀgS, p. 716B) or Jñānasāgara's Āv.-ni.-avacūrṇi (ed. DLJP 108.1965, p. II.155). For a Hindi rendering and discussion of these legends see Muni NATHMAL, "Uttarâdhyayana, ek samīkṣâtmak adhyayan (Calcutta, Āgama anuśīlana granthamālā, 2.1967), pp. 358-70. — The Karakaṇḍu legend has been treated repeatedly. Devendra's version of the legend is edited by H. JACOBI (Ausgewälhte Erzählungen, pp. 34ff.) and translated into English by J.J. MEYER (Hindu Tales). ARK, III, pp. 357-9 gives the legend in Sanskrit. Also compare Muni Kanakāmara's Apabhraṃśa Karakaṇḍa-cariu edited with an informative introduction by HIRALAL JAIN (Mūrtidevī Ser. Apbhr. 4.1964). The Digambara tradition is seemingly restricted to the Karakaṇḍu legend.

Serial No. 209

Leumann : S 316. (Max-Müller-Stiftung, 16) Wickersheimer : 4399.

Description. Indian paper. Folios: 16. Size: 26 × 11 cm. Lines: 15 (20.5 × 8.5 cm). ◇. Devanāgarī. Good condition. Date: saṃ. 1579.

Maṇipati-carita (Pkt.) of HARIBHADRA.

«Begins (1) B:» §O oṃ namaḥ. śrī-sarvajñāya.
namiūṇa Mahāvīraṃ caüvvihâïsaya-sa[ṃ]juaṃ dhīraṃ
Muṇivaï-cariaṃ buccham susāhu-guṇa-rayaṇa-paḍihatthaṃ (1)
atthi iha Bharahavāse Maṇivaïyā nāma niruvamā nayarī
tīe Muṇivaï rāyā paṇaï-yaṇa-vacchalo āsi (2) *etc.*

«Ends (16) B:»
evaṃ Muṇivaï-muṇiṇo ... ([6]26)
vāyaï vakkhā[ṇa]ī jo ... (27)
chand'-attha-saddha-duṭṭhaṃ ... (28)
hatthimmi Sutthiy'-āisu[2] sīhe[3] Meajja[4] -muṇivare ceva
Sukumāliyāe[5] [bhadde] vasa<de>he[6] ghara-koil'-egammi[7]
sacive(s)u[8] baḍuyammi[9] Nāgadatt(e)[10] vaḍḍhaï Cārahaḍi[12] gov(e)[13]
sīhīsu[14] sīhe[15] Kaṭṭhamuṇinde[16] kahāṇayā sola vi kameṇaṃ

«Colophon:» iti Munipati-caritraṃ saṃpūrṇṇaṃ.

«Scribal Remarks:» saṃvat 15<āṣāḍha>79 r varṣe āṣāḍha vadi 8 budhe. subhaṃ bhavatu, cha.

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 776, No. 4399. SCHUBRING, Jaina-Hss. PrStB, 1050. Cat. 10, Nos. 7659-60. VELANKAR, JRK, p. 311 (I). — Ed. R. WILLIAMS, "Two Prakrit Versions of the Maṇipati-carita" London (Royal As. Soc. James G. Furlong Fund. vol. xxvi) 1959, pp. 240-89 (Engl. translation on pp. 290-341).

Notes. On Fol. 16B, there are two previous "Library-Numbers", one on the upper margin (ḍā 3 pra 10), the other on the right-hand margin (ḍā 8 pra 17, now covered over with yellow pigment). LEUMANN has written numbers of verses on the right-hand upper corner, often correcting the original numbering interlinear. Thus vs. [6]26 is LEUMANN's 622. WILLIAMS' vss. 643-46 are missing in our Ms. — On the work etc., especially its relation with the Āvaśyaka-cūṛṇi on one hand and with the Mūlârādhanā and Hariṣeṇa's Bṛhatkathākośa on the other, see WILLIAMS' Introduction. Haribhadra composed it in saṃ. 1172, he is therefore surely different from 'Yākinī-mahattarā-sūnu" Haribhadra. Correct PETERSON, 1st Report, p. 128 and KLATT, Specimen, p. 7 accordingly. PH. BELĀNI, JGGk, p. 21, includes this text under the works of Haribhadra, a pupil of Jinadeva upādhyāya, of the Bṛhad-gaccha (or Vaḍa-g.). — WILLIAMS demonstrates the originality of the title Maṇipati-carita (hence our Heading) and explains the form Munipati-c. (see p. xi); also compare JRK, p. 300[a]. — See also the next Entries.

Serial No. 210

Leumann: S 414. (Max-Müller-Stiftung, 114) Wickersheimer: 4500.

Description. Indian paper. Folios: 17. Size: 30.2 × 11.7 cm. Lines: 14 (24.2 × 8.5 cm). ◘. Devanāgarī (often pṛṣṭhamātrā). Tolerable condition. Some worm-holes. Fol. 11 without free area. No date.

Maṇipati-carita (Pkt.) of HARIBHADRA.

«Begins (1) A:» §O oṁ namo bhagavate Mahāvīrāya.

namiūṇa Vaddhamāṇaṃ caüvvihâisaya-saṃjuyaṃ dhīraṃ
Muṇivaï-cariyaṃ boccha̱ṃ susāhu-guṇa-rayaṇa-paḍihatthaṃ (1)
atthi iha Bharahavāse ... [*cf.* **Ser. No. 209**]... (2) *etc.*

«Ends (17) B :»
evaṃ Muṇivaï-muṇiṇ(o) ... (7) ... 8) ... (9)
hatthimmi[1] Sutthiy'-āisu[2] ... sacivesu[8] (10)
baḍuyammi[9] Nāgadatte[10] ... solasa vi kameṇaṃ (12)

«Colophon :» iti Munipati-caritaṃ samāptaṃ, cha. śivam astu sarva-jīvānām.

«2nd scribe :» pra° Saṃvegamālā gaṇi-nī.

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 787, No. 4500. See the preceding Entry for further References and the edition by R. Williams.

Notes. The 2nd scribe has noticed (in Gujarati) the former ownership of some Saṃvegamālā gaṇi. — The concluding vss. cited above are vss. 638-42 in edition WILLIAMS. His vss. 643-46 are missing in this Ms. and also in S 316 (**Ser. No. 209**). For details see the preceding Entry.

Serial No. 211

Leumann : S 445. Wickersheimer : 4542.

Description. Indian paper. Folios : 67 (the last [67] is unnumbered originally). Size : 25.5 × 13.2 cm. Lines : 5 (mūla), up to 14 (ṭabo) (20 × 11.3 cm). Devanāgarī. Good condition. Date : saṃ. 1884.

Maṇipati-carita (Pkt.) of HARIBHADRA. With a Guj-ṭabo.

«Begins (1) B :» §O śrī-sarasvati namaḥ.
praṇamya śrī-jinaṃ Pārśvaṃ Labdhīhaṃsa-guru[ṃ]s tathā
Mu<ṃ>nīpati-carittasya stubako liṣyate mayā (1)
ahaṃ Muṃnīpati-carītta vakṣāmī ītī sa[ṃ]baṃdhaḥ. kiṃ kṛtvā namiūṇa kahetā naminē śrī-Mahāvīra devâdhīdeva prataiṃ. kiṃ-viśiṣṭa kehavā chē śrī-Mahāvīra? cyāra utkaṣṭā atiśrayā tiṇē saṃyukta che ...
§O namīuṇa Mahāvīraṃ caüvvihâiya-saṃjuaṃ dhīraṃ
Muṃnīvai-carīa vūccha̱ṃ suṃsāhu-guṃṇa-rayaṇa-paḍihatthaṃ (1) *etc.*

«*Above the Pkt.-text* :» §O je śrī-Mahāvīra deva pratē namīne tē Vīra kehavā chaiṃ ? kevala jñāna-ddhivākara saṃsayanā ṭālaṇahāra che, ane valī krodha-māna-māyā-lobha vimukta saṃyamanē viṣē ddhīra, kṣamā-sāgara, guṇâgāra ehavā ... jima guru kāṣṭa-nāva-vat, āpa tarē orane tāre e bhāva [1]

«Ends [67] B :»
jāva ya cand'-āiccā jāva ya na[k]khatta<ṃ>-maṃḍiyaṃ gayaṇaṃ
jāva ya jiṇavara-dhammo tā nandao Muṃṇivaï-cariyaṃ (81)
evaṃ maṃgala-nilayaṃ car(i)yaṃ suṇayaṃ suddha-bhāveṇa
jiṇavara-pūvāpūviṃ so pāvaï sāśrayaṃ sukha (682)

«Colophon :» iti śrī-Muṃnipati-ṛṣi-caritra saṃpūrṇaṃ.

«Ṭabo :» jāvata caṃdramāni sthīti tathā [ā]ico surya tāi jāvata nakṣetrani māṃḍaṇi tathā gagana maṃḍala tāi e racanā rehejyau. jāvat śrī-Vītarāga-no prakāśyō jē dharma tetalā tāi e Muṃnipati-carītra etalā tāī e caritra rehejyau [681] eha maṃgalīkano

udaya carītra che. e carītra sudha-bhāve je sāṃbhalase tehanā gharanē viṣē maṃgalika hove. śrī-jinavara-ni pūjā kare tathā viddhī hovē te prāṃṇī pāmyo che sāsvatā śukha prasete jīva (682)

«Colophon :» iti śrī-Muṃnipati-carītra sutrârtha saṃpūrṇam.

«Scribal Remark :» saṃvat 1884 māha vada 4.

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 791, No. 4542. SCHUBRING, Jaina-Hss. PrStB, No. 1060. For further References and an edition of the mūla see **Ser. No. 209**.

Notes. WICKERSHEIMER is silent about the ṭabo, which is called "Bālā[va]bodha" by LEUMANN. JRK records no such work. — The present ṭabo seems to be closely related to the Stabaka in Schubring's Ms. — According to LEUMANN, there are 684 vss. in this Ms. For the concluding vs. see WILLIAMS, p. 289, fn. 8. — BLUMHARDT, Cat. Guj. Raj. Mss. 10, p. 149, No. 7 contains a "Gloss in Marwari".

Serial No. 212

Leumann : S 205. Wickersheimer : 4382.

Description. Indian paper. Folios : 28 ([28] originally unnumbered). Size : 25 × 11.8 cm. Lines : 15 (19.6 × 9.4 cm). ◇. Devanāgarī. Good condition. Date : saṃ. 1893. — The Ms. has two Texts.

«Text 1» **Maṇipati-carita** (Guj.). Anonymous.

«Begins (1) B :» §O śrī-gurubhyo nmaḥ. arha.
namiūṇa Mahāvīraṃ caü[v]jihâi < ṃ > saya-saṃju < ma > ya[ṃ] dhīraṃ
Muṇibaï-caria buccham susāh(u)-guṇa-rayaṇa-paḍ(ih)atthaṃ (1)
ihā Bharatakṣetra-māhi Maṇipatikā nagarī tiṇa nagarīmē Munipatti rājā chē prajā-pālaka. pṛthavī bhārajyā. tehano beṭo Muṇicaṃdra-kumāra. ekadā rājāi mastaka sveta bāla dekhīnaī vērāgya upano. putranaī rājya sthāpī rājāī dīṣyā līdhī, śrī-Dharmmaghoṣa-guru-kanhē grahaṇa śikṣā āsevanā diṣyā līdhī. *etc.*

«Ends [28] A :» ghaṇā varasa lagai dunū jaṇā rūḍī paraī cāritra pālinē doya Jiṇeṃda-devalokai gayā. tivārai devalokanā suṣa bhoganīnaī Mahāvideha-ṣetramaī ūpajasyai, bharyā bhaṃḍāranē choḍakai vairāgya pāmī dīṣyā leśī. kevala gyāna pāmīne mugate jāsī.

«Colophon :» iti śrī-Munipati-carita-kathā saṃpūrṇṇaṃ, cha.

«Scribal Remarks :» saṃvat 1893 rā caitra kṛṣṇa-pakṣa dvitīyā[yā]ṃ 2 tithau bhṛguvāsare liṣya Jhaṃkū Aṣairāja ātmârthe, śrī-Vikramapura-sthānai caturmāsika lipikṛtaṃ.
pustaka pyāri prāṇathī hara hivaḍāko hāra
jīva jatana kara rāṣajyau pothī setī pyāra (1)
jaba laga Merū aḍaga hē taba laga hara-śasī-sūra
jihā laga ai pothī sadā rahejyō guṇa bharapūra (2)

References. LEUMANN, Übersicht, III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 775, No. 4382. (SCHUBRING, Jaina-Hss. PrStB, Nos. 1051-53).

Notes. The scribal maxim (vs. 2) recurs : Cat. BhORI 17.3, p. 264. The place-name Vikramapura

is recorded in many Jaina Mss. See for instance: Jaina-Hss. p. 632[b]; A. M. SHĀH, PrSgr [1937] II, Index. p. 17[a]; Kapadia, Cat. BhORI 17.5, p. 142[a]. It is also called: Vikrama-durga, -nagara, -pura, -mahānagara. It is modern Bikaner, see e.g. BJLS. — On Fol. 27B (lower margin), there is a notice in Bikaneri by the 2nd scribe: paṃ. gu. kanesu mola lāvī, 1/6/ rokaḍā dīnā, "Purchased from Pt. Gu[ṇa-], [the amount of Rs.] 1/6 is paid in cash". — Our Text opens with vs. 1 of Haribhadra's Maṇipati-carita (see the preceding Entries). It is in prose. SCHUBRING describes similar Gujarati works, but they are all in verse.

The other Text in the Ms. is:
«Text 2» (Fol. [28]A-B:) Nemīnātha-lāvaṇī by Caturakuśala (see **Ser. No. 304**).

Serial No. 213

Leumann: S 418[c]. (Max-Müller-Stiftung, 118) Wickersheimer: 4504.

Description. Indian paper. Folios: 23. Size: 26.7 × 12 cm. Lines: 15 (21.3 × 9 cm). ◇. Devanāgarī. Tolerable condition. Worm-holes. Edges of some Folios mended. Fol. 18 is bound upside down. No date.

Vijayacandra-caritra (Pkt.) by CANDRAPRABHA. Incomplete.

«Begins (1) B:» §O nama śrī-sarvajñāya.
sayala-surâsura-kinnara-vijjāhara-nara-var'inda-thuya-calaṇaṃ
jacca-[suva]nna-sarīraṃ paṇamaha dhīraṃ Mahāvīraṃ (1)
kamalâsaṇe nisannaṃ kamala-muhaṃ kamala-gabbha-sama-vannaṃ
bhuvaṇa-jana-jaṇiya-tosaṃ jiṇa-vāṇīṃ ṇamaha bhattīe (2)
atthi puraṃ Rayaṇaūraṃ Bhārahakhettassa majjhiyāraṃmi
tattha parivasaī rāyā Riūmadaṇa nāma vikkhāo (3)
bhajjā se 'ṇaṃga<ṇha>[ra]ī raī va rūveṇa paüma-dala-nayaṇā
visae bhuñjantāṇaṃ tāṇaṃ putto saṃuppanno (4)
nāmeṇa Vijayacando ... bhajjāo atthi se dunni (5)
paḍhamā ya Ma[ya]ṇasundari bīyā vi ya Kamalasundarī nāmā
tāṇaṃ ca duve puttā Kurūcando taha ya Haricando (6) *etc.*

«Ends (23) B:»
ummukka-jovaṇassa ya rajjaṃ dāūṇa (C)andasārassa
d(a)īyāe samaṃ dhīro nikkhanto jiṇavara-mayaṃmi (73)
ugga-tavaṃ kāūṇaṃ daïyā sahio visuddha-pariṇāmo
mariūṇa samuppanno sattama-kappâlae devo (74)
duggaya-deveṇa saṃmaṃ sa[ya]yaṃ bhajjaĕ sattame jaṃme
sijjhisāi so vīro jiṇa-phala-pūyā-pahāveṇa (75)
iya jiṇa[vara-pha]la-pūyā bhaṇiyā savv(ô)vagāriṇī esā
saṅkheveṇa mah'-atthā supasatthā hou bhava-mahaṇī (76)

«Colophon:» iti jiṇaghara-phala-pūjā-kathānakaṃ sa[māptam] ///

References. LEUMANN mentions neither this text nor this Ms. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 788, No. 4504. PETERSON, 6th Report, Appx. pp. 48-49, No. 623. DALĀL, Cat. Pattan, p. 432[b]. SCHUBRING, Jaina-Hss. PrStB, Nos. 1074-76. VELANKAR, JRK, p. 354. Ed. ŚUBHAṄKARAVIJAYA, (Cambay) Nemi-vinnāṇa-ganthamālā, 19. saṃ. 2007. (For the Bhāvnagar, JDhPS, 16.1906 edition see JRK, p. 354[a].).

Notes. The akṣara *sa* (of samāptaṃ) is the last one in the last line on Fol. 23B. Seemingly Fol.

24-ff. of the Ms. are lost (see below). — The author Candraprabha is known as Candraprabha mahattara. He was a pupil of Abhayadevasūri of the Kharataragaccha. Candraprabha composed this work in saṃ. 1127 at the request of Vīradevagaṇi (who is often regarded as the author of the present work). See the vss. [10]59-1063 cited by PETERSON from a Poona Ms. (The beginning vs. 3 of the Poona Ms. is missing not only in our Ms. but also in the Ed. NVG 19 as well). — For a completely different beginning of the text see Jaina-Hss. Nos. 1074-75 (ibid, No. 1076 has the beginning as our Ms.). The work has many titles : Sirivijayacandakevalicariya (ed. NVG 19); Vijayacandrakevali-kathā, -caritra, Vijayacandra-caritra, -kathā; Haricandra-caritra (JRK). On an Indian dust-leaf attached to our Ms., it is titled Pūjâṣṭakakathānaka by BHAGVĀNDĀS KEVALDĀS (cf. Introduction § 2.1); on Fol. 1A somebody has written "puṣpapūjākathānaka". Also compare Jinavarendrapūjâṣṭaka (in the colophon of Jaina-Hss. No. 1074). We adopt the title used as catch-word by VELANKAR. — The work consists of an introductory section, intervening stories 1 to 8, and a concluding section. The total of verses in the edition consulted is 1165 (ed. Bhāvnagar : 1163). Both, our Ms. and the ed. NVG 19, number the verses of the first story in continuation of the introductory section. Stories 2-8 and the concluding section have each separate numbering. In the edition, ŚUBHANKARA-VIJAYA gives the following Prakrit names : 1. Jayasūraniva-Suhamaī-kahā, 2. Viṇayandhara-kahā, 3. Kīramihuṇaga-kahāṇaga, 4. Vaṇiasuā-Līlāvaī-kahā, 5. Dhaṇasiri-sahiya-Jiṇamaīe kahāṇaga, 6. Hāliyapurisa-kahāṇaga, 7. Kīramihuṇagassa dariddanārīe ya kahāṇaga (ending on p. 32B), 8. Vippadhuyā-kahā; the concluding section is called : "Vijayacandakevali-carie pūy'aṭṭhage avasiṭṭhakahā". In the Strasbourg Ms., first story (intr. section + story : 148 vss.) ends on Fol. 5B, second (152 vss.) on 9A, third (193 vss.) on 14A, fourth (9[8] vss.) on 16B, fifth (72 vss.) on 19A, sixth (105 vss.) on 21A, and the seventh (76 vss.) ends on Fol. 23B (see Citations). The rest of the text (i.e. eighth story and the concluding section) is missing in our Ms.

Serial No. 214

Leumann : S 311. (Max-Müller-Stiftung, 11) Wickersheimer : 4394.

Description. Indian paper. Folios : 109. Size : 26.8 × 20.8 cm. Lines : 11 (11 × 8 cm). Devanāgarī. Good condition. Date : saṃ. 1688.

Śrīpāla-caritra (Apabhraṃśa) by RAÏDHŪ.

«Begins (1) B :» §O oṃ ṇamo Vītarāgāya namaḥ.
siddhahaṃ supasiddhahaṃ vasu guṇa riddhahaṃ hiyaya kamali dhāre vi ṇiru
akkhami puṇu sārao suha saya sārao Siddhacakka māha ppavaru ...
ghattā : bhava bhaya saya hāri tihuyaṇa sārī Siripāliṃ jā vi jiya ciru
... bhaṇami loi maṇu dhari vidhiru (1) *etc.*

«Ends (109) B :» iya siri-Siddhacakka-suvihāṇe mahāmaṇḍale sura-Siripāla-āyariya-supahāṇe siri-paṇḍiya-Raïdhū-viraïe mahābhavva-Harasī-sahu-ṇāmaṃkie Siripāla-ṇivvāṇa-gamaṇaṃ taheva Mayaṇāsundari-sagga-laṃbho aṇṇe tavâṇusāri-sugaï-gamaṇaṃ ṇāma dasamo sandhī-pariccheo sammatto. sandhiḥ 10.

«Praśasti :» yaḥ satyaṃ vadati vratāni kurute ...
so 'yaṃ nandatu sādhur eva Harasī puṣṇanti dharmmaṃ sadā (1)
asīrvādaḥ : puṇu devi sarāsaiṃ ...
ghattā : Paümāvaï puravāḍa vaṃsiu vaṇṇaü kula tilaü
Harisiṃgha sanghavihu puttu Raïdhū kaï guṇa gaṇa nilaü (3)

«Colophon :» iti śrī-Siddhacakka-caritraṃ Raïdhū-paṃḍita-kṛtaṃ samāptam.

«Scribal Remark :» saṃvat 1688 varṣe bhā° su° 10.

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 776, No. 4394. KĀSLIVĀL, PrSgr [Jaipur], pp. 178-81, No. 38. PARAMĀNANDA ŚĀSTRĪ, PrSgr [1963] (Intr., p. 102 and) pp. 122-4, No. 98. — VELANKAR, JRK, p. 398 (25th Śrīpāla-caritra).

Notes. KĀSLIVĀL gives long citations from a Ms. at Āmer; Pt. PARAMĀNANDA gives even longer ones, his text is based upon the Āmer and also a Delhi Ms. — We adopt the title chosen by VELANKAR and KĀSLIVĀL. Pt. PARAMĀNANDA has "Śiripāla cariu"; Siddhacakra-vratakathā and -vidhi; cf. Siddhacakka-caritra in our colophon. — For the author Raïdhū (or Rayadhū) see KĀSLIVĀL, op. cit. Intr. p. 16; and Pt. PARAMĀNANDA, op. cit. Intr. pp. 102-111. Raïdhū belonged to the Pomāvaī (or Padmāvatī puravāla = modern Porwad) kula. This kula had taken its name from a city called Padmāvatī (which is modern Pavāyā near Gwalior). His geneaology is: saṅghâdhīpa Devarāya - Harisiṃgha (or Harisiṃha), whose wife is called Vijayasiri (or Vijayaśrī) - Raïdhū. He was a paṇḍita attached to bhaṭṭāraka Yaśaḥkīrti (Māthuragaccha, Kāṣṭhāsaṅgha, cf. JOHRĀPURKAR, Bhaṭṭ. Sampr. p. 247, no. 28). Raïdhū has also mentioned the bhaṭṭāraka Kamala=kīrti (Bhaṭṭ. Sampr. p. 247, no. 24: saṃ. 1506-1510). — Raïdhu was probably a pupil of brahma Śrīpāla (a pupil of Yaśaḥkīrti). He has mentioned several protéges, see e.g. Harasī sāhu (= Sādhu) in our colophon. — Raïdhū spent most of the time at Gopācaladurga (modern Gwalior) during the reign of Dūṅgarasiṃha (reigned saṃ. 1424 to ca. 1510) and his son Kīrtisiṃha (died saṃ. 1536). — Raïdhū is a versatile writer, see Pt. PARAMĀNANDA, Intr. pp. 110-11. For the Aṇacchamī-paddhaḍī see **Ser. No. 294**. — VELANKAR (JRK, pp. 396-98) registers as many as 31 different works bearing the same title, most of them are in Sanskrit. For an Apabhraṃśa work called Siripāla-cariu by kavi Dāmodara see PARAMĀNANDA, op. cit. p. 126, No. 100.

Serial No. 215

Leumann : S 430. (Max-Müller-Stiftung, 130) Wickersheimer : 4518.

Description. Indian paper. Folios : 137 (two portions, I : 1-44, and II : 45-137 which is older). Size : 27 × 9.5 (II : 10) cm. Lines : 9-12 (I : 21 × 7 cm. II : 20,5 × 8.5 cm). Devanāgarī (in II often rubbed off). Tolerable condition. On Fol. 125 and Foll. 130-131 holes of considerable size, which have damaged the text. Edges of several Folios are mended. Portion I is in better condition. No date.

Śreṇika-caritra (Skt.) by ŚUBHACANDRA.

«Begins [1] B :» ṢO śrī-Varddhamānāya namaḥ.
śrī-Varddhamānaṃm ānandaṃ naumi nānā-guṇâkaraṃ
viśuddha-dhyāna-dīptâ < ṃ > rc[c]i[r]-huta-karma-sam(u)ccayaṃ (1)
bālye 'pi ... (2) ... (3) *etc.*

«Ends (132) A :»
jayatu jita-vipakṣo Mūlasaṅghaḥ supakṣo ... (10)
tad-anvaye śrī-muni-Padmanandī ... (11)
purāṇa-kāvyârtha-vidāṃ-varatvaṃ ... (12)
Bhuvanakīrttir yati[r] jayatād ... (13)
tat-paṭṭôdaya-parvate ravir abhūd ... (14)
ta(c-ch)iṣyeṇa Śubhendunā ... (15)
idaṃ caritraṃ paṭhataḥ śivaṃ vai
śrotuś ca Padmeśvara-vat pavitraṃ
bhaviṣṇu saṃsāra-sukhaṃ nṛ-devaṃ
saṃbhujya samyaktva-phala-pradīpaṃ ([1]16)

«Colophon :» iti śrī- Śreṇika - bhavânubaddha - bhaviṣyat - Padmanābha - purāṇe paṃca-kalyāṇaka-varṇṇanaṃ nāma paṃcadaśa sarggaḥ (15)

References. LEUMANN does not mention this text nor this Ms. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 789, No. 4518. SCHUBRING, Jaina-Hss. PrStB, No. 1102. MUKHTĀR, PrSgr [1954], pp. 46-7, No. 35. KĀSLIVĀL, PrSgr [Jaipur], pp. 61-3, No. 48. VELANKAR, JRK, p. 233[b] and p. 399[b]. — Published?

Notes. Portion I is written by a later scribe on younger paper as compared with Portion II. This is thus a compound Ms. — The "Śreṇika-caritra (or Hauṇahāra-tīrthaṃkara-purāṇa) by Vijayakīrti" mentioned by LEUMANN (WZKM 11, p. 310) is a Hindi work, see the description of "B 2120" by SCHUBRING, Jaina-Hss. No. 1101. — None of the two scribes of the Strasbourg Ms. has been careful in his work. See our Citations. As reproduced by MUKHTĀR and SCHUBRING, the praśasti consists of 9 verses. MUKHTĀR's Ms. numbers them as 17-25, cf. SCHUBRING's numbering [1]17-[1]25. (In KĀSLIVĀL's Ms. vs. 11 of our numbering is missing, hence the numbering 1-8). In the Strasbourg Ms. not only the vs. jayati Vijayakīrtiḥ (Mukhtār : 22, Kās. : 5), but also the last vs. (candrârka-hema-...) has been left out. — The information supplied by Śubhacandra in this praśasti tallies with that in his praśasti to the Pāṇḍava-purāṇa (**Ser. No. 198**), which is more detailed. For bhaṭṭāraka Śubhacandra also see **Ser. No. 81**. (He is different from ācārya Śubhacandra, the author of the Jñānârṇava : **Ser. No. 181**). — The work is also called Śreṇika-purāṇa, or even Padmanābha-caritra, -purāṇa (JRK, p. 233). — For other works bearing the same or a similar title see JRK.

Serial No. 216

Leumann : S 448. Wickersheimer : 4545.

Description. Indian paper. Folios : 118. Size : 25 × 12 cm. Lines : 14 (19.3 × 9 cm). Devanāgarī. Good condition. Date : saṃ. 1884.

Vardhamāna-deśanā (Skt.) by RĀJAKĪRTI.

«Begins (1) B :» ṢO
namaḥ śrī-Pārśvanāthāya vāñchitârtha-pradāy(i)ne
karom(i) gadya-bandhena śrī-Vardhamā<ṃ>na-deśanā[ṃ] (1)

asmin Jaṃbūdvīpe Bharata-nāma kṣetra[ṃ]<ḥ> vartate. tasmin Bharate Vā<ṃ>ṇiyanā<ṃ>ma nagaro 'sti. saḥ nagaraḥ kīdṛśo 'sti ? gaḍha-maḍha-vanakhaṇḍa-vāp(i)-kūpair virājate. Alakā-nagarī-sadṛśo virājate. tasmin nagare Jitaśatru-nā<ṃ>mā rājā rājyaṃ karoti. *etc.*

«Ends (118) A :» eteṣāṃ śrāddhānāṃ cāritrāṃ śrutvā Jaṃbūsvāmī samabhāv(a)-bhāvitâtmā dharma-parāyaṇo jātaḥ.
asmin granthe (y)at kiñc(i)t utsūtra-dūṣaṇaṃ bhavati, tat sarvaṃ śruta-dharāḥ (ś)o=dhayanti gata-matsarāḥ.

«Colophon :» śrī-Vṛhatsaratagacch(e) śrī-Jinabhadrasūri-(a)ntevāsī-vācanâcā=ryya-śrī-Padmamerugaṇi, tat-śiṣya vā.-śrī-Mativarddhan(a)gaṇi, tat-śiṣya vā.-M(e)rutila=kagaṇi, tat-śiṣya vā°-śrī-Dayākalaśagaṇi, tat-śiṣya vā°-Amaramāṇikyagaṇi, tat-śiṣya vā°-śrī-Kṣamāraṃgagaṇi, tat-śiṣya vācanâcārya-śrī-Ratnalābhagaṇi-śiṣyeṇa Rājakīrttigaṇinā śrī-Varddhamāna-desanā[yāṃ] gadyabandhena praṇitāyāṃ Tetalī-pitā-prat(i)bodho nā=ma daśama ullāsaḥ samāptaḥ. graṃtha-mānaṃ 4700.

«Scribal Remarks :» saṃvat 1884 varṣe posa-māse paṃcamī-tithau lipīkṛtā śrī-Pallikā-nagara-madhye, li. mu. Pradhāṃnasāgareṇa. śubhaṃ bhavatu śrī-Navalaṣā-Pārśvajina-prasādāt.

«2nd scribe on Fol. 118B :» munijī.

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 792, No. 4545. SCHUBRING, Jaina-Hss. PrStB, No. 27. R. MITRA, Notices, No. 3026 (9, pp. 126-8). PUṆYAVIJAYA, Cat. LDI, No. 2522 (p. 322 and Appx. p. 129). VELANKAR, JRK, p. 343[a]. — Publ.: (Jāmnagar, Hirālāl Haṃsarāj 1918 : JRK).

Notes. The Mss. described by SCHUBRING and MITRA seem to be as incorrect as the Strasbourg one. The place of copying in our Ms. is modern Pali, a District head-quarter in Rajasthan. For its location see: Census of India 1961, Vol. xiv Rajasthan, Part ix-A Census Atlas, pp. 307ff. Also compare the map given by KASLIWAL, JGBh. in Rāj. As a place of the copying of Mss. it occurs often, see e.g. Cat. LDI, Appx. p. 563[b], 564[a], p. 627[b]. — Only in the colophon of the LDI Ms. (No. 2522), the work is ascribed to Hitadhīramuni (Ms. Hī.), a pupil of Sumatiśekhara (Ms. Sumata.). — A Ms. copied by the author Rājakīrti is dated saṃ. 1681, see A. M. SHĀH, PrSgr [1937] II, p. 189, No. 756, where the lineage is assigned to the Jinabhadrasūriśākhā (cf. Jinabhadrasūri-antevāsī in the colophon to the work) of the Kharataragaccha. Rājarṣi, a pupil of Ratnalābhagaṇi and the scribe of a Ms. dated saṃ. 1663 (ibid., p. 169, No. 669: saṃ. 1363 is a misprint), is most probably identical with our author. There is also a Ms. dated saṃ. 1615 (ibid., p. 111, No. 417), which mentions the names of Dayākalaśa, Amaramāṇikya and Kṣamāraṅga. — The present work is a free Sanskrit rendering of the Upāsakadaśāḥ (cf. **Ser. Nos. 1-2**) with several intervening stories (kathās). Hence we include it here. — JRK records five works called Vardhamāna-deśanā, two of them are in Prakrit. (WEBER, Verzeichnis, No. 1805 is an incoplete Ms. of an anonymous Prakrit Vardhamāna-deśanā (in gāthās) with a Sanskrit chāyā.)

Serial No. 217

Leumann : S 387. (Max-Müller-Stiftung, 87) Wickersheimer : 4472.

Description. Palm-leaf. Folios: 24 (original foliation: [A] = a blank dust-leaf, and 2-24). Size: 43.3 × 4 cm. Lines: 6-7 (39 × 3 cm). Three columns, separated by ⊡. Kannaḍa. Tolerable condition. Between two wooden covers. No date. — A composite Ms. having three Texts.

«Text 1» **Dharmaśarmâbhyudaya** (Skt.) by HARICANDRA. Incomplete.

«Begins (2) A :» ///
kule 'pi kiṃ tāta tavêdṛśī sthitir
yyad ātmajā śrīr na sabhāsv api tyajet
tad-aṅka-līlām iti kīrttir īrṣyayā
yayāv upālabdhum ivâsya vāridhiṃ (2) *etc.*

«Ends (24) B :»
abhajad atha vicitrair vvāk-prasūnôpacāraiḥ
prabhur iha Haricandrârādhito mokṣa-lakṣmīṃ
tad anu tad-anuyāyī prāpta-paryyanta-pūjô=
pacita-sukṛta-rāśīḥ svaṃ padaṃ nāki-lokaḥ (32)

«Colophon :» iti śrī-Dharmmajinôdaya-saṃgrahe mahākāvye śrī-Dharmmanā=tha-nirvvāṇa-gamana-varṇṇano nāma ekaviṃśatitamaḥ sarggaḥ (21)
Ārdradeva-sutenêdaṃ kāvyaṃ Dharmmajinôdayaṃ
racitaṃ Haricaṃdreṇa paramaṃ rasa-maṃdiraṃ.

References. LEUMANN, WZKM 11, p. 304. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 784, No. 4472. VELANKAR, JRK, p. 193. — Ed. DURGĀPRASĀDA and PARAB, KM 8.1899[2].

Notes. Many marginal and interlinear corrections, glosses, etc. — Fol. 1 of the Ms. is lost. Fol. 2A begins with vs. 2.2. The text copied in the present Ms. is an extract of the complete text available in the KM-edition and in **Ser. No. 218**. Thus the second sarga (Fol. 2AB) has only

twenty selected verses out of the total of 79 in **Ser. No. 218** (they are: 2 = 5, 3 = 8, 4 = 13, 5 = 20, 6-7 = 22-23, 8 = 28, 9 = 32, 10-11 = 35-36, 12-13-14 = 61-62-63, 15-16-17-18-19 = 73-77 and 20 = 79). The 3rd sarga has 33 vss. and ends on Fol. 4A[3], 4th sarga (32 vss.) on 5A[5], 5th sarga (27 vss.) on 6B[4], 6th sarga (20 vss.) on 7B[5], 7th sarga (21 vss.) on 8B[6], 8th sarga (20 vss.) on 10A[3], 9th sarga (24 vss.) on 11A[6], 10th sarga (17 vss.) on 12A[6], 11th sarga (14 vss.) on 13A[1], 12th sarga (15 vss.) on 14A[5], 13th sarga (23 vss.) on 15A[6], 14th sarga (20 vss.) on 16A[5], 15th sarga (23 vss.) on 17A[4], 16th sarga (30 vss.) on 18B[3], 17th sarga (27 vss.) on 19B[6], 18th sarga (23 vss.) on 21A[1], 19th sarga (27 vss.) on 22A[4], 20th sarga (14 vss.) on 23A[5], 21st sarga (32 vss.) on 24A[7]. The post-colophon vs. appears in our Ms. only. Also see the next Entry.

The other Texts in the Ms. are:

«Text 2» (Fol. 24B[1-3]:) [arahantā asarīrā ...] (see **Ser. No. 332**).

«Text 3» (Fol. 24B[3-8]:) Cattāri-daṇḍaka (Pkt.) with the Commentary by Prabhācandra (see **Ser. No. 333**).

Serial No. 218

Leumann: S 332. (Max-Müller-Stiftung, 32) Wickersheimer: 4415.

Description. Indian paper. Folios: 99. Size: 27 × circa 13 cm. Lines: 11 (20.5 × 9 cm). Devanāgarī. Good condition. No date.

Dharmaśarmâbhyudaya (Skt.) by HARICANDRA.

«Begins (1) B:» oṃ namo Vītarāgāya.

śrī-Nābhi-sūnoś ciram aṃhri-yugma-
nakhêndavaḥ kaumudam edhayantu
yatrânaman nāki-narêndra-cakra-
cūḍâśma-garbha-pratibiṃbam eṇaḥ (1) *etc.*

«Ends (99) A:»

abhajad atha vicitrair vvāk-prasūnôpacāraiḥ
prabhur iha Haricandrârādhito mokṣa-lakṣmīṃ
tad-anu tad-anuyāyī prāpta-paryanta-pūjô=
pacita-sukṛta-rāśiḥ svaṃ padaṃ nāki-lokaḥ (185)

«Colophon:» iti mahākavi-śrī-Haricaṃdra-viracite Dharmmaśarmmâbhyudaye mahākāvye śrī-Dharmmanātha-nirvvāṇa-gamano nāma ekaviṃśatimaḥ sarggaḥ (21)

śrī śrī śrī.

[Fol. 99B:] graṃtha-saṃkhyā 2400.

References. LEUMANN, WZKM 11, p. 304. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 778, No. 4415. PETERSON, 2nd Report, pp. 141-47, No. 270. SCHUBRING, Jaina-Hss. PrStB, No. 197. KĀSLIVĀL, Rāj. sūcī, 4, p. 174, Nos. 3036-38. VELANKAR, JRK, p. 193. — Ed. DURGĀPRASĀDA and K. P. PARAB, Bombay, NSP, Kāvyamālā 8.1899[2].

Notes. Sometimes var. lec. are mentioned. — In some Mss. an author-praśasti appears after the text (9 vss. in Jaina-Hss. No. 197, 10 vss. in Ed. KM). The work, a Digambara kāvya in 21 Sargas on the 15th Tīrthaṅkara, is also titled Dharmaśarmâbhyudaya-kāvya (JRK) or Dharmajinôdayasaṅgraha (WZKM). The author is called Hariścandra (PETERSON, 4th Report, p. cxl), Haricanda (KĀSLIVĀL), or Hariścanda (Rāj. sūcī, 4, p. 832[b]). See also Ed. KM, p. 1, fn. 1. Also compare JACOBI in WZKM 3.1889, pp. 136ff; N. PREMI, JSI pp. 303-8 and **Ser. No. 217**.

Serial No. 219

Leumann : S 388. (Max-Müller-Stiftung, 88) Wickersheimer : 4473.

Description. Palm-leaf. Folios : 22 (original foliations : 9-30 and 138-117 [*sic*!]). Size : 43 × 4.5 cm. Lines : 8-9 (38-39 × 3.5 cm). ◙ (twice). Kannaḍa. Tolerable condition; pieces of some Foll. (e.g. 9, 12-13) are pasted together. Wrapped in paper. No date. — A composite Ms. containing three Texts.

«Text 1» **Kṣattracūḍāmaṇi** (Skt.) by VADĪBHASIṂHA Oḍayadeva.

«Begins (9) A :»

śrīpatir bhagavān puṣyād bhaktānāṃ vaḥ samīhitaṃ
yad-bhaktiḥ śuklatām eti mukti-kanyā-kara-grahe (1) *etc.*

«Ends (30) A :»

evaṃ nirmmala-dharmma-nirmmitam idaṃ śarmma sva-karma-kṣaya-
prāptaṃ prāptum atuccham icchatitarāṃ yo vā mahêccho janaḥ
so 'yaṃ durmmata-kuñjara-praharaṇe pañcânanaṃ pāvanaṃ
jainaṃ dharmmam upāśayeta matimān niśreyasa[ḥ] prāptaye (105)

«Colophon :» iti śrīmad-Vādībhasiṃhasūri viracite Kṣatracūḍāmaṇau
muktiśrī-laṃbho nāma ekādaśo laṃbhaḥ.
rājatāṃ rāja-rājo 'yaṃ Rāja-rājo mahôdayaiḥ
tejasā vayasā śūraḥ Kṣatracūḍāmaṇir gguṇaiḥ.

References. LEUMANN, WZKM 11, p. 300. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 784, No. 4473. PETERSON, 3rd Report, No. 482. NCC 5, p. 145 (and 3, pp. 94-95). VELANKAR, JRK, p. 97. — Ed. T.S. KUPPUSWAMI Sastriyar, Tanjore (Sarasvativilasa Ser. III) 1903.

Notes. Fol. 25B has 7 lines, uninked and hence difficult to decipher; perhaps «Text 3», see below. The foliation 9-30 is written in the left-hand ◙ on back-sides and 138-117 [*sic*!] in the righthand ◙ on front sides. Thus 9 = (138) = [1] ... 30 = (117) = [22]. — The 1st laṃbha ends on Fol. 11B^{7}, 2nd on 13B^{3}, 3rd on 14B^{7}, 4th on 16A^{1}, 5th on 17A^{6}, 6th on 18B^{4}, 7th on 21A^{3}, 8th on 23A^{5}, 9th on 24A^{8}, 10th on 26B^{6}, and 11th on 30A^{4}. The work is also called Jīvandhara-carita as it narrates the legend of Jīvandhara or Jīvaka. The same legend is dealt with by our author in his Gadyacintāmaṇi, see for instance TRIPATHI, JOIB 19.1-2, 1969, pp. 178-80. Vādībhasiṃha was surely a title of the author, whose real name was most probably Oḍayadeva. He is said to have been a pupil of Puṣpasena (JRK), and probably of Somadevasūri (NCC 3). His date is uncertain, see e.g. TRIPATHI, l.c. and NCC. — The post-colophon vs. (rājatāṃ ...) is 11.106 in the Tanjore edition.

The other Texts in the Ms. are :

«Text 2» (Fol. 30AB :) [ṣaḍ ripavaḥ] (see **Ser. No. 334**)

«Text 3» (Fol. 25B : trikāla-vartī. jina-samudāya paṣṭaḥ munînduṃ iṃdur eva iṃduḥ. manyate avabudhyate sakala-lokâloka-svarūpaṃ ... jānātîti muniḥ. iṃduś ...).

4.4. COLLECTIONS OF ĀRĀDHANĀ STORIES

Serial No. 220

Leumann : S 303. (Max-Müller-Stiftung, 3) Wickersheimer : 4386.

Description. Indian paper. Folios : 240. Size : 24.9 × 10.9 cm. Lines : 15 (20.6 × 8.8 cm). ||'||. Devanāgarī. Good condition. Loose. Date : saṃ. 1737.

Bharateśvara-Bāhubali-svādhyāya (Pkt.). With the Kathākośa by ŚUBHAŚĪLA.

«Begins (1) B :» §O oṃ namaḥ. śrī-sarvajñāya namaḥ.
yugâdau vyavahārâdhvā sarvo yena prakāśitaḥ
sa śrī-Vṛṣabha-yogîndro dadyād vo 'vyaya-saṃpadaṃ (1) ...
Tapāgacchâdhirāja-śrīman-Munisundara-sūrayaḥ
tac-chiṣyaḥ Śubhaśīlâhvo Bharatâdi-kathā vyadhāt (7)
tathā hi, tatra prathama-gāthā :
Bharahesara Bāhubalī Abhayakumāro ya Ḍhaṇḍhaṇakumāro
Sirio Anniāutto Aïmatto Nāgadatto a (1) ityādi 13 gāthā[ḥ].
tena dāna-viṣaye śrī-Bharatacakri-Bhāhubali-kathā. sā tu śrī-Ṛṣabhadeva-caritraṃ vinā vaktuṃ na śakyate. tenâdau śrī-yugâdidevasya trayodaśa bhavā ucyante :
dhaṇa[1]-mihuṇa[2]-sura[3]-mahabala[4]-... Usabhe ya[13] *etc.*

«Ends (240) A :» śrīmatyā etac chṛtvā jāti-smṛtir abhūt, paścād-bhavaṃ dṛṣṭvā viśeṣatas tayā tapaś cakre, udyāpanam api kṛtaṃ. iti tapa[ḥ] kṛtvā tasminn eva bhave saṃyamaṃ prāpya karma-kṣayān muktiṃ gatā.
iti aduḥkhadarśinîty-aparâhvā śrīmatī-kathā tapasi samāptā.

«Praśasti :» §O
śrī-Candr(a)gacchâṃbara-bhūṣako 'bhūt, Tapāgaṇo ... (1) ... (5)
śrīman-mun(ī)śa-Munisu[n]dara-sūrirāja-
śiṣy(o) manīṣi-Śubhaśīla iti [pra]mukh[y]aḥ
etāṃ kathāṃ vitanute sma navāṃbarêṣu-
candra-pramāṇa-samaye kila Vikramārkkāt (6)
Bharahesara-Bāhubalī-vṛttiḥ Śubhaśīla-vibudha-racitêyaṃ,... (7)
a(nā)bhogâdinā kiñcid yad atrôtsūtra-ropaṇaṃ
cakre tad astu me mithyā. (n)amo 'rhad-ādi-sākṣiṇaṃ (8)

«Colophon :» iti śrīmat-Tapāgacchâdhirāja-śrī-Munisu[ṃ]darasūri-śiṣya-pa=ṃdita-śrī-Śubhaśīlagaṇi-viracite Bharahesara-Bāhubalī-vṛtti-nāmni Kathākoś(e) dvitīya-mahāsaty-(a)dhikāra saṃpūrṇṇaḥ.

«Scribal Remarks :» saṃvat 1737 varṣe caitra vidi daśami ravivāsare lakhitaṃ śrī-Pattana-nagare. śubha[ṃ] bha<ṃ>vatu, śreyor astu.
yādṛśyaṃ pustake ... mama doṣo na dīyate (1) vacanāt.

References. LEUMANN, Übersicht, p. III[a] (and ZDMG 47.1893, p. 310 : L 94). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 775, No. 4386. PETERSON, 4th Report, pp. 110-11, No. 1306. R. MITRA, Notices, No. 2710 (8, p. 163). KAPADIA, Cat. BhORI 17.3, Nos. 884-94. SCHUBRING, Jaina-Hss. PrStB, No. 640. VELANKAR, Cat. BBRAS, Nos. 1760-63. VELANKAR, JRK, p. 292. NCC 3, p. 131. — Mūla publ. in : Ṣaḍāvaśyakasūtrāṇi, Ratlām ṚKŚS, saṃ. 1992, pp. 27-28; and in :

Pañca Pratikramaṇasūtra, Bhāvnagar Ātm. Ser. 55. saṃ. 1982, pp. 165-69 (followed by narratives in Gujarati, pp. 170-224). Mūla and commentary: (DLJP 77, 87.1932, 37).

Notes. The mūla is called: Bharateśvara-Bāhubali-svādhyāya, Bharahesara-Bāhubali-sajjhāya (KAPADIA); "Bharahesara-nī sajjhāya" (Bhāvnagar ed.), or "Śīlavad-ādi-guṇa-smaraṇa-stotra" (Ratlām ed.). It consists of 13 Pkt. verses, which appear also without commentary: Jaina-Hss. No. 641. These verses contain catch-words for one hundred stories (compare the old Niryuktis). — The stories are related in Sanskrit (prose with verses) in the present "commentary" (Vṛtti). It is also known as Bharahesara-Bāhubali-vṛtti (SCHUBRING) or Bharateśvara-Bāhubali-vṛtti (JRK). It was composed in saṃ. 1509 by Śubhaśīla, a pupil of Munisundarasūri of the Tapāgaccha. The work is treated by A. N. UPADHYE, Bṛhatkathākośa (SJS 17.1943), Intr. p. 41. — Śubha=śīla's Śatruñjaya-kathākośa is available in the Strasbourg Collection, see **Ser. No. 234**. — In the Ms. the Sanskrit-vss. of the first story, the Bharata-Bāhubali-kathā (upto Fol. 15A), are numbered by LEUMANN. — For an incomplete Kathākośa (Dig.) see **Ser. No. 224**; for the Ārādhanā-kathākośa of Brahma-Nemidatta see **Ser. Nos. 222-223**.

Serial No. 221

Leumann: S 364. Max-Müller-Stiftung, 64) Wickersheimer: 4449.

For description of this composite Ms. see **Ser. No. 163** (with a list of Texts 1-10).

«Text 8» **Ārādhanā-samuccaya** (Skt.) by RAVICANDRA. 246 āryās.

«Begins (190) A:» śrī-Vītarāgāya namaḥ.

samyag-darśana-codana-caritra-rūpān praṇamya pañca-gurūn
Ārādhanā-samuccayam āgama-saraṃ pravakṣyāmaḥ (1)
ārādhyârādhaka-sāpāyârādhanā-phalâkhyaṃ tu
pādapam avyayam etat samuditam ārādhanā-siddhyai (2)
tatrâdyaṃ guṇa-(g)uṇi-bhedād dvividhaṃ, gūṇāś ca catvāraḥ
samyag-darśana-codana-carita-tapo nāma samupetā[ḥ] (3) *etc.*

«Ends (205) B:»

atiśayam ātma-samutthaṃ viṣayâtītaṃ ca nirupamam anantaṃ
jñāna-mayaṃ nitya-sukhaṃ tapasaḥ saṃjāta-mukhya-phalaṃ (246)
+ ārādhaneya-phalaṃ chadmasthatayâsmin yadi baddhaṃ yat kiṃcid āgama-viruddhaṃ
śodhyaṃ tad dhīmadbhir vviśudha-budhyā vicāryyālaṃ (247)
śrī-Ravicandra-munîndraiḥ Panasoge-grāma-vāsibhir grantho
viracito 'yaṃ akhila-śāstra-pravīṇa-vidva[n]-manohārī (248)
... [*cf.* **Ser. No. 172**] ... (249)

«Colophon:» śrī-Vītarāgāya namaḥ.

References. LEUMANN, WZKM 11, p. 299. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4449 (this Text not registered). BHUJABALI ŚĀSTRI, Kannaḍa-sūcī, pp. 37-38, Nos. 38-41 and pp. 206-7, Nos. 4-5. VELANKAR, JRK p. 33b (IV).

Notes. A person named Ravicandra is mentioned in the Jayadhavalā-praśasti cited by J. MUKHTĀR, PrSgr [1954], p. 187, No. 124, vs. 39. BHUJABALI ŚĀSTRI, PrSgr [Arrah], p. 133 mentions one Ravicandradeva (of the Nandisaṅgha, Balātkāragaṇa). The place-name Panasoge (see vs. 248) occurs with the same spelling in PrSgr [Arrah], p. 37, it is also written Haṇasoge (ibid, p. 19) or Hanasoge (see: B. A. SALETORE, Medieval Jainism, Bombay [1938], Index, p. 407[a]). It was a great Jaina centre and is situated "in the Yeḍatore tāluka of the Mysore State" (SALETORE, p. 97).

Serial No. 222

Leumann : S 368. (Max-Müller-Stiftung, 68) Wickersheimer : 4453.

Description. Indian paper. Folios : 272. Size : 27 × 13.5 cm. Lines : 9 (20.5 × 9 cm). Devanāgarī. Good condition. Date : saṃ. 1882.

Ārādhanā-kathākośa (Skt.) by brahma-NEMIDATTA.

«Begins (1) B :» ṢO oṃ namaḥ siddhebhyaḥ.
śrīmad-bhavyâbja-sad-bhānūn lokâloka-prakāśakān
Ārādhanā-kathākośaṃ vakṣye natvā jinêśvarān (1)
namas tasyai Sarasvatyai ... (2) ... (3) ... (4)
śrī-Mūlasaṅghe ...
jātaḥ Prabhācandra-mahāyatîndraḥ (5)
... (6) ... [7] tribhiḥ saṃbandhaḥ.
atha śrī-jina-sūtreṇa kathyate vimala-śriye
ārādhanêti kiṃ nāma satāṃ santoṣa-hetave (8) *etc.*

«Ends (272) A :»
(j)ātaḥ śrīmati Mūlasaṅgha-tilake Sārasvate sacchubhe
gacche svacchatare prasiddha-mahimā śrī-Kundakundânvaye
... jīyāt Prabhācandra-vāk (69)
śrīmaj-jaina-padâbja-sāra-madhukṛc ...
Vidyānandi-guru-prapaṭṭa-kamalôllāsa-prado bhāskaraḥ
śrī-bhaṭṭāraka-Mallibhūṣaṇa-gurur bhūyāt sadā śarmmaṇe (70)
... śrī-Siṃhanandi-guruḥ (71) ... (72)
teṣāṃ pāda-payoja-jugma-kṛpayā śrī-jaina-sūtrôcitāḥ
samyag-darśana-bodha-vṛtta-tapasām ārādhanā-satkathāḥ
bhavyānāṃ vara-śānti-kānti-vilasat-kīrtti-pramodaṃ śriyaṃ
kuryuḥ saṃracitā viśuddha-śubhadāḥ śrī-Nemidattena vai (73)

«Colophon :» iti Kathākośe bhaṭṭāraka-śrī-Mallibhūṣaṇa-śiṣya-brahma-Ne=midatta-viracite śrī-jina-pāda-pūjā-phala-dṛṣṭānta-kathā varṇṇanāyāṃ caturthaḥ pari=cchedaḥ samāptam.

«Scribal Remarks :» saṃvat 1882 māhamāse śuklapakṣe tithau 5 guruvāsare lipyakṛtaṃ māhātmā Saṃbhurāma Savāijayapura-madhye rājye śrī-Savāī-Jaisyaṃghajī.

References. LEUMANN, WZKM 11, p. 299. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 782, No. 4453. PETERSON, 4th Report, pp. 139-41, No. 1405. KĀSLIVĀL, Rāj. sūcī 3, p. 21 (No. 216), p. 235 (Nos. 1243-7); 4, p. 216 (No. 2534), p. 219 (Nos. 2544-5). VELANKAR, JRK, p. 32 (I). NCC 2, p. 159[b]. — Publ. : (Bombay Jainamitra kāryâlaya vīra-saṃ. 2440-42 : 3 volumes). The 82th story (Śakaṭālamuni-kathā of 21 vss.) is edited by L. ALSDORF, Der Kumārapāla-pratibodha, Hamburg ANIS 2.1928, pp. 189-90.

Notes. In the Strasbourg Collection, there are two Mss. copied by the scribe Śaṃbhurāma, viz. the present one and **Ser. No. 250**. Some other Mss. copied by him are : Cat. BhORI 19.1, No. 241 [saṃ. 1861]; Rāj. sūcī 4, p. 72 (No. 892) and p. 153 (No. 1950) [both saṃ. 1888]; p. 504 (No. 4887) [saṃ. 1883], (No. 4891) [saṃ. 1888]. For a Ms. of the Bṛhatkathākośa of Hariṣeṇa copied by Śaṃbhurāma in saṃ. 1877, see its description in A. N. UPADHYE's edition (SJS 17.1943), Intr. p. 2. (Saṃbhurāma, a former owner of the Ms. described by WEBER, Verzeichnis, No. 1510, was an inhabitant of Surat in Gujarat and is hence a different person). — In vs. 69[a], the Ms. has yātaḥ (for

jātaḥ, as in Peterson's Ms.), cf. -jugma- (for -yugma-) in vs. 73[a]. The 5th verse of the beginning (śrī-Mūlasaṅghe) occurs also in the Sudarśanā-carita (vs. 11.47) of the same author, see e.g. J. MUKHTĀR, PrSgr [1954], p. 15 (No. 9). Further citations from the text along with a list of the kathās it contains are given by SCHUBRING. The present work (also called Kathākośa), said to be completed in saṃ. 1575, is a metrical rendering of the Ārādhanā-kathâkośa by Prabhācandra (cf. introductory vs. 5 and concluding vs. 69). For details see N. PREMI, JSI, p. 220; and UPADHYE, op. cit. Intr. pp. 62-3. — On the author Nemidatta (also spellt Brahmanemidatta and Br. Nemidatta), see MUKHTĀR, PrSgr [1954], Intr. pp. 13-4; and KĀSLIVĀL, PrSgr [Jaipur], Intr. p. 11 (no. 26). — Bhaṭṭāraka Mallibhūṣaṇa (mentioned in vs. 70) belonged to the Sūrata śākhā of the Balātkāragaṇa, vide JOHRĀPURKAR, Bhaṭṭ. Saṃpr. p. 179 (No. 466) and p. 201 (no. 4: saṃ. 1544-1555); for Siṃhanandi (vs. 71) see ibid., p. 196. — A fragmentary Kathākośa in the Strasbourg Collection is a different work, see **Ser. No. 224**. — For other works called "Ārādhanā-kathākośa" see JRK and NCC.

Serial No. 223

Leumann : S 323. (Max-Müller-Stiftung, 23) Wickersheimer : 4406.

Description. Indian paper. Folios : 61. Size : 30 × 14 cm. Lines : 14 (22.5 × 10.5 cm). Devanāgarī. Good condition. No date.

Ārādhanā-kathākośa (Skt.) by brahma-NEMIDATTA. Incomplete.

«Begins (1) A :» §O

śrīmad-bhavyâbja-sad-bhānūn lokâloka-prakāśakān
Ārādhanā-kathākośaṃ vakṣye natvā jinêśvarān (1)
... [*cf.* **Ser. No. 222**] ... (2) *etc.*

«Ends (61) A :»

itthaṃ śrī-jina-sūtrato viracitâhiṃsā-kathā śīmīṇe
saṃkṣepeṇa mayâlpa-buddhi-vaśinā dharmânurāgeṇa vā
nānā-sāra-suṣa-pramoda-jananī vighnâugha-nirnāśinī
bhavyānāṃ bhava-śāntaye bhavatu vai saṃbhāvitā mānase (164)
jātaḥ śrīmati Mūlasaṃgha-tilake śrī-Kuṃdakuṃdânvaye
śrī-bhaṭṭāraka-Mallibhūṣaṇa-guruḥ, sad-bodha-siṃdhur mahān
tat-paṭṭe paramārtha-paṃḍita-nujaḥ ///

References. LEUMANN, WZKM 11, p. 299. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 777, No. 4406. For further References see the preceding Entry.

Notes. "B 2055" mentioned by LEUMANN is described by SCHUBRING, Jaina-Hss. No. 960. In this Ms., LEUMANN wrote the number of verses on the right hand upper corner. On Fol. 61A, he corrected 164 to 25.166. The Fol. 61A begins with mayâlpa- of vs. 164[b] and has only three lines, the rest being blank. The last vs. is not only incomplete, it is just a conglomeration of the concluding vss. 69ff., for which see **Ser. No. 222** and Jaina-Hss. No. 960. The last and incomplete pāda (tat-paṭṭe etc.) does not appear anywhere else.

Serial No. 224

Leumann : S 435. (Max-Müller-Stiftung, 135) Wickersheimer : 4532.

Description. Indian paper (very thick). Folios : 222 (numbered : [1]-2-222). Size : 32.5 × 19 cm. Lines : 13 (23 × 12.5 cm). Devanāgarī (modern). Good condition. No date.

[**Kathākośa**] (Skt.). Incomplete. Anonymous.

«Begins ([1]A :» śrī-paṃca-gurubhyo namaḥ. nirvighnam astu.
śriyaṃ parāṃ prāptam ananta-bodhaṃ
munîndra-devêndra-narêṃdra-vaṃdyaṃ
nirasta-kaṃdarpa-gajêṃdra-darpaṃ
namāmy ahaṃ Vīra-jinaṃ pavitraṃ (1)
vighno na jāyate nūnaṃ na kṣudrāmaralaṃghanaṃ
na bhayaṃ bhavya-satvānāṃ jina-maṃgala-kāriṇāṃ (2)
janasya sarvasya kṛtânurāgaṃ
vipaścitāṃ karṇa-rasāyanāṃbha
samāsataḥ sādhu-mano'bhirāmaṃ
paraṃ Kathākoṣam ahaṃ pravakṣe (3)
atha Bhadrapure rājā Jinacaṃdro 'bhavat prabhuḥ ... (4) *etc.*

«Ends (222) A :»
tato mṛtā satī sā ca Lakṣmīgrāme purodhite
gṛhe Gaṃgaṃ-bhaṭasyâsya rajakasya ku-dhīmataḥ (12)
jātā kīrṇakharī-garbhe gardabhī durbalâṃgikā
dugdham aprāpnuvantîyaṃ mamāri cira-kālataḥ (13) yugalam idaṃ
asminn eva ca sā grāme
«Scribal Remark :» mātṛkāyāṃ itaḥ-prabhṛti kānicit patrāṇi na santi.

References. LEUMANN (?). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 790, No. 4532. For different works bearing this title, see JRK, pp. 64ff. and NCC 3, pp. 129-38. — Published?

Notes. This is a recent (unfinished) transcript probably of an original in Kannaḍa script. (Was it prepared for LEUMANN?) Foll. 222B and 97B are kept blank. On Fol. 52A there is a remark (in red ink) to the effect that twenty folios [of the original] are missing (viṃśati patrāṇī nāsti [*sic*]). It is copied very carelessly, hence *verbatim* Citations. — "Leumann 94" (NCC 3, p. 129[b]) is a summary of contents of some Ms. belonging to C. BENDALL, see ZDMG 47.1893, p. 310 (where the Strasbourg Ms. of Śubhaśīla's work [see **Ser. No. 220**] is also mentioned). A. N. UPADHYE, Bṛhatkathākośa of Hariṣeṇa (SJS 17.1943), Intr. pp. 39ff. gives a survey of similar compilations of Kathānakas. The work in our Ms. is a Digambara one, cf. the namaskāra phrase and its probable source.

Serial No. 225

Leumann : S 339[c] (Max-Müller-Stiftung, 39) Wickersheimer : 4422.

For description see **Ser. No. 284** (with a list of Texts 1-3).

«Text 3» **Puṇyâsrava-Kathākośa** (Skt.) by RĀMACANDRA mumukṣu. Only the first verse.

(Fol. 1[= 3] B :) §O śrī-jināya namo-namaḥ
atha Puṇyâśravakathākoṣa-bhāṣā liṣyate.
śloka : śrī-Vīraṃ jinam ānamya vastu-tattva-prakāśakaṃ
vakṣ[y]e kathā-mayaṃ granthaṃ Puṇyâ(s)rava-vidhānakaṃ (1)
dohā : Varddhamāna jinakai ///

References. LEUMANN : WZKM 11, p. 306. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 779, No. 4422. VELANKAR : JRK p. 252[a]. — Published Skt. mūla : ed. A. N. UPADHYE and H. L. JAIN, JJG 14.1964.

Notes. The rest of the Fol. is blank. On the work see A. N. UPADHYE, Bṛhatkathākośa (SJS 17.1943), Intr. p. 43, fn. 1. The author Rāmacandra lived between 931 and 1331 A.D., see ed. JJG 14, Intr. p. 32. — The beginning of the dohā in our Ms. may belong to be the "Hindi translation" by Pt. Daulatarāma or to its metrical version by Bhāvasiṃha; for these works see JSBh. 17.1950, pp. 126-128.

Serial No. 226

Leumann : S 439. Wickersheimer : 4536.

Description. Indian paper. Folios : 113. Size : 27 × 12.2 cm. Lines : 19 (19.3 × 9.5 cm). (Tripāṭha on Fol. 1B only). Devanāgarī. Good condition. Date : saṃ. 1896.

Karpūraprakara (Skt.) by HARIṢEṆA. With an anonymous commentary (Skt. Guj.).

«Begins (1) B :» §O
karpūra-prakaraḥ śamâmṛta-raso vaktrêndu-candrâtapaḥ
śukla-dhyāna-taru-prasūna-nicayaḥ puṇyâbdhi-phenôdayaḥ
mukti-śrī-kara-pīḍanâccha-sicayo vāk-kāmadhenoḥ payo
vyākhyā-lakṣ[y]a-jineśa-peśala-rada-jyotiś-cayaḥ pātu vaḥ (1)

«Commentary :» §O śrī-sarvajñāya namaḥ.
śama evâmṛta-raso 'mṛta-jalaṃ tatra karpūra-prakaraḥ karpūra-vāsitaṃ jalaṃ bhavyam iti. vaktrêndor mukha-candrasya candrâtapaḥ jyotsnā, śukla-dhyā<ṃ>na-rūpo yas tarus tasya prasūna-nicayaḥ puṣpa-prakaraḥ, puṇya-samudrasya phenôdayaḥ mukti-śriyā kara-pīḍane vivāhe 'ccha-sicayaḥ svaccha-vasanaḥ, vāṇī-rūpāyāḥ kāmagavyāḥ payo dugdhaṃ, vyākhyā-lakṣyo vyākhyā-velāyāṃ dṛśyo jineśasya peśalo mano-rada-jyotiś-cayo daśana-dyuti-samūhaḥ [1]
prāg āśīrvāda-kāvyam uktvā atha dvāra-kāvyam āha : devâdi-kathanāt ... *etc.*

«Ends (113) A :» atha mukti uddesī kathyate :
yat-pādâṃbuja-bhṛṅgatām avirataṃ bhejus trilokī-janā
yaś cintāmaṇivat tadīya-hṛdayâbhīṣṭârtha-saṃpādakaḥ
so 'py arhan mudito yad-artham aniśaṃ tat-tat-tapas taptavān
nâbhīṣṭaṃ hṛdi kasya kasya tad aho nai[ḥ]śreyasaṃ maṅgalaṃ (78)
te mukti saṃbaṃdhī māṃgalikya ehavū āśvarya kuṇa koṇa puruṣanē hīe vallabha nahī. api tu saghalānē hīe vallabha ja ... valī te arihaṃtanā padakamala sevaka-jananā hṛdayanē abhīṣṭa vāṃchita arthano saṃpādaka cintāmaṇinī parē, jima cintāmaṇi sevaka-jananā mano-vāṃchita pūrē (78) iti mukti-dvāraḥ. atha prakarṇa-karttā svanāma jñāpayati :
śloka : śrī-Vajrasenasya guros triṣaṣṭi-
sāra-prabandha-sphuṭa-sadguṇasya
śiṣyeṇa cakre Hariṇêyam iṣṭā
Sūktâvalī Nemicaritra-kartt[r]ā (79)
Hari kavi, Karpūraprakara ehavē nāmē Subhāṣitâvalī kīdhī. kehavo chē Hari ? śrī Naminātha-caritra karttā chē. valī kehavo chē Hari ? śrī Vajrasena ācārya-no śiṣya chē. kehavo chē śrī Vajrasena-no guru ? Triṣaṣṭi-ś(a)lākā-puruṣa-nā caritra sāra prabaṃdhe karī racanā karī chē. spaṣṭa prakaṭa sat-pradhāna vidvattâdika guṇa chē jehanā (79)

«Colophon :» iti śrī-Karpūraprakar<aṇ>âbhidha-Subhāṣitakosa samāptam agamat.

«Scribal Remarks:» iti śrī pradhāna-puruṣâvadāna-mayā Karpūraprakara-vṛ=tti-prati saṃpūrṇā likhitā, pravarapaṃḍitôttama-śrī5-paṃ°-Raṇachoḍajī, tat śiṣya vidvaj-jana-variṣṭa-paṃ°-Devacaṃdajī, tat śiṣya vibudha-śrī5-paṃ°-Motisāgarajī caraṇâṃbuje bhramaram iva paṃ°-Rāmeṇa likhitâsti, svâtmârthe vā parôpakārârthe, Bhṛgukacche śrī-muni-Suvratasvāmi-prasādāt. śubhaṃ bhavatu. śrī, śrī, śrī. saṃvad aṣṭādaśa-śaṇṇa=vati-varṣe pausa-māse asita-pakṣe paṃcamyāṃ guruvāsare likhitâsti. śrīḥ. śrī, śrī, śrī.

«2nd scribe:» graṃthâgraṃtha 5500.

«3rd scribe:» paṃ°-Gūlābahaṃsajī-ne paṃ.Narottamavijaye vecāthī āpī che sahī.

«4th scribe:» munijī-nī parata che.

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 791, No. 4536. WEBER, Verzeichnis, No. 2014. SCHUBRING, Jaina-Hss. PrStB, No. 944. VELANKAR, Cat. BBRAS, No. 1798. VELANKAR, JRK, pp. 68-69. NCC 3, p. 188. — Publ. in Jainakathāratnakoṣa, Pt. 5, pp. 1-168, ed. Bhīmasiṃha Māṇak, Bombay 1891. For other editions see JRK.

Notes. Bhṛgukaccha in the Scribal Remarks is modern Bharūc or Broach (Guj.). The 3rd scribe records the sale of the Ms. by Pt. Narottamavijaya to Pt. Gūlābahaṃsa. — The commentary in our Ms. starts with Skt. (cf. Avacūri in the Berlin Ms. described by SCHUBRING). From Fol. 106A onward, its language is Gujarati (which we cite *verbatim*). Till Fol. 78A, there are many marginal glosses in Gujarati. — The mūla is an anthology (SCHUBRING: "Spruchsammlung") of 172 (JRK), 174 (Jaina-Hss.), 178 (our Ms.) or 179 (UPADHYE: SJS 17.1943, Intr. p. 43) verses dealing with Jaina dogma and practice. Its titles are: Subhāṣitakośa (JRK), Sūktâvalī or Kathāmahodadhi (UPADHYE), or Karpūraprakara Subhāṣitakoṣa (NCC). For a list of the narratives (1-126) referred to in these verses, see PETERSON, 3rd Report, pp. 316-9. — For the "Triṣaṣṭi-sāra-prabandha" alluded to in vs. ([1]79), vide JRK, p. 165[a]. — The date of the author Hari (or, Hariṣeṇa) is uncertain, see UPADHYE, loc. cit.

Serial No. 227

Leumann: S 380. (Max-Müller-Stiftung, 80) Wickersheimer: 4465.

Description. Indian paper. Folios: 296 (numbered: [A], 1-294, [Z]). Size: 26.8 × 12.4 cm. Lines: 14 (21 × 9 cm). Devanāgarī. Good condition. No date.

Saṃvegaraṅgaśālā (Pkt.) by JINACANDRA.

«Begins (1) B:» §O oṃ namo Vītarāgāya.
rehaï jesiṃ paya-naha-paraṃparā ... (1) ...
tihuyaṇa-mahie te Usabha-pamuha-titthâhive namaha (2) ... (3)
taṃ namaha Mahāvīraṃ ... (4)
je nivvāṇa-gayā ... jayanti siddhā jaya-pasiddhā (5) ...
ārāhaṇā bhavaï jayaü ... (15) *etc.*

«Ends (294) B:»
Chattāvali-purīe Jejjaya-suya-Pāsaṇāga-bh(a)vaṇaṃmi
Vikkama-niva-kālāo samaïkkant(e)su varisāṇa [10.151]
ekkārasasu saesuṃ paṇuvīsā-samahiesu nipphattiṃ
saṃpa[t]tā es' ārahaṇa tti phuḍa-pāyaḍa-pay'atthā
lihiyā ca imā paṭhamaṃmi potthae viṇaya-naya-pahāṇena
sisseṇam asesa-guṇâlaeṇa Jiṇadatta-gaṇiṇa (t)ti, cha.

tevaṇ' ajjhahiyāiṃ gāhāṇaṃ ittha dasa-sahassāiṃ
savvaggaṃ ṭhaviya nitthiūṇa saṃmoha-mahaṇ-atthaṃ, cha-cha.
aṃkato 'pi sarvâgraṃ māyā [*blank*]

«Colophon:» iti śrī-Jinacaṃdrasūri-kṛtā tad-vineya-śrī-Prasannacaṃdrâcārya-samabhyarthita-Guṇacaṃdraganī-pratisaṃskṛtā Jinavallabhaganinā ca saṃśodhitā Saṃ=vegaraṃgaśālâbhidhānârādhanā samāmā. cha.

«Scribal Maxim:» śivam astu sarvva-jagata para-hita-niratā bhavaṃtu bhūta-ganāḥ
doṣāḥ prayāṃtu nāśaṃ sarvvatra sukhī bhavatu lokaḥ (1)
śubhaṃ bhavatu, śrī.

References. LEUMANN, Übersicht, p. IV[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 783, No. 4465. C.D. DALĀL, Cat. Jesalmere, p. 21, No. 183; for which see: PUṆYAVIJAYA, Cat. Jesalmer, pp. 87-90, No. 235. VELANKAR, JRK, p. 407[a] (I). — Publ. (Surat 1924 [see below]).

Notes. Foll. [A] and [Z] are dust-leaves and as such blank. — The Scribal maxim belongs to the Bṛhacchāntistava, for details see Introduction § 7.4.5. (b). — The blank space preceding the colophon was meant for inserting the total of verses, but the figure was not inserted. It should be 10 053 as recorded in the Jesalmer Ms. (It appears, the Strasbourg Ms. is closely related to the Jesalmer one, dated saṃ. 1207, from which the concluding vss. [10025-54], the colophon as well as the Donor-praśasti of 27 vss. are cited by Muni PUṆYAVIJAYA). — According to Muni PUṆYAVIJAYA, VELANKAR (JRK) and KLATT (Specimen, p. 17, ll. 9ff.), saṃ. 1125 in vss. 51-52 is the date of *composition* by Jinacandra; but according to KAPADIA, HCLJ, p. 53, fn. 3, this is the date of the *revision* by Jinavallabha (which is mentioned in the colophon). On Jinavallabha see KLATT, Specimen, pp. 34-36; or VINAYASĀGARA, Kharataragaccha-kā Itihās (Ajmer/Bombay 1959), pp. 18-31. — The Surat edition mentioned by VELANKAR is published by the Jinadattasūri prācīna=pustakôddhāra Fund, see J.C. JAIN, PSI, pp. 518-21. It is only A.N. UPADHYE (SJS 17.1943, Intr. p. 49) who mentions the incompleteness of this edition (vss. 3053 with a Skt.-chāyā) while dealing in detail with this text under the title of Ārādhanā-mālā. UPADHYE underlines the similarity between the Mūlārādhanā (of Śivakoṭi) and this work.

4.5. COLLECTIONS OF OTHER STORIES

Serial No. 228

Leumann: S 418[f]. (Max-Müller-Stiftung, 118) Wickersheimer: 4504.

Description. Indian paper. Folios: 5. Size: 26.5 × 10.8 cm. Lines: 11 (21.3 × 7-7.8 cm). ◇. Devanāgarī. Good condition. Water-spots. Left-hand lower corner mutilated. No loss of text. No date.

[Kathā-traya], anonymous.

(Foll. 1A-2B: **Kathā 1**) §O
Vīrapure Dhārasya kauṭuṃbikasya Madanākā patnī babhūva. kramāt tayo[ḥ] sapta putrā babhūvuḥ. teṣāṃ nāmāny amūni, tathā hi: Canda-Bhīma-Soma[3]-Devadatta-Dha=nadatta-Madana-Sāṃtalā iti. saptâpi pariṇāyitāḥ. ekadā saptasu putreṣu halāni kheṭa=yantsu saptâpi vadhū kauṭuṃvikena nindanârthaṃ preṣitāḥ. tadā saptâpi vadhvo nindanârthaṃ kṣetraṃ prati celuḥ. meghe varṣati saptâpi vadhvo vaṭavṛkṣasyâdhaḥ sthitāḥ. ... tasya bhāryā Kamalā. tau dvāv api guru-pārśve dharmmaṃ śrutvâtithi-saṃvibhāga-vrataṃ kalalatuḥ. tad vrataṃ samyag prapālya tvaṃ sapriyo bhūpo

'bhūḥ. tato viśaṣato 'tithi-saṃvibhāga-vrataṃ śuddham ārādhya paṃcama-svargge rājā-rājñîva marttya-janma prāpya karma-kṣayāt muktiṃ jagmatuḥ.

«Colophon :» iti atithi-saṃvibhāga-vrate Sāṃtalā-kauṭuṃbikâdi-kathā (1).

(Foll. 2B-4B : **Kathā 2**)

ādya athantara varṣā-kāla, strī-caritra anaï rotā bāla
īha patā raja jāṇaï bhea, teha dharinī khahaï Sahadeva (1)

asyā gāthāyāḥ. kasya lakṣa-dāni Amrabhūpa-saṃbandhaḥ strī-caritre. Kāṃpilyapure Bhogasārâbhyena śrī-Śāntināthasya prā[sā]daḥ kāritaḥ. prabhoḥ karpūrâgaru-candana-kesarâdi-bhogas tathā kriyate yathā śrī-Śāntyadhiṣṭhātā suraḥ prīṇitaḥ. kālântare mṛtāyāṃ patnyām anyāṃ priyām aṅgīcakre dhanī. sā patnī granthiṃ kirvva[n]tī svecchayā bhuṅkte sma. ... tadā tvayā kāyotsargaḥ kāryaḥ. ahaṃ tava cintitam arthaṃ dāsye. evaṃ proktvā lakṣa-ṭaṅkakān datvā devas tirodadhe. tato Bhogasā<ga>ro viśeṣataḥ Śānti=nāthasya pura[ta]ḥ karpūrâgaru-kast(u)ry-ādibhiḥ sadā bhogaṃ kurvvan Vāsudeva-cakravartt[y]-ādi-muktiṃ prāṃtāṃ śriyaṃ kramāt prāpa.

«Colophon :» iti bhogaviṣaye Bhogasāra-kathā (2).

(Foll. 4B-5B : **Kathā 3**)

ekadā Vikramāditya-bhūpa-sabhāyāṃ bahūn p(a)ṇḍitān upaviṣṭān śrutvā vaideśikena budhena ek(ā) gāthā preṣitā. s(ā) ca sarv(ai)ḥ budhair vācitā. tasyā paramārtham alabhamā(n)āḥ procuḥ : iyaṃ gāthā nirjīvâsti. ... apayā taha pamukkā saddantā taha sadda-rahiyā ya

sey'-aṅgaṇā ya kisaṇā amaggā cêha ma[g]ganti (1) ...

tasyā gāthāyā artha-trayaṃ śrutvā rājâvag : sajīvā gāthêyaṃ. tatas tasyā rājñā sapāda-lakṣaṃ dhanaṃ dāpayāmāsa. budhā hasitāḥ sarvair api tadā.

«Colophon :» iti aucitya-dāne ghāṃcikā-Vikramārkka-kathā [3].

«2nd scribe :» graṃthārgra 145.

References. LEUMANN nowhere mentions this Ms. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 788, No. 4504. (1) NCC 1, p. 97[b] (atithisaṃvibhāga upara kathā); (2) Cf. VELANKAR, JRK, p. 299[a] (Bhogadeva-kathā, Pkt.); (3) JRK, pp. 349-50 (Vikrama-caritra, — Vikramārka-vijaya). — Published?

Notes. We use the title inserted on Fol. 1A by LEUMANN. [Kathātraya] in SCHUBRING, Jaina-Hss. No. 967 is a different work. In the catalogues at hand we meet several Mss. containing a number of similar stories (kathās or kathānakas). See for instance, Cat. LDI, Nos. 380ff., Cat. RajORI 1, p. 138, p. 144 (Vikramāditya-laghuprabandhasaṅgraha), p. 240. Also compare JRK, pp. 65-67 and NCC 3, pp. 129-138. — Most of the Mss. are not cited. A few are cited so sparingly that an identification of individual stories becomes impossible. Our attempts to trace the stories in this and the following Entries are seldom successful. In view of this situation, we offer as much of the text as possible. — On the language of this kind of Jaina literature, vide HERTEL (The Literature of the Śvetâmbaras of Gujarat), who names it "Vernacular Sanskrit".

Serial No. 229

Leumann : S 418[a]. (Max-Müller-Stiftung, 118) Wickersheimer : 4504.

Description. Indian paper. Folios : 36 (original foliation : 2-37). Size : 26 × 11.3 cm. Lines : 15 (22.2 × 9 cm). ◇. Devanāgarī. Good condition. No date. — S 418 is a collective Ms. It is treated by Wickersheimer as a single Ms., see our Notes.

[Kathā-saṃgraha]. Incomplete.

«Begins (2) A :» ///roti. tasyāṃ ca vyavahāri-Dāṃtākena mūlârka-puṣyârkâdi-śubha-muhūrttais sapta-bhūmi-dhavala-gṛhaṃ 18-koṭi-kāṃcana-vyayena kāritaṃ. tatra vyavahāriṇā bhavya-dine kṛto vāsaḥ. rātrau patāmîti vacanaṃ śrutvā nirgataḥ. prabhāte rājño niveditaṃ, yataḥ :

vidyāvatāṃ mahêbhyānāṃ dīnānāṃ bhīta-cetasāṃ
sevā-vṛtti-vidāṃ câiva nâśrayaḥ pārthivaṃ vinā (1)

nṛpeṇâpi paropakāra-vyagreṇa sarvaṃ mūlyam arpayitvâdhīnaṃ kṛtaṃ gṛhaṃ, yataḥ : ... (1) ... (2) ... (3) ... (4) ity ālocya rājñôktaṃ : kim alaṃ vilaṃbase ? tataḥ suvarṇṇa-puruṣo madhye patitaḥ. tam ālokya Vikrameṇêty uktaṃ, yathā ... (1) ...
bhāgyôpari kathā :

jāvanta vijjā purisā savve te dukkha-saṃbhavā
luppanti bahuso mūḍhā saṃsāraṃmi aṇantage (1) *etc*.

«Ends (37) B :»

tarko 'pratiṣṭhaḥ smṛtayo vibhinnā, nâsau munir yasya vacaḥ pramāṇaṃ
dharmasya tattvaṃ nihitaṃ guhāyāṃ mahājano yena gataḥ sa panthā[ḥ] (2)

pañcame 'hani ṣaṣṭe vā pacec chākaṃ nije gṛhe
anṛṇī ca pravāsī ca tad vāricara modate (3)
ahany ahani bhūtāni prāpnuvanti yamâlayaṃ
pāścātyā manyate sthairyaṃ kim āścaryam ataḥ paraṃ (4)

yad vā, pratyahaṃ nīyamāneṣu janeṣu yama-kiṅkaraiḥ
svasthâvasthaṃ jagat sarvaṃ kim āścaryam ataḥ paraṃ (4) ///

References. LEUMANN has nowhere registered this Ms. nor its constituents. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 788, No. 4504. For References to other Mss. of similar collections of stories see the preceding Entry.

Notes. LEUMANN uses a single number "S 418" for *six fragmentary* Mss. containing stories, separating however the fragments with the exponents "a.b.c.d.e.f". He got them bound in one volume. Hence WICKERSHEIMER not only assigns a single number (4504) to the volume, but also gives the sum-total of their Folios ("106"). WICKERSHEIMER uses "Kathākośa" as a title for this Text as well as for S 418[b] (= **Ser. No. 189** : [Subhāṣita-sañcaya]). — The present Text quotes many "floating verses" (subhāṣitas) while narrating the stories. We cite their colophons as found in the Ms. Fol. 2B : loka-pravāda-tyāga-kathā. 3A : kriyā-viṣaye datta-kathā. 4A : jīva-dayâpālane-pālane ca baṃdhu-yugma-kathā saṃpūrṇṇā. 5A : devapāla-kathānakaṃ. 6B : iti dharmaruci-kathā. 7A : pratyākhyāne tetali-suta-kathā. 7B : iti samāṣese cilāti-putra-kathā. 8A : iti vibhaṃga-jñāne śiva-rājarṣi-kathānakaṃ. 9A : iti māne subhuma-cakravartti-kathā. 10B : iti māyāyāṃ dhanaśrā-kathā. 11A : lobhe vāsudeva-dvija-kathā. 12B : iti vaṃcanā-viṣaye śrīpati-kathā. 13A : namaskāra-jāpe śrīdeva-kathā. 13B : iti ḍuṭaṇa-kaṇa-dṛṣṭāṃta śrī-hitôpadeśamālā-vṛttau. 14A : iti aṃgāra-kāraka-dṛṣṭāṃta. 16B : iti culhākôpari caṃdrodaya-kathā. 17A : iti pūjāyāṃ bhilla-kathā. 17B : atra nirguṇasya dharma-durlabhatāyāṃ ciṃtāmaṇi-lābhâlābhe paśupāla-jayadevakumāra-kathā. 21B : iti śīla-māhātmye kuladhvaja-nareṃdra-kathā saṃpūrṇṇā. 26B : iti lābhâlābhe naṃdivaṇija-saṃtoṣa jinadatta-śreṣṭino jñātaṃ. 28B : atra ca sāgaraśreṣṭi-dṛṣṭāṃta, sa câivaṃ, 31B : iti sāgaraśreṣṭi-kathā. 31B : iti karmasāra-puṇyasāra-kathānakaṃ. 34A : iti ... gaṃgānaṃda-nāvika-dharmaruci-dṛṣṭāṃtaḥ, cha. 35A : iti tapo-viṣaye śrī-mahāvīra-dṛṣṭāṃtaḥ saṃkṣepeṇêti bhadraṃ, cha. — Our identification of some of the verses cited above are as follows : The Skt.-vs. vidyāvatāṃ etc. appears (with minor variation) in the Subhāṣita-ratna-bhāṇḍâgāra (SRBh. ed. NĀRĀYAṆ RĀMA ĀCHĀRYA, Bombay NSP 1952[8]), p. 148, vs. 248 (source : Pañcatantra 1.38). The vs. pañcame 'hani appears ibid., p. 75, vs. 6 (source : Śārṅgadhara-paddhati, ed. PETERSON, vs. 314). The vs. tarko 'pratiṣṭaḥ is included by Vallabhadeva in his Subhāṣitâvali, where he ascribes it to Diṅnāga, see ed. PETERSON and DURGĀPRASĀDA (Bombay Skt. Pkt. Ser. 31.1961[2]), p. 562, no. 3437.

Serial No. 230

Leumann : S 418[c]. (Max-Müller-Stiftung, 118) Wickersheimer : 4504.

Description. Indian paper. Folios : 14. Size : 25.5 × 11 cm. Lines : 13 (20.7 × 9.7 cm).[1]. Devanāgarī. Good condition. No date.

[Dāna-kathā-saṅgraha]. (Skt.), anonymous.

«Begins (1) A :» §O

vasahī-sayaṇ'-āsaṇa-bhatta-pāṇa-bhesajja-vattha-pattāiṃ
jaï vi na pajjatta-dhaṇo thovā vi hu thovayaṃ deī (1)

tatra vasati-viṣaye Kurucandra-mantri-kathā :- Kuṇāla-deśe Śrāvastyāṃ nagaryāṃ Ādivarāho nāma rājā, tasya putras Tāracandraḥ. sa guṇī rājyârha iti sarva-putreṣu rājñaḥ priyaḥ. ...

je saṃsāra-suhaṃ gaṇittu asuhaṃ siddhī-pah(e)sa-tthiṇo
dātuṃ vajjharikaṃ ca dāṇa maṇahā dikkhā pavannā tayo
loyâloya-pavāsiyaṃ a cavalaṃ nāṇaṃ samuppāḍiyaṃ
Sammey'addi-sira-ṭṭhiyā siva-gayā tesiṃ jiṇāṇaṃ namo (1)

atha dehaṃ tyaktu-kāmo anyad ucca-śaila-kūṭam ārūḍhaḥ. tatra kāyo(ts)argga-sthaṃ muniṃ dadarśa. maraṇaṃ svâdhīnam eva, tad enaṃ muni [ṃ] praṇamya ātmānaṃ pavitrayāmi. iti vicintya taṃ namāma *etc.*

«Ends (14) B :» "... 'īdṛśaṃ ramyaṃ vastu gṛhāt kiṃ nirgamayasi?' iti tābhyāṃ puṇyam apuṇyaṃ cârjitaṃ. tato 'yaṃ kanaka-bhājana-bhāk, dvitīyas tu daridro, ahinā daṣṭaḥ". iti śrute jāti-smaraṇaṃ : 'sat-pātraṃ sādhubhyo dātavyaṃ'. śrāvaka-dharmmaṃ pratipannaḥ. tṛtīya-bhave mokṣaḥ.

«Colophon :» iti pātra-dāne Dhanapati-kathā, cha.

«Scribal Remark :» śrī-śrī-śrī-śrī-śrī-Vijayadānasūri-śiṣya-gaṇi-Sāṃgā-śiṣya-Ha=mīravijaya-likhitaṃ Vīgharalā-madhe.

References. LEUMANN does not mention this Ms. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 788, No. 4504. SCHUBRING, Jaina-Hss. PrStB, No. 971. VELANKAR, JRK, pp. 172-74 (dāna- ...). — Published?

Notes. Our reading of the place-name in the Scribal Remark is tentative. Both, the scribe Hamīravijaya and his teacher Sāṃgā could not be traced. Hamīravijaya, the scribe of a Ms. at Jodhpur (JINAVIJAYA, Cat. RajORI, 1, p. 281, No. 2375) is assigned to ca. 19th century, he must be therefore a different person. Vijayadānasūri is, on the other hand, mentioned in a great number of Mss. and inscriptions. KALYĀṆAVIJAYA, Paṭṭâvalī parāga saṅgraha (Jalor 1966), p. 154 gives the following dates for Vijayadānasūri (birth : saṃ. 1553, dīkṣā : saṃ. 1562, sūripada : saṃ. 1587, death : saṃ. 1622). He was the teacher of the famous monk Hīravijayasūri (**Ser. No. 137**). The first Prakrit verse (vasahī-...) is the 240th gāthā of Dharmadāsa's Upadeśamālā (cf. **Ser. Nos. 178-179**). In illustrating this verse, eight stories are narrated with several Skt. and Pkt. quotations. Our text corresponds to the Berlin Ms. described by SCHUBRING. The eight stories are : 1. Kurucandra-kathā (upto Fol. 3B). 2. Padmākara-kathā (upto Fol. 4B). 3. Karirāja-kathā (upto Fol. 6B). 4. Kanakaratha-kathā (upto Fol. 8B). 5. Dhanya-kathā (upto Fol. 9B). 6. Revatī-kathā (upto Fol. 10A). 7. Dhvajabhujaṅga-kathā (upto Fol. 13B). 8. Dhanapati-kathā (upto Fol. 14B). — We adopt the title used by SCHUBRING. WICKERSHEIMER writes Dānâṣṭakakathā on the basis of LEUMANN's notice on the Indian dust-leaf (where we find, in Devanāgarī script, also Kathāsaṃ=grahaḥ). VELANKAR registers several works dealing with this subject. — The Berlin Ms. described by SCHUBRING is dated saṃ. 1581 (cf. Jaina-Hss. No. 517).

Serial No. 231

Leumann : S 418[d]. (Max-Müller-Stiftung, 118) Wickersheimer : 4504.

Description. Indian paper. Folios : 13. Size : 26 × 10.5 cm. Lines : 15 (21 × 9 cm). ◇. Devanāgarī. Good condition. Frequent marginal glosses. No date.

[Pūjâṣṭakakathā] (Skt.), anonymous.

«Begins (1) A :» ([*upper margin* :] paṃḍita-śrī5śrī-Guṇasoma[ga]ṇijī-śiṣya-paṃ.-śrī-Vinītasomagaṇi-gurubhyo namaḥ). §O

tava-niyameṇa ya sukkho dāṇeṇa ya hunti uttamā bhogā
dev'-accaṇeṇa rajjaṃ aṇasaṇa-maraṇeṇa indattaṃ (1)

tathā, m(ā)ṅgalikānāṃ niketanaṃ nivās(a)-sthānaṃ, yad uktaṃ :

uvasamaï duria-vaggaṃ, haṇaï duhaṃ, kuṇaï sayala-sukkhāiṃ
cintāïyaṃ pi phalaṃ sāhaï pūyā jiṇ'indassa (2)
netrânandakarī bhavôdadhi-tarī ...
pūjā śrī-jina-puṅgavasya vihitā śreyaskarī dehināṃ (3)

śrī-jinârcânandak(ā)riṇī, kṛtā kāritā dṛṣṭânumoditâpi bodhi-lā[bhāya] bhavati, dṛṣṭānto yathā :

jo pūei tisaṃjhaṃ jiṇenda-rāyaṃ tahā-vigaya-dosaṃ
so taiya-bhave sijjhaï, ahavā satt'-aṭṭhame jamme (1)

Ujayanī-nagaryāṃ Narasiṃho rājā, aputro rājyaṃ karoti. tatrâikaḥ Kamala-śreṣṭhī, tat-putraḥ Sundarakumāro, ... *etc.*

«Ends (13) B :» śrīmān Vīra-jinêndro 'pi tat-pūryāḥ krama-yogataḥ
ciraṃ bhavyâvabodhāya vijahāra vasundharāṃ (34)
ity eva .. sa durgata-nārikā
jñāta-mātra-jinârcana-gocaraṃ
tad-vidhattaṃ jinârcanam ādṛtâḥ
sva-sukhâdi-vidhātṛ-medhasaḥ (35)

«Colophon :» iti śrī-Jinapūjādhyānavidhau saṃkṣepaṇa kathā, cha.

«Addenda :» prāptā śriyaḥ sakala-kāmadudhās tata kiṃ
dattaṃ padaṃ śarasi vidviṣatāṃ tataḥ kiṃ
saṃprīṇitāḥ praṇayino vibhavais tata kiṃ
kalpaṃ-sthitiṃ tanubhṛtaṃ tanubhis tata kiḥ (1)
bhavyaṃ bhuktaṃ tataḥ kiṃ, kadaśanam aśanaṃ vāsarânte tataḥ kiṃ
kopinaṃ vā tataḥ kiṃ, daśaśata-guṇitaṃ paṭṭakūlaṃ [tataḥ] kiṃ
bhūmau suptaṃ tataḥ kiṃ, kusuma-nicitayā śayyayā vā tataḥ kiṃ
eko bhrātas tataḥ kiṃ, kari-turaga-narair āvṛto vā tataḥ kiṃ (2)

«2nd scribe :» paṃ-śrī-Ratanasomagaṇi-yogyaṃ.

References. LEUMANN does not mention this Ms. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 788, No. 4504. Cf. VELANKAR, JRK, p. 135[b] (Jinapūjāvidhisaṅgraha etc.) — Published ? (See Notes).

Notes. The Ms. has copious marginal glosses, some in Gujarati. Sometimes even Skt.-verses are added marginally. — Guṇasoma, Vinītasoma and Ratnasoma (our Ms. Ratana-) appear—the

same sequence—in a scribal remark dated saṃ. 1777 (at Sūrata-bindara) reproduced by SCHUBRING, Jaina-Hss. No. 151. Hence our Ms. can be dated ca. saṃ. 1780. — Seemingly our Text is, as mentioned in a colophon on Fol. 8B (see below), an excerpt from Devendra's Skt. commentary on Śāntisūri's Pkt. work Dharmaratna. For this work see VELANKAR, JRK, p. 191[b]. (The Pkt. mūla is wrongly ascribed to Devendra by SCHUBRING, Jaina-Hss. No. 860). The Dharmaratna with Devendra's commentary is publ. (Ātm. Ser. 30. saṃ. 1970), see Cat. I.O. Skt. Books, p. 760. — The colophons available in our Ms. are: Fol. 8B: iti śrī dharmârādhane Brahmasena-kathā śrī-Dharmmaratna-vṛttau. Fol. 8B: aihikapūjā-phale Devapāla-kathā. Fol. 9B: manaḥsaṃyame Nesū=raṇṛpa-kathā. Fol. 10A: dharmaniścaye Jinadeva-kathā. Fol. 11B: iti Raṇasiṃhaṇṛpa-kathā deva=pūjôpari. Fol. 12B: iti satyavacane Haṃsarāja-kathā. — The Pkt. vs. jo pūei tisaṃjhaṃ is available in the Sūktamuktâvalī (ed. DLJP 57.1922), p. 49B as 62.2; the Skt.vs. prāptā śriyaḥ (cited *verbatim*) is ibid., p. 58B as 77.6. — Add. vs. 1 is Amṛtâśīti (ascribed to Yogīndradeva), vs. 78 as published in MDJG 21. saṃ. 1979, p. 100.

Serial No. 232

Leumann: S 421. (Max-Müller-Stiftung, 121) Wickersheimer: 4507.

Description. Indian paper. Folios: 4. Size: ca. 33.5 × 15 cm. Lines: 14 (25.8 × 11 cm). Devanāgarī. Good condition. Edges mended. Date: saṃ. 1831.

Candana-ṣaṣṭhī-kathā (Skt.) by brahma-ŚRUTASĀGARA.

«Begins (1) B:» §O oṃ nmaḥ. siddhebhyaḥ. atha caṃdanaṣaṣṭīvṛtakathā likhyate. śrī-caṃdraprabhāya namaḥ.

prabhācandraṃ pūjyapādaṃ śrī vidyânandinaṃ jinaṃ
samantabhadraṃ saṃsmṛtya vakṣye Candana-ṣaṣṭikā (1)
pāda-padma-dvayaṃ bo 'stu bāṇeya maṅgalapradaṃ
sandeha-vigamânanda-makaranda-rasâspadaṃ (2)
alaṃ ratnavatīṃ dharttuṃ sūrayo girayo yathā
bhavanti bhavya-jantūnām āśrayād unnatipradā[ḥ] (3)
athâha Śreṇiko bhūpa, Indrabhūte gaṇâgraṇ(i)
kena Candanaṣaṣṭîyaṃ kṛtâkṛti-varâdiśa (4) *etc.*

«Ends (4) A:»
karttuṃ yena kṣamāś câitan mānase nânumanyate
pāraṃparyeṇa te 'py uccair bhaveyuḥ śiva-saṃpade (96)
iti katipaya-vāgbhir dharmmam uccitya[!]-sāraṃ
maṇim iva mahanīyaṃ mūrddhabhiḥ sajjanānā[ṃ]
jagad-upakṛti-hetuṃ darśitaṃ ye śrayante
śrutajalanidhi-jātāṃ saṃpadaṃ te labhante (97)

svasti śrī-Mūlasaṅghe 'bhavad amara-nutaḥ Padmanandi-munîndraḥ
śiṣyo Devendrakīrttir lasad-amala-tapā-bhūri-bhaṭṭārakêbhyaḥ
śrī-Bidyānandi-devas tad-anu manuja-rājârcayat-padma-yugmas
tac-chiṣyeṇâracīdaṃ Śrutajalanidhinā śāstram ānanda-hetu<ḥ> (98)
svalpam api śāstram etac chabdârtha-vicitra-bhāva-racitatayā
u(dv)ela iva mahâbdher malam antarjātam apanayati (97 [sic])

«Colophon:» iti śrī-brahma-Śrutasāgara-viracitā Caṃdanaṣaṣṭi-vṛta-kathā sa=māptā.

«Scribal Remarks:» mītī posa budi 12 saṃvata 1831 kā.
yādṛśaṃ pustakaṃ dṛṣṭvā ... mama doṣo na dīyate.
dasakata Rūḍamala Godhā kā. vāca jihna jithājogaṃ vācijyau. śrī-jināya nmaḥ. ~~~

References. LEUMANN does not mention this Ms. nor this text. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 788, No. 4507. J. MUKHTĀR, PrSgr [1954], pp. 211-12, No. 150. JOHRĀPURKAR, Bhaṭṭ. Sampr. p. 173, No. 444. KĀSLIVĀL, Rāj. sūcī 4, p. 901[a]. VELANKAR, JRK, p. 118[a]. — Published?

Notes. For the scribe's concluding sentence "vāca jihna ..." cf. **Ser. No. 285**. The scribe writes nmaḥ for namaḥ and vṛta for vrata. The word "dasakata" before his name denotes "written by", it is similarly used in a scribal remark in **Ser. No. 194** and in Jaina-Hss. No. 1101. ("dasakata" is not a proper name). Godhā is a frequent family name in Rajasthan, see e.g. KĀSLIVĀL, PrSgr [Jaipur], p. 308. — The author Śrutasāgara uses Śrutajalanidhi as a synonym of his name, see for instance the last verse. In PrSgr [1954], No. 150 it is numbered 97 as in our Ms., in Bhaṭṭ. Sampr. No. 444 it bears the number 96. In this verse, the author mentions his spiritual line: Padmanandiy Devendrakīrti, and Vidyānandi. They were the Bhaṭṭārakas of the Surat Branch of the Balātkāraganaṇa. See JOHRĀPURKAR, op. cit. p. 201 (nos. 1-3). The dates for Vidyānandi are between saṃ. 1499 to saṃ. 1537. Hence Śrutasāgara can be put in the same period. — In the maṅgala-vs. 1, he refers to Prabhācandra, pūjyapāda Devanandi, and Samantabhadra. Also see **Ser. No. 109** (maṅgala-vs. 1). — (For brahmanical works called "Candanaṣaṣṭhīvratakathā" see Cat. I.O. Skt. Books, p. 599).

Serial No. 233

Leumann: S 392. Wickersheimer: 4477.

Description. Indian paper. Folios: 16. Size: 25.6 × 11 cm. Lines: 13 (20.2 × 8.5 cm). Devanāgarī. Good condition. Date: saṃvat 1753.

Bharataka-dvātriṃśikā (Skt.), anonymous.

«Begins (1) A:» §O śrī-gurubhyo namaḥ.
deva-devaṃ namaskṛtya śrī-guruṃś ca yathā-śrutaṃ
dvātriṃśad-bharaṭakānāṃ liṣyaṃte kutakā kathā (1)
iha hi jagati sarvai[r a]pi śreyorthibhiḥ niśreyasâvāptaye sadâpi sadācaraṇa-jñāna-praguṇair bhāvyaṃ. sadācaraṇa-parijñānaṃ hi mūrṣa-janâcarita[ṃ] yat tat sva-buddhi-kalpita-vastu-pravarttanânartha-darśanena vyaktībhavati. atas ta[d]-vya(kt)aye mūrṣâcarita-parihārāya ca bharaṭakā dvātriṃśatikāḥ prārabhyate. yathā
same kārye hi sarvasya sarve saṃti sahāyakāḥ <ke>
viṣame na punaḥ kaścid Dhanada-śreṣṭino yathā (2)
tathā hi, Bharate śrī Śrīpure Mahīpati-nṛpatir abhūt. *etc.*

«Ends (16A):»
kurvaṃti kalahaṃ mūrṣā svabhāvenâpi jalpite
paṃḍitena samaṃ yad vad megha-vṛṣṭau jaṭī purā (32)
Devaramaṇa-pure Divākaraḥ paṃḍito 'bhūt. yāvatā sa paṃḍita sva-gṛhaṃ pratyāgacchati tāvatâṃ[ta]rāle megha pracura-dhārābhi varṣanāya lagnaḥ. ... paṃḍitenôktaṃ: mêvaṃ vada. are! mayā svabhāvenôktaṃ. bhautikenôktaṃ: mā kūṭaṃ vada, mama tvayā gupta-g(ā)lir dattā; rājño 'gre cala. evaṃ kalahaṃ kurvāṇo lokaiḥ kaṣṭena vāritaḥ. tataḥ paṃḍito hṛṣṭo gṛhe jagāma.

«Colophon :»
iti śrīBharaḍaka-dvātriṃśakayāṃ dvātriṃśamī kathā samāptā (32)
śrī ° iti śrīBharaḍaka-batrīsī-kathāyāṃ samāptā.

«Scribal Remark» saṃvat 1753 varṣe bhādrapada-māse kṛṣṇa-pakṣe paṃca=myāṃ śanivāsare sakala-paṃḍita-śiromaṇi-paṃḍita-śrī5śrī-Amarasaubhāgyagaṇi-śiṣya-paṃḍita-śrīśrīśrīśrī-Kāṃtisaubhāgya-tatsiṣya-muni-Harṣasaubhāgyena likhitaṃ śrī-Ava=raṃgāvāda-nagare svayaṃ vācanârthaṃ śrīḥ.

References. LEUMANN, Übersicht, p. III[b]. AUFRECHT, Cat. Cat. 1, p. 396[a], 2, p. 90[a]. VELANKAR, JRK p. 292. — Edited by J. HERTEL Leipzig, 1921.

Notes. The names Kāntisaubhāgya and Amarasaubhāgya appear also in the scribal remarks published by A.M. SHAH, PrSgr [1937] II, p. 241, Nos. 900 and 902 (both dated saṃvat 1728). For further information compare Appendix Seven. — In his edition Hertel mentions also earlier publications of some of the stories of this text. The text has 32 stories, and about 47 verses, some of them being in Old Gujarati, see HERTEL, op. cit., pp. 8-9. On the authorship he adds: "either Munisundara himself is the author ..., or else, he borrowed from some work of one of the other pupils of Somasundara ..." (p. 10). HERTEL also translated the text in German, see *Indische Erzähler*, Band 5 (Leipzig, 1922). In *Indische Märchen* (Düsseldorf/Köln, 1962), pp. 149-71 he translated twelve stories. [HERTEL did *not* utilise the present Ms. for his edition].

4.6 SEMI-HISTORICAL AND HISTORICAL TEXTS

Serial No. 234

Leumann : S 428. (Max-Müller-Stiftung, 128) Wickersheimer : 4515.

Description. Indian paper. Folios : 255. Size : 26 × 11 cm. Lines : 15 (21.6 × 8.5 cm). ◇ (□ only on Fol. 1A). Devanāgarī. Good condition. No date.

Śatruñjaya-kalpa (Pkt.) by DHARMAGHOṢA. With the Śatruñjayajkathākośa by ŚUBHAŚĪLA.

«Begins (1) A :» §O oṁ. namaḥ
yasyâdeśād upetya prathama-gaṇadharaḥ Puṇḍarīkâbhidhānaḥ
Siddhâdrau pañca-koṭi-mita-pati-sahitaḥ kevala-jñānam āpya
śreyaḥ-puryāṃ ayāsīd amara-nara-yati-śreṇi-saṃsevitâṃhriḥ
sa śrīmān Ādidevaḥ śiva-sukham acirāt prāṇa-bhāj(ā)ṃ pradeyāt (1)
atra tīrthe 'khilaṃ karma-rāśiṃ kṣiptvā cirârjitaṃ
asaṅkhyā yatayo jagmur yāsyanti ca śiva-śriy(a)ṃ (2)
tasmiṃs tīrthe jinâdhīśā(n) Vṛṣabhâdīn surârcitān
nṛṇāṃ pūjayatāṃ dhyānaṃ kurvatāṃ śiva-śaṃ bhavet (3) ... (9)
Sudharmasvāminā yasya māhātmyaṃ grantha-koṭibhiḥ
varṇṇitaṃ (tac ca) saṅkṣiptaṃ Bhadrabāhu-gurûttamaiḥ (10)
tac ca Vajrarṣiṇā bhavyôpakārāya laghūkṛtaṃ
tataḥ śrī-Pādaliptena sūriṇâpi hitêcchunā (11)
tato Dhaneśvaraḥ sūriśvaraḥ saṅkṣiptavāṃs tadā, ... (12)
tatas Tapāgaṇâdhīśo Dharmaghoṣo gurûttamaḥ
śrī- Śatruñjayakalpaṃ tu cakārâmuṃ tamopahaṃ (13)
tathā hi, Tapāgacchâṃbarâdityāḥ śrīmad-Devendrasūrayaḥ
āsaṃs teṣāṃ vineyās tu śrī-Vidyānandasūrayaḥ (14) ... (17)

tac cêdaṃ stavanaṃ. tathā hi.

suya-dhamma-kittiaṃ taṃ titthaṃ °.
Dharmaghoṣa-gurūttaṃsa-kṛtasyâsya stavasya tu
vṛttir vidhīyate tat-tat-kathā-yuktā mayā kila (1) ... (3)
Munisundara-sūrīṇāṃ śiṣyeṇa mugdha-buddhi[1B]nā
Śubhaśīlâbhidhenâiva bhavyâṅgi-bodha-hetave (4) ... (5) yugmaṃ *etc.*

«Ends (254) B :

evam anye 'pi ye saṅgha-nāthā bhūtvā śivâcale
nantuṃ jinaṃ yayus teṣāṃ saṅkhyāṃ ko vetti sāṃprataṃ (23)
Āśāpallyāṃ lasal-lakṣmī-vad-ibhya-śobhita-kṣitau
Ahammadaḥ <kva> surattāṇaḥ papāla pṛthivīṃ nayāt (1)
tatrÔkeśânvayôttaṃsaś Cācaḥ sādhu-śiromaṇiḥ
āsīt tasyâbhavat putro Guṇarājâbhidho naraḥ (2)
Vikkramārka-nṛpād aṣṭa-ṣaṭ-veda-candra-saṃmite
vatsare Guṇarājas tu gurūn nantuṃ samīyivān (<4>[3])
Tapāgacchâdhīpā Devasundarâbhidha-sūrayaḥ
dharmôpadeśanā-madhye dāna-dharmaṃ jaguḥ sphuṭaṃ (4)

tathā hi, pātre dharma-nibandhanaṃ ... (5)
śrutvêti ... (<7> [6]) ... (7)
vistarād ekadā yātrāṃ śrī-Sopārakapattane, ... (8)
Munisundarasūrīṇam upādhyāya-padaṃ sa ca
kārayan vyayata kha-dvi-mitā sahasra-ṭaṅkakān (9)
tasya bhrātÂṃbako ... (10) ... (11) ... (12)
bhrātuḥ prādīdapad dīkṣāṃ Guṇarājo ... (13)
Devasundarasūrīśa-pārśve śuddhaṃ vrataṃ kramāt
pālayan vidadhe prāpa ācāmlâdi-tapaḥ sa ca (14) ... (15)
śrī-Somasundaras(ū)rîśôpadeśād Vikramārkataḥ
aśvâśva-veda-śītāṃśu-pramite vatsare gate (16)
Guṇarājo bahuṃ saṅgham ākāryat śubhavāsare
Śatruñjaye jinān nantum uts(u)ko 'jani bhāvataḥ (17)
Ahammada-suratrāṇāt saṃprāpya pharamāṇakaṃ
Guṇarājo vyadhād ... (18) ... (19) ... (28)
sârddhaṃ lakṣa-trayaṃ ṭaṅkakānāṃ saddharma-karmaṇi
vyayitaṃ Guṇarājena saṅghâdhipatinā kramāt (29)

«Colophon :» iti Śatruṃjaya-yātrāyāṃ sādhu-Guṇarāja-saṃbaṃdhaḥ, cha.

«Author-praśasti :»

vṛddhe śrîddha-Tapāgaṇe vasu-vasu-dvîndu-prame vatsare
ādyaḥ śrī-Jagacandrasūrir abhavan[1], Devendrasūris tatas[2],
tasmā śrī-śrita-Dharmaghoṣa-gururāṭ[3], Somaprabhaḥ sūrirāṭ[4],
śrī-Somāttilako[5], 'janiṣṭa sugurur Devāt-tathā-sundaraḥ (1)
tasmin Tapāgaṇe Varddhamāna-saṃyata-santatau
babhūva rucirâcārāḥ Somasundarasūrayaḥ (2)
tac-chiṣyāḥ sundarâcārāḥ Munisundara-sūrayaḥ
sūrayo Jayacandrāś ca babhūvur viśadâśayāḥ (3)
tat-paṭṭôllāsino Ratnaśekharâbhidha-sūrayaḥ
bhaṭṭāraka-śiro-ratna-śekharā abhavan varāḥ (4)
tac-chiṣyāḥ sāṃprataṃ śrīmal-Lakṣmīsāgarasūrayaḥ
śrī-Somadevasūrîśā vijayante jaya-śritāḥ (5)

gacchâdhirāja-śrī-Lakṣmīsāgarârya-prasādataḥ
Vikramārka-nṛpād aṣṭa-candrêṣu-soma-vatsare (1518) (6)
śrī- Śatruñjaya-kalpasya māhātm[y]a-granthitāḥ kathāḥ
vineyaḥ Śubhaśīlâhvo vidadhe bodha-hetave (7) yugmaṃ.
śubhaṃ bhavatu śrī-śramaṇa-saṅghasya. śrīḥ cha śrīḥ śrīḥ.

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 789, No. 4515. SCHUBRING, Jaina-Hss. PrStB, Nos. 674-75. PETERSON, 3rd Report, Appx. pp. 205-6, No. 14. VELANKAR, JRK, p. 371[b] and p. 372[a]. — Published?

Notes. Our Ms. cites mostly the pratīkas of the Prakrit mūla. The mūla is available in Jaina-Hss. Nos. 674-5 (39 vss.), where it is called Settuṃjayakappathutta by SCHUBRING, the colophon in No. 675 has Śatruṃjayamahātīrthakalpa. SCHUBRING cites vss. 1-2 and vss. 38-39, PETERSON cites vs. 1 and vss. 38-39. It is also ascribed to Pādaliptasūri. Probably VELANKAR's Śatruñjayakalpa I and II refer to the same text. For the traditional account of the abridgements of an earlier large work, see also Śubhaśīla's introductory verses 10-13. For the work of Dhaneśvara mentioned in vs. 12 see A. WEBER's edition (Leipzig AKM 1, 4.1858). Dharmaghoṣa, whose work is commented upon by Śubhaśīla, was a pupil of Devendrasūri (cf. **Ser. Nos. 116-120**), who refers to him as Dharmakīrti. Dharmaghoṣa died in saṃ. 1357 (see KALYĀṆAVIJAYA, Paṭṭâvalī parāga saṅgraha, p. 148). — Śubhaśīla's work is an elaborate "commentary" full of narratives. Compare his Kathākośa on the Bharateśvara-Bāhubali-svādhyāya (**Ser. No. 220**). The present work is known also as: Śatruñjaya-bṛhatkalpa, -kalpakathā, -kalpakośa, -kathākośa, or Kathākośa. It was composed in saṃ. 1518 (see praśasti-vs. 6). The dates for Lakṣmīsāgara, the teacher of Śubhaśīla, are: born in saṃ. 1464, dīkṣā in saṃ. 1477, sūri-pada in saṃ. 1508, gacchâdhīśa in saṃ. 1517 (see the references in DARŚANAVIJAYA's Paṭṭâvalī samuccaya, Pt. 1, p. 220[a]). — For the account of Guṇarāja, which closes Śubhaśīla's work, also compare S.B. SHETH, Jainism in Gujarat (Bombay, Shree Vijayadevsur Sangh Ser. 6. [1953]), pp. 202-204.

Serial No. 235

Leumann : S 396. (Max-Müller-Stiftung, 96) Wickersheimer : 4481.

Description. Indian paper. Folios : 66. Size : 26 × 11 cm. Lines : 15 (21.5 × 7.5 cm). ○ (thrice on reverses). Devanāgarī. Tolerable condition. Edges of some Foll. pasted over with white paper. Text mutilated at these and other places. Fol. 60 is upside down in the volume which is bound in Strasbourg. Date : saṃ. 1511. — A composite Ms. containing two Texts.

«Text 1» **Prabandha-kośa** (Skt.) by RĀJA ŚEKHARA.

«Begins (1) B :» §O jināya namaḥ.
rājyâbhiṣeke kanakâsana-sthaḥ sarvâṅga-divyâbharaṇâbhirāmaḥ
śriye 'stu vo Meru-śiro'vataṃsaḥ kalpadru-kalpaḥ prathamo jinêndraḥ (1)
vivekam uccaistaram āruroha yas
tato 'dri-śṛṅgaṃ caraṇaṃ tatas tapaḥ
tataḥ paraṃ jñānam athôttaraṃ padaṃ
śriyaṃ sa Nemir diśatûttarôttarāṃ (2) ... (3) ... (4)
deyāsur vānmayaṃ me jinapa-gaṇabhṛto bhāratī sāra-tīvrā
bhāratyāḥ saumya-dṛṣṭyā vilasatu manasā santu santaḥ prasannāḥ
sūrir me sadguruḥ Śrītikala iti kalāḥ sphorayann asta-vighnaḥ
śiṣyāḥ sphurjjantu garjjantv avirala-sukṛta-śreṇayaḥ śrāvakâughāḥ (5)

iha kila śiṣyeṇa vinīta-vinayena śruta-jaladhi-pāraṃgamasya kriyā-parasya guroḥ samīpe vidhinā sarvam adhyetavyaṃ ... tatra śrī-Ṛṣabhâdi-Varddhamānântānāṃ jinānāṃ, cakry-ādīnāṃ rājñām, ṛṣiṇāṃ cÂryarakṣitântānāṃ vṛttāni caritāni ucyante. tat-paścāt-kāla-bhāvināṃ tu narāṇāṃ vṛttāni prabandhā iti. idānīṃ vayaṃ guru-mukha-śrutānāṃ vistīrṇṇānāṃ rasâḍhyānāṃ caturviṃśateḥ prabandhānāṃ saṅgrahaṃ kurvāṇāḥ smaḥ. tatra sūri-prabandhā daśa, kavi-prabandhāś catvāraḥ, rāja-prabandhā[ḥ] sapta, rājâṅga-śrāvaka-prabandhās trayaḥ, evaṃ caturviṃśatiḥ. *etc.*

«Ends (66) A :» śrī-Vastupālasya dakṣiṇasyāṃ diśi Śrīparvataṃ yāvat, paści=māyāṃ Prabhāsaṃ yāvat, uttarasyāṃ Kedāra-parvataṃ yāvat, pūrvasyāṃ Vāṇārasīṃ yāvat kīrttanāni śruyante. sarvâgreṇa trīni koṭi-śatāni caturdaśa-lakṣā aṣṭādaśa-sahasrāni aṣṭa-śatāni dravya-vyayaḥ. triṣaṣṭi-vārān saṅgrāme jaitrapadaṃ gṛhītaṃ. aṣṭādaśa varṣāṇi tayor vyāpṛtiḥ.

«Colophon :» [iti] śrī-Vastupāla-Tejaḥpālayoḥ prabandhaḥ, cha.

«Author-praśasti :»

śrī-Praśnavāhana-kule, Koṭika-nāmani gaṇe jagad-vidite,
śrī-Madhyama-śākhāyāṃ, Harṣapurīyâbhidhe gacche (1)
Maladhāri-viruda-v(i)dita-śrī-Abhayôpadasūri-santāne
Śrītilakasūri-śiṣyaḥ sūri-śrī-Rājaśekharo jayati (2)
tenâyaṃ (m)ṛdu-gadyair mugdho mughâvabodha-kāmena
racitaḥ Prabandhokośo jayatāj jinapati-ma(t)aṃ yāvat (3)
tathā, Kaṭṭāracīradussādha<r>-vaṃśa-mukuṭo nṛpâugha-gīta-guṇ(a)ḥ
Ballabhīpura-kārita-jinapati-sadanāc chalat-kīrttiḥ (4)
Bappaka-sādhos tanayo Gaṇadevo 'jani Sapādalakṣa-bhuvi,
tad-bhūr Nūnaka-nāmā, tat-putraḥ Māḍha-kauṭṭavarī, (5)
tat-sūnuḥ sāmantaḥ sa kula-tilako 'bhava[j] Jagatsiṃhaḥ
durbhikṣa-duḥkha-dalanaḥ śrī-Mahamada-sāhi-gauravitaḥ (6)
taj-jo jayati Siri-(bh)avaḥ ṣaḍdarśana-poṣaṇo Mahaṇasiṃhaḥ
Ḍhilyāṃ sva-datta-vasatau grantham imaṃ kārayāmāsa (7)
śara-gagana-manu-mitâbde (1405) jyeṣṭāmūliya-dhavala-saptamyāṃ
niṣpannam idaṃ śāstrṃ śrotâdhy(e)troḥ sukhaṃ tasmāt (8) cha.

«Scribal Remark :» saṃvat 15<1>11 varṣe vaiśāṣa śudi paṃcamī bhaume likhitam idaṃ śāstraṃ, cha.

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 785, No. 4481. VELANKAR, Cat. BBRAS, Nos. 1717-19. VELANKAR, JRK, p. 116 (and p. 264: I, p. 265). — Ed. Muni JINAVIJAYA, SJS 6.1935. (For the earlier editions see JRK, p. 116[a]). Edited and translated in Gujarati by H.R. KĀPADIĀ, Bombay Forbes Guj. Sabhā Granthamālā, (12.1932) and 18.1934 respectively.

Notes. On the method of writing the figure (saṃvat 15<1>11) see our Introduction, § 5.10. According to SWAMIKANNU PILLAI's Indian Ephemeris, Vol. 5, p. 110, the day corresponds to Wednesday, the 3rd April, 1454. — The work is called: Caturviṃśatiprabandha, Prabandhakośa, Prabandha-caturviṃśati, or Prabandhâmṛtadīrghikā (cf. JRK). We adopt the title used by LEUMANN and JINAVIJAYA. The twenty-four prabandhas in the work are: 1. Bhadrabāhu-Varāha-pr., 2. Ārya-Nandila-pr., 3. Jīvadevasūri-pr., 4. Ārya-Khapaṭâcārya-pr., 5. Pādaliptâcārya-pr., 6. Vṛddhavādi-Siddhasenasūri-pr., 7. Mallavādisūri-pr., 8. Haribhadrasūri-vr., 9. Bappabhaṭṭisūri-pr., 10. Hemacandrasūri-pr., 11. Harṣakavi-pr., 12. Hariharakavi-pr., 13. Amaracandrakavi-pr.,

14. Madanakīrtikavi-pr., 15. Sātavāhana-pr., 16. Vaṅkacūla-pr., 17. Vikramāditya-pr., 18. Nāgārjuna-pr., 19. Vatsarāja-Udayana-pr., 20. Lakṣmaṇasena-Kumāradeva-pr., 21. Madanavarma pr., 22. Ratnaśrāvaka-pr., 23. Abhaḍaśrāvaka-pr., 24. Vastupāla-Tejaḥpāla-prabandha. — The Strasbourg Ms. offers in the author-praśasti (SJS ed. p. 131 : Granthakāra-pra.) some interesting variants. Vs. 4, line 1, has Kaṭṭāracīradussādhar-vaṃśa : Kuṭṭāravīradussādha-vaṃśa; line 2, Balla=bhīpura- (read Va°?) : Babbūlīpura-; vs. 5, line 2, has Māḍhakauṭṭavarī : Sāḍhako dṛḍha-dhīḥ; vs. 6, line 1, has sāmaṃtaḥ sa kula° : Sāmantas tat kula° (recording a v.l. : °nta sat-kula°); vs. 7, line 1, has Siri-lavaḥ : Siri-bhavaḥ. Rājaśekhara composed this work at Ḍhillī (= Delhi) in saṃ. 1405 (corresponding to Tuesday, the 6th May, 1348, cf. Ind. Eph. 4, p. 298), see praśasti-vs. 8. In the praśasti-vss. 4-7, Rājaśekhara supplies also the genealogical dates of his protége as follows : Bappakasādhu - Gaṇadeva - Nūnaka - Māḍha (or, Sāḍhaka) - sāmanta Jagatsiṃha (his wife Siri) - Mahaṇasiṃha, who prompted the author to compose the work. For details about this family see JPI.3, pp. 385-8. — With regard to the spiritual lineage of Rājaśekhara, more details than those in the vss. 1-2 of our praśasti are given in the praśasti attached to his commentary on the Nyāyakandalī. It is : Sthūlabhadra - Jayasiṃha - maladhārī Abhayadeva - maladhārī Hemacandra (cf. **Ser. No. 46**). - maladhārī Śrīcandra - Municandra - Devaprabha - Naracandra - Padmadeva - Śrītilaka - Rājaśekhara. For further details about Rājaśekhara and his works see the prastāvanā of KĀPAḌIĀ. — Several Mss. of the present work exhibit the same sequence of the same two Texts which we find in the Strasbourg Ms. For details see **Ser. No. 240**.

The other Text in the Ms. is :

«Text 2» (Fol. 66A-B :) [Cāhamāna-vaṃśâvalī] (see **Ser. No. 240**)

Serial No. 236

Leumann : S 450. Wickersheimer : 4547.

Description. Indian paper (yellowish). Folios : 127. Size : 26.5 × 11 cm. Lines : 11 (21.5 × 7.8 cm). ◇. Devanāgarī. Good condition. No date.

Saṅgha-paṭṭaka (Skt.) by JINAVALLABHA. With the commentary by JINAPATI.

«Begins (1) B :» §O oṃ śrī-Gautamāya namaḥ.

yasyântaḥsabham āyatâṃsala-bhujās tanvaṃś catasraḥ samaṃ
bhānti sma vyutatāni kānti-laharī-lokas triloka-śriyaḥ
śaṅke valād udagra-vigraha-bhavôpagrāhi-karmma-dviṣām
āsphūtā vijigīṣayā bhagavatā pāyāt sa Vīro jinaḥ (1)
kvêmāḥ śrī-Jinavallabhasya suguroḥ sūkṣmârtha-sārā giraḥ
kvâhaṃ tad-vivṛtau kṣamaḥ klamayuṣāṃ durmedhasām agraṇī
... (2)
tathâpi tasyâiva pada-prasādaḥ
phaliṣyati drāk mama nirvivādaḥ
kim aṅga paṅgo bhavanâṅgaṇa-spṛk
kalpadrumaḥ pūray(a)te na kāmān (3)

iha hi sadṛśāṃ padārtha-sārtha-prakaṭana-paṭīyasi ... niḥśeṣa-doṣa-nirvāṇa-carama-śikhar(a)m adhirūḍhe bhagavati bhāsvati śrī-Mahāvīre, tad-anu duḥṣamā-samaya-bhasviṣṇu-daśamâścarya mahādoṣândhakārôdayāt tanimānam āsādayati jinarāja-mārgge madāyamāneṣu sadṛṣṭiṣu sātvikeṣu satveṣu ... śrī-Jinavallabhasūrir mohândha-tama-dvaṃsana-paṭiṣṭa-satpatha-prakāśana-gariṣṭha-ratna-dīpāyamānaṃ durvāsanā-(ś)ilā-sañ=caya-kuṭṭake Saṅghapaṭṭakâkhyaṃ prakaraṇaṃ cikīrṣur nikhila-pratyūhaṃ ... namaskā=ram āviścakāra :

vahni-jvālâvalīḍhaṃ kupatha-mathana-dhīr mātur astoka-loka=
syâgre saṃdarśya nāgaṃ kamaṭha-muni-tapaḥ-spaṣṭayan duṣṭam uccaiḥ
yaḥ kāruṇyâmṛtâbdhir vidhuram api kila svasya sadyaḥ prapadya
prājñaiḥ kāryaṃ kumārgga-skhalanam iti jagādêva Devaṃ stumaṣ taṃ (1) iti
iti Saṅghapaṭṭakaḥ śabdârthaḥ ucyate: saṅghasya jñānâdi-guṇa-samudāya-rūpasya sādhv-ādeś caturvidhasya paṭṭakaḥ vyavasthāpanaṃ. *etc.*

«Ends (127) A:» nanu yadi te gaccha-sthitiṃ sarvatra vistārayāmāsur etāvatâpi kim ity āha:
saṃpraty apratime kusaṅgha-vapuṣi projjṛṃbhite bhasmakaṃ
mlecchâtuccha-bale duranta-daśamâścaryêva visphūrjati
prauḍhiṃ jagmuṣi moha-rāja-kaṭake lokais tad-ājñā-parair
ekībh(ū)ya sadāgamasya kathayâpîtthaṃ kadarthyāmahe (40)
moha-rāja-kaṭake prauḍhiṃ jagmuṣi lokair vayaṃ kadarthyāmaha iti saṃbandhaḥ. ... samyag vicārayata, ko 'tra parâpavāde iti vṛttârthaḥ (40)

«Commentator-praśasti:»
sūri-śrī-Jinavallabho 'jani budhaś Candre kule tejasā
saṃpūrṇo 'bhayadevasūri-caraṇâmbhojâli-lilāyita[ḥ]
citraṃ rāja-sabhāsu ... (1) ... (5)
tasya śrī-Jinacandrasūrir abhavad ... (6) ... (7)

[*verbatim*:] aṃtaḥ saṃsadamarkakarkaśalasattakakḷtavyāhṛtispṛkprāvādukagarvacar=vaṇavaṇapreṃkhanmanīṣājuṣaḥ
śiṣyas tasya jiteśvaror jinapatir gagraṃtha sa graṃthadhī
graṃdhatyāgāpi saṃghapaṭṭavivṛttiṃ spaṣṭābhidheyām imāṃ (8)

«Colophon:»
iti Saṃghapaṭṭaka-vṛttiḥ samāptaḥ.
akṣara-gaṇanayā 114700 ślokabaṃdhena 3600 iti pramāṇaṃ. ~~~

«2nd scribe:» Sevaka paṭhanârthaṃ. śu. cha.

«3rd scribe:» yādraśaṃ pustake draṣṭaṃ ... mama doṣo na dīyate.

«4th scribe:» śrīmaj-Jineśvarasūrayaḥ 1,
tat śiṣya śrīmad-Abhayadevasūrayaḥ 2,
tat śiṣya śrīmaj-Jinavallabhasūrayaḥ 3,
tat śiṣya śrī-Jinadattasūrayaḥ 3.

«5th scribe:» ḍā.9 pra.67.

References. LEUMANN, Übersicht, p. IV[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 792, No. 4547. WEBER, Verzeichnis, No. 1961. SCHUBRING, Jaina-Hss. PrStB, No. 254. Keith, Cat. 10, No. 7585. PUṆYAVIJAYA, Cat. Jesalmer, p. 393[a]. VELANKAR, JRK, pp. 410-11. — Publ. mūla in GOS 27.1927 (Apabhraṃśakāvyatrayī), Appx. pp. xxx-ff. (For the Ahmedabad edition of 1907 containing the present commentary see JRK, p. 410[b]).

Notes. The figures inserted by the 5th scribe represent a "Library-number", cf. our Introduction § 7.4.3.4. For the names of the first four pontiffs of the Kharataragaccha (Kh-g.) recorded on Fol. 127B by the 4th scribe, see Jinapāla's Kharataragaccha-yugapradhānâcārya-gurvāvalī, vss. 1-2 and § 1-44 (ed. Muni JINAVIJAYA, SJS 42.2956, pp. 1-ff.); VINAYASĀGARA, Kh-g. kā Itihās (Ajmer 1959), pp. 1-44; and R.G. BHANDARKAR, Report 1882-83, pp. 45-49. The name Sevaka mentioned by the 2nd scribe cf. **Ser. No. 305**. — Jinavallabha, the author of the mūla, is

reported to have died in saṃ. 1167 (SCHUBRING: 1168). See also the references given by KEITH (Cat. 10, 2, p. 1321[a]). For details about the commentator Jinapati see VINAYASĀGARA, op. cit. pp. 51-106, where the following dates are given: birth in saṃ. 1210, dīkṣā in saṃ. 1217, ācārya-pada in saṃ. 1223, and death in saṃ. 1277. — The mūla is called: Saṅghapaṭṭaka, Saṅghapaṭṭa, Saṅghapaṭṭa-prakaraṇa, Saṅghapaṭṭaka-prakaraṇa; Laghusaṃghapaṭṭaprakaraṇa (SCHUBRING). "It is engraved on one of the pillars of [the] Mahāvīra Temple at Chitor" (JRK). It is in highly poetical Sanskrit and consists of 40 verses in long metres (not "Gāthās"). An equally artistic style is employed in the commentary, which is often called Bṛhadvṛtti to distinguish it from the "Laghuvṛtti" (JRK, p. 411[a]: 1. Bṛhaṭṭīkā and 2. Laghuṭīkā by Lakṣmīsena). Jaina-Hss. No. 254 contains only the mūla. Verzeichnis, No. 1961 and 10, No. 7585 contain the mūla along with the commentary by Harṣarāja (JRK, p. 411: 4.). — In the Strasbourg Ms. the commentator-praśasti is copied very carelessly.

Serial No. 237

Leumann: S 420[a]. (Max-Müller-Stiftung, 120) Wickersheimer: 4506.

Description. Indian paper. Folios: 25.5 × 11 cm. Lines: 0-2 (mūla) and 8-9 (commentary) (20.5 × 8.3 cm). Tripāṭha. Devanāgarī. Good condition. Bound together with S 420[b] (see **Ser. No. 47**). No date.

Tapāgaccha-paṭṭâvalī-sūtra (Pkt.) by DHARMASĀGARA. With a Skt.-commentary. Incomplete.

«Begins (1) B:» §O śrī-gurubhyo namaḥ.
sirimanto suha-heū guru-parivāḍī(i) āgao santo
Pajjosavaṇā-kappo vāijjaï teṇa taṃ vucchaṃ (1)
guru-parivāḍī-mūlaṃ titthayaro Vaddhamāṇa-nāmeṇaṃ
ta-ppaṭṭôdaya-paḍhamo Suhamma-nāmeṇa gaṇa-sāmī (<1> 2) *etc.*

«Commentary:» §O śrī-gurubhyo namaḥ.
atha guru-paripāṭī-kathanāya saṅgatim āha: sirimanto.
vyākhyā: yat tador nityâbhisaṃbandhāt yena kāraṇena ayam ity (a)dhyāhṛtya ayaṃ śrīmān saśrīkaḥ ... (1) śrī-Sudharmasvāmi pañcamo gaṇadharaḥ ... etc.

«Ends (30) B:»
siri-Vijayaseṇasūri-ppamuhehi aṇega-sāhu-vaggehiṃ
parikalio puhavi-ale viharantā [dintu me bhaddaṃ (20)]

«Commentary:» [sa ca śrī-Hīravijayasūriḥ ...] śrī-Vijayasenasūri-prabhṛty-ane=kaśata-sādhu-sevita-pāda-kamalaḥ Saubhāgyanābhi-Navavajrasvāmīti khyātimān. ete=ṣāṃ janma saṃ. 1583 varṣe mārgaśīrṣa-śukla-navamyāṃ, dīkṣā saṃva° 1596 varṣe kārtika-vadi-dvitīyāyāṃ, vācaka-padaṃ saṃva°1608 varṣe māgha-śukla-pañcamyāṃ, ācārya-padaṃ saṃvat 1610 varṣe mā[r]gaśīrṣa-sita-pañcamyā[m]. iti gāthā-bodhena ṣaṣṭi(60)-paṭṭadhara-gurvāvalī śrī-Munisundarasūri-kṛta-<vijñapti>-Tridaśataraṅginī--jīrṇṇâneka-paṭṭâvalī-prabhṛty-anusāreṇa yathā-jñātâvadātair vivṛtā, cha.

[*verbatim*:] yatkiṃvidaśapi tathāvidhabodhâbhāvād ādarśâdi-vaiguṇyāvvâyuk=taṃ syāt tat tad-artha-viśāradair yuktimadvidhe///

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gen. Mss. 47, p. 788, No. 4506. WEBER, Verzeichnis, No. 1980. SCHUBRING, Jaina-Hss. PrStB, No. 226. R. MITRA, Notices, No. 2685 (8, pp. 139-40). JINAVIJAYA, Cat. RajORI, No. 1039 (1, p. 126 and Appx. pp.

49-50). VELANKAR, JRK, pp. 108-9 (II. Gurvāvali) and p. 232[a] (II. Paṭṭâvalī). Ed. DARŚANAVIJAYA, Paṭṭâvalī Samuccaya, Pt. 1 (Viramgam 1933), pp. 41-77 (mūla and svopajña Skt. commentary).

Notes. WICKERSHEIMER gives a wrong title "Gurâvali [sic] de Munisundara". For Munisundara's Gurvāvalī see JRK, p. 109 and its edition YJG 4. Vīra-saṃ. 2437. It is also called Bṛhattapāgaccha-gurvāvalī or Tridaśatarangiṇī, see the concluding portion of our commentary. — The Pkt. mūla along with its svopajña commentary was composed at Ahmedabad in saṃ. 1648 by Dharmasāgara-gaṇi or -upādhyāya under the patronage of Hīravijayasūri and the assistance of Vimalaharṣa, Kalyāṇavijaya, Somavijaya, Labdhisāgara and others. The work is, as reported by Dharmasāgara himself, based upon the older works such as Munisundara's Tridaśatarangiṇī, Duṣṣamāsaṅghastotra (JRK, p. 176[b]), "jīrṇa Paṭṭâvalīs", etc. See ed. DARŚANAVIJAYA, p. 77, ll. 10-15; and WEBER, Verzeichnis 2.3, p. 999. — Other titles of the work are: Gurvāvalīsūtra (WEBER), Guvvāvalī (SCHUBRING), and Tapāgaccha-paṭṭâvalī. The title adopted by us is given by R. MITRA and DARŚANAVIJAYA. For copious citations see WEBER, Verzeichnis, 2.2, pp. 651-2 and 2.3, pp. 997-1015. For its contents see also J. KLATT, Ind. Ant. 11.1882, pp. 245-56. — The Skt. commentary in the Strasbourg Ms. is seemingly based upon the svopajña commentary and has therefore many passages common with it. For the portion lost in our Ms. see Verzeichnis, 2.3, p. 999 and Ed. DARŚANAVIJAYA, p. 77. — For Dharmasāgara's Sarvajñaśataka see **Ser. No. 162**.

Serial No. 238

Leumann : S 433k[A]. (Max-Müller-Stiftung, 133) Wickersheimer : 4530.

Description. Indian paper. Folios: 16 (originally numbered 2-17). Size: 25.5 × 10.7 cm. Lines: 15 (20.3 × 8.5 cm). ◇. Devanāgarī. pṛṣṭhamātrā. No date. — This Ms. fragment (S 433k [A]) is bound along with two other fragments (containing different Texts), which we number ([B] and [C]) as S 433k is a collective Ms. For S 433k [B] and S 433k [C] see **Ser. Nos. 187** and **188** respectively.

Vijñapti-mahālekha (Skt.) by MERUNANDANA gaṇi. Incomplete.

«Begins (2) A :» /// yad-aṃhri-kāmâṅkuśa-śoṇa-raśmyo
diśanti kāśmīra-vilepana-bhramaṃ
tanūṣu namrâmara-sundarī-tateḥ
sa Varddhamānaḥ prabhur astu vo mude (11) ... (16) tasmāt sakala-śaila-śekhara-tuṣāra-dharaṇī-dharād iva sarva-maṅgalācaraṇa-pracāra-ramaṇīya-nivāsāt ... śrī-Aṇahillapura-varāt śrī-Jinodaya-sūrayaḥ *etc.*

«Ends (17)B :» pratāpâkṛṣṭair iva saubhāgya-vañcitair iva prati prayāṇaṃ nagara-grāma-grāmaṇībhir upanīyamāna-pradhāna-turagâdi-kau[śalikena] ///

References. LEUMANN, Übersicht, p. IV[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 790, (Nos. 4521-4530 ...k. "Subhāṣitasaṃgraha"). VELANAKAR (JRK) does not register this work. — Ed. Muni JINAVIJAYA, Vijñaptilekha-saṅgraha, Pt. 1 (SJS 51.1960), pp. 1-34.

Notes. The collective character of S 433k has been hinted at by LEUMANN. — In JINAVIJAYA's edition, our Ms. ends on p. 26, l. 26. (Foll. 18ff. of the Ms. are lost). — The text was composed in saṃ. 1431. It is an epistle addressed to Lokahitâcārya (who was then at Ayodhyā) containing much information about Jinodayasūri (called "Kharatara-gacchâdhipati", cf. also KLATT, Specimen, p. 48f.) and his pupils and disciples. On the contents of the text, see VINAYASĀGARA, Kharataragaccha-kā Itihās (Ajmer/Bombay 1959), pp. 182-6. — For other Vijñaptipatras the reader is referred to the following: JINAVIJAYA, op. cit. Intr.; A. NĀHAṬĀ, BJLS, Intr. pp. 87-93 (where some specimens at Bīkāner are described); and HIRANAND SHASTRI, Ancient Vijñaptipatras (GOS).

Serial No. 239

Leumann : S 420[b]. (Max-Müller-Stiftung, 120) Wickersheimer : 4506.

For description of this composite Ms. see **Ser. No. 47** (with a list of Texts 1-5).

«Text 4» **Kharataragaccha-paṭṭâvalī**.

(Foll. 6A[14]-7A[15] :) Kharatara-paṭṭâvalī tāvad evaṃ : śrī-Vīraḥ.
tat-paṭṭe 1 śrī-Sudharmmasvāmi. tat-paṭṭe 2 śrī-Jaṃbūsvāmi. ...
tat-paṭṭe 37 śrī-Jinabhadraganī-kṣamāśramaṇāḥ.
tat-paṭṭe 38 śrī-Haribhadrasūriḥ. tat-paṭṭe 39 śrī-Devasūriḥ.
tat-paṭṭe 40 śrī-Nemicandrasūriḥ. tat-paṭṭe 41 śrī-Udyotanasūriḥ.
tat-paṭṭe 42 śrī-Varddhamānasūriḥ. tat-paṭṭe 43 śrī-Jineśvarasūriḥ.
tat-paṭṭe 44 śrī-Jinacandrasūriḥ. tat-paṭṭe 45 śrī-Abhayadevasūriḥ.
tat-paṭṭe 46 śrī-Jinavallabhasūriḥ. tat-paṭṭe 47 śrī-Jinadattasūriḥ.
tat-paṭṭe 48 śrī-Jinacandrasūriḥ. tat-paṭṭe 49 śrī-Jinapatisūrir, yaḥ ...
tat-paṭṭe 50 Jineśvarasūriḥ.
tat-paṭṭe 51 śrī-Jinaprabodhasūriḥ. tat-paṭṭe 52 śrī-Jinacandrasūriḥ.
tat-paṭṭe 53 śrī-Jinakusalasūriḥ. tat-paṭṭe 54 Jinapadmasūriḥ.
tat-paṭṭe 55 śrī-Jinalabdhisūriḥ, etasyâcāryapadaṃ śrī-Taruṇaprabhâcāryeṇa saṃ. 1400 varṣe dattaṃ, 1406 divaṃgataḥ.
tat-paṭṭe 56 śrī-Jinacandrasūris tasyâpi ācāryapadaṃ Taruṇa<ṃ>prabheṇa saṃ 1406 varṣe kṛtaṃ.
tat-paṭṭe 57 śrī-Jinodayasūriḥ. tat-paṭṭe 58 śrī-Jinarājasūriḥ.
tat-paṭṭe 59 śrī-Jinavarddhanasūriḥ. tat-paṭṭe 60 śrī-Jinacandrasūriḥ.
tat-paṭṭe 61 śrī-Jinahaṃsasūrir vidyamānaḥ.

«Colophon :» iti Kharatara-paṭṭâvaliḥ.

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 788, No. 4506. R.G. BHANDARKAR, Report 1883-84, p. 151.

Notes. This is the only Text registered by WICKERSHEIMER. LEUMANN hinted at the composite character of the Ms. by saying that it contains seemingly citations from Dharmasāgara's commentary on his Kupakṣa-kauśikâditya (Chapter 4). See BHANDARKAR (op. cit. pp. 143-55), who supplies detailed information about the contents of the Pravacanaparīkṣā (Pkt.) with the auto-commentary (Skt.) by Dharmasāgara (as Kupakṣa° is generally called). For the accounts of the Kharataragaccha given from their own sources see the Kharataragaccha-bṛhadgurvāvali of Jinapāla. This is edited by Muni JINAVIJAYA, SJS 42.1956 and analysed by VINAYASĀGARA (Kharataragaccha-kā Itihāsa, Ajmer/Bombay 1959). — 61th Jinahaṃsasūri is dated : saṃ. 1524 (birth) up to saṃ. 1582 died). Hence our Ms. may be assigned to circa saṃ. 1580, cf. **Ser. No. 47.**

Serial No. 240

Leumann : S 396. (Max-Müller-Stiftung, 96) Wickersheimer : 4481

For description of this composite Ms. see **Ser. No. 235** (with a list of Texts 1-2).

«Text 2» **[Cāhamāna-vaṃśâvalī]**.

(Fol. 66A-B :) §O Sapādalakṣīya-Cāhamāna-nṛpa-vaṃśo likhyate.
saṃ. 608 rājā Vāsudevaḥ (1). Sāmantarājaḥ (2). ... (3).

Ajayarājaḥ <4>, Ajayameru-durgga-kārāpakaḥ (4). ... (5) ... (6) ... (7).
Govindarājaḥ, suratrāṇasya Vegavarisa-nāmno jetā (8)
Durllabharājaḥ (9). ... (10).
Siṃharājaḥ, suratrāṇasya Hezibadīna-nāmno je[tā] Ṭhāṇake (11).
Duryodhano, Nisaradina-suratrāṇa-jetā (12) ... (13)
Vappaïrājaḥ, Śākambharyāṃ devatā-prasādād dhemâdi-khāni-saṃpannaḥ (14)
Durllabharājaḥ [II] (15). Guṃhūr Mahamada-suratrāṇa-jetā (16)
Bāpaladevaḥ (17). ... (18). ... (19). ...
Dūsaladevaḥ, tena Gūrjjarâdhipatir vaddhvânītaḥ, Ajayameru-madhye takra-vijayaṃ kārāpitaḥ (20). Vīsaladevaḥ <20> (ś)aṭha[ḥ] strī-laṃpaṭaḥ, mahāsatyāṃ vrāhma=ṇyāṃ vilagno balāt, tac-chāpā[d] duṣṭa-vraṇa-saṃk[r]āma-mṛta[ḥ] (21). ... (22). ... (23).
Āmaladevaḥ, Sahāvadīna-suratrāṇa-jit<a> (24). Jagadevaḥ (25).
Vīsaladevaḥ <25> turuṣka-jit (26). Amaragāngeya (27). Pīthaḍadevaḥ (28).
Someśvaradevaḥ (29). Pṛthvīrājaḥ, saṃvat 1226 rājyaṃ, 1248 mṛtaḥ (30).
Harirājadevaḥ (31). ... (32). Bālaṇadevaḥ, Vāvariyāla-virudaṃ tasya (33).
Vīran(ā)rāyaṇa, Samasadīna-yuddhe mṛtaḥ (34). Vāhaḍadevaḥ, Mālavajetā (35).
Jaitrasiṃhadevaḥ (36).
Hammīradeva (37), 134[2] rājyaṃ, 1358 mleccha-yuddhe mṛtaḥ; hastī 4, hastinī 4, aśva-sahasra 30, durgga 10 – evaṃprabha[ḥ] sattvavān, cha.

«Scribal Remarks:» śubhaṃ bhavatu lekhaka-pāṭhakayoḥ, cha cha.
[...] śiṣya-paṃ°-Jayacandraganivarāṇāṃ vācanāya pratir iyaṃ vā°-Dayānandaganibhiḥ pradattā.

References. Neither LEUMANN (Übersicht, p. III[b]) nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 785, No. 4481) notices this Text. VELANKAR, Cat. BBRAS, No. 1717. — Publ. as 2nd Appx. (pp. 135-6) in SJS 6.1935. (Also in Ed. KAPADIA, Bombay, Forbes Guj. Sabhā Granthamālā, 12.1932).

Notes. In the Scribal Remarks, ca. nine Akṣaras are made unreadable: [...]. The name Jayacandra is very frequent, see for instance A. M. SHĀH, PrSgr [1937] II, Index, p. 25[b]. — In item 11 (Siṃharāja), the scribe puts a dot below j to denote z. — This List of the (Cāhamāna, Cāhumāna or Cauhāṇa, now Chauhan) Kings of Sapādalakṣa is appended in several Mss. of the Prabandhakośa of Rājaśekhara. Such Mss. are: "B, D, and E" used by Muni JINAVIJAYA in his edition (SJS 6, Intr. pp. 6-7, and Appx. p. 133); BBRAS, No. 1717 (where VELANKAR mentions a similar Ms. noted by HULTZSCH, Report Mss. South India III, pp. 112ff.); a Ms. (belonging to Rāmacandra Dīnānātha śāstrī of Ahmedabad) used by S. P. PANDIT in his edition of the Gaüḍavaho (Bombay Skt. Pkt. Ser. 34.1927[2], Intr. p. c[x]xxv-ff., where it is described: "very beautifully written, correct, and ... very old"). Also compare p. 240 (pariśiṣṭam "kha 15") of KĀPAḌIĀ's Guj. translation. — As remarked by S. P. PANDIT, the present List differs considerably from those available elsewhere. — Śākaṃbharī in item 14 is modern Sambhar. For its location see: Census of Ibdia 1961, Vol. xiv Rajasthan, Part ix-A Census Atlas, p. 173 and p. 181 (Tehsil Phulera, Dist. Jaipur).

Serial No. 241

Leumann: S 420[b]. (Max-Müller-Stiftung, 120) Wickersheimer: 4506.

For description of this composite Ms. see **Ser. No. 47** (with a list of Texts 1-5).

«Text 3» **[Paṭṭana-rāja-paṭṭâvalī]**.

(Fol. 6B[5]-B[14]:) yataḥ śrī-Pattana-rāja-paṭṭâvalī tv evaṃ:

śrī-Vīrāt 470 varṣe śrī-Vikrama-saṃvatsaraḥ.
Vikramāditya-taḥ saṃ. 802 varṣe Vanarājena Pattana-sthāpanā kṛtā, tatra
tasya rājyâbhiṣekaś ca 802 varṣe. Vanarāja-rājyaṃ varṣa 60.
tataḥ 862 Yogarāja-rājyaṃ varṣe 55. tataḥ 897 Kṣemarāja-rājyaṃ varṣa 25.
tataḥ 922 Bhūyaḍa-rājyaṃ varṣe 29. tataḥ 951 Vairasiṃha-rājyaṃ varṣe 25.
tataḥ 976 varṣe Ratnāditya-rājyaṃ varṣa 17.
tataḥ 991 Sāmantasiṃha-rājyaṃ varṣa 7.
ete Cāvotkaṭā rājānaḥ 196 varṣa-madhye bodhyāḥ.
tataḥ 998 Mūlarāja-rājyaṃ varṣa 55, sa ca Sāmantasiṃha-bhaginī-Līlādevī-sutaḥ. ...
evaṃ Caulukya-vaṃśe ekādaśa (11) bhūpāḥ 300 varṣa-dadhye.
tataś ca 1302 varṣe Vīsaladeva-rājyaṃ varṣa 18.
tataḥ 1320 varṣe Arjunadeva-rājyaṃ varṣa 13.
tataḥ 1331 Sārangadeva-rājyaṃ varṣa 20.
tataḥ 1353 varṣe laghu-Karṇṇa-rājyaṃ varṣa 7
evaṃ Vāghelânvaye rājyaṃ varṣa 58.
tata Alāvadīnâdi-suratrāṇa-rājyaṃ Gūrjara-dharitryāṃ ity-ādi-vistāraṃ icchatā Kumā=
rapāla-prabandho vilokanīyaḥ, cha.

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 788, No. 4506. R.G. BHANDARKAR, Report 1883-84, p. 150 and p. 457 (MMMM. No. 278).

Notes. WICKERSHEIMER is silent about this Text. It is exactly the same as cited by BHANDARKAR from the Pravacanaparīkṣā of Dharmasāgara (Chap. 4). For the sequence of the Patan Kings available in the present Text see BHANDARKAR, p. 150; and now KALYĀṆAVIJAYA, Paṭṭâvalī parāga saṅgraha (Jalor 1966), p. 348 (who gives the dates in the Christian Era). Text 4 in our Ms. is similarly a citation from Dharmasāgara's work, see **Ser. No. 239**.

Serial No. 242

Leumann : S 360[A]. (Max-Müller-Stiftung, 60) Wickersheimer : 4445.

For description of this composite Ms. see **Ser. No. 309** (with a list of Texts 1-5).

«Text 4» **[Balātkāra-gaṇa-paṭṭâvalī]** (Skt.), 35 verses.

«Begins (1) A :» §O atha gurāvalī [sic] liṣyate.
śrīmān a(ś)eṣa-nara-nāyaka-vanditâṃhriḥ
śrī-Guptigupta iti vi(ś)ruta-nāmadheyaḥ
yo Bhadrabāhu-muni-puṅgava-paṭṭa-padma-
sūryaḥ sa vo diśatu saṅgha-vṛddhiṃ (1)
śrī-Mūlasaṅghe 'jani Nandisaṅghas
tasmin Balātkāraganо 'tiramyaḥ
tatrâbabhau pūrvva-padâṃśa-vedī
śrī-Māghanandī nara-deva-vandyaḥ (2)
paṭṭe tadīye ... Jinâdicandraḥ ... śrī-Padmanandī ... (3)
ācāryaḥ Kundakundâkhyo Vakragrīvo mahāmatiḥ
Elâcāryo Gṛjjhapicchaḥ Padmanandîti tanyate (4) *etc.*

«Ends (6) B :»
Padmanandī gurur jāto Balātkāraganâgraṇī
pāṣāṇa-ghaṭitā yena vāditā śrī-Sarasvatī (34)

Urjjayanta-girau tena gacchaḥ Sārasvato 'bhavat
atas tasmai munîndrāya namaḥ śrī-Padmanandine (35) śrī cha

«Colophon :» iti śrīBhadrabāhv-ādi-gurunāṃ nāmâvalī samāptā. cha cha.

References. LEUMANN, WZKM 11, p. 304. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4445 does not record this Text. PETERSON, 2nd Report, pp. 163-66. KĀSLIVĀL, Rāj. sūcī 4, p. 737, No. 5910 (2). VELANKAR, JRK, p. 313[a]. — Publ. by PETERSON, loc. cit.

Notes. KĀSLIVĀL ("mūlasaṃgha kī paṭṭāvali") and VELANKAR (Mūlasaṅghaganānāma) are probably referring to our Text. — The title given by PETERSON is : "A Digambara Paṭṭâvali, taken from a copy of the Pākshikapratikramaṇakriyā (Āvaśyasūtra)", his version has 42 vss. (his vss. 40-41 are vss. 34-35 in our Ms.). — For a discussion on the tradition recorded in vs. 4 see A. N. UPADHYE, Pravacanasāra (RJŚ 5.1964[3]), Intr. 1-5. — The "Nandisaṅgha-gurvāvalī in Ślokas" mentioned by LEUMANN (WZKM 11, p. 304) may refer to our Text. Or, did he refer to the Nandisaṅghagurvāvalī registered by J. MUKHTĀR, PJVS, Intr. pp. 115-6 (where he mentions an edition in the Jainasiddhānta-bhāskara 1.4, p. 71)? For the five Digambara Paṭṭâvalis edited by HOERNLE (Indian Antiquary 20.1891, pp. 341-61 and 21.1892, pp. 57,84) vide GUÉRINOT, Bibl. Jaina, pp. 379-82, nos. 661-662. — For Padmanandin in vss. 34-35 see JOHRĀPURKAR, Bhatt. Sampr. pp. 95-6 seqq., who gives saṃ. 1385-1450 as the period of P.'s pontificate. On vs. 4 see **Ser. No. 61**.

Serial No. 243

Leumann : S 345. (Max-Müller-Stiftung, 45) Wickersheimer : 4429.

For description of the Ms. see **Ser. No. 185** (with a list of Texts 1-2).

«Text 2» **Dūlīcanda-praśasti** (Raj.) by PANNĀLĀLA.

«Begins (263) B :»
dohā : maṅgala mūratikauṃ raṭauṃ vāṇī pada kari dhyāna
vaṇī Vacanikā jā vidhi so hī karū̃ vaṣāṇa (1)
śārdūlavikrīḍita chanda :
Pūnyā̃ saira samīpa kośa panarā Phalṭana-purī hai vasī ... (2)
mālinī chanda : vusa Phalaṭana-vāsī śrāvakī dharma-rāśī
Umaḍa-vapaka jāye Dūlīcandâbhidhāya ... (3) ... (4)
madalekhā : inke mitra sahāī Hīrācandajī bhāī ... (5) ...
Rāmasiṃha Jayanagra-para agra narapa-pati ugra-dhana (12) *etc.*

«Ends (265) B :»
Pannālāla ju Caudharī viraci jo kārak Ḍulīcandajī (19)
dohā : Subhāṣitaratnasandoha-ke hai adhikāra vatīsa ... (20)
sajjana-guṇa-varṇṇana kiyo|aṭhāramo adhikāra
tā taka Bholīlāla-nai racī Vacanikā sāra (21) ... (22)
Pannālāla ju Caudharī gotra Pāṃḍiyā jāna
tāna racī yaha Vacanikā pūraṇa bhaī sumāna (23)
saṃvatsara Vikrama-taṇo ugaṇī-sai-tettīsa
posa kṛṣṇa pañcamī bhalā maṅgalavāra ganīsa (24)

«Colophon :» iti śrī-Subhāṣitaratnasaṃdoha-kī Vacanikā saṃpūrṇam.

«2nd scribe :» idaṃ graṃthaṃ paṃḍitarāja-śrī-Brahmasurī-śāstrī Śravaṇa Bel̤a=gul̤a, mukāma-Gomaṭasvāmī-vālekū̃ Phalaṭanakara Koṭhārī Paramacaṃda Kuṃdanajī,

bhāryā Pūjīde, ubhaya-putra Māṇikacaṃda Paramacaṃda-nai sva-paṭhanârthaṃ, sa= maṃta [*sic*] 1939 phāguṇa sudi punima ke dina diyā hai. kalyāṇam astu. ~~~

References. The Praśasti as such is nowhere recorded. For References to the Ms. and the Subhāṣitaratnasandoha vide **Ser. No. 185**. (Compare Rāj. sūcī 4, p. 127, No. 1662).

Notes. The Ms. was surely written in Jaipur between saṃ. 1933 and 1939. According to the remarks of the second scribe, it was presented in saṃ. 1939 by Māṇikacanda P. Koṭhārī (of Phaltan) to Brahmasūri śāstrī of Śravaṇa Belgoḷa. Brahmasūri supplied several Digambara Mss. to Prof. LEUMANN (see Übersicht, p. I[a] and p. III[c]; also WZKM 11, p. 297). — As this historically interesting Text is rare and nowhere cited or recorded till now, we treat it in this and the next Entry separately. The Dūlīcanda-praśasti deals with a Jaina personality of the last century. His name is written variously: Ḍūlīcanda, Dūlīcanda. His photo is also available (Rāj. sūcī 4, Intr. opp. p. 8). He was born at Phaltan and during his frequent travellings in India collected and copied many Mss. for which he established a collection in the Terāpanthī Mandira at Jaipur. He also composed about 15 works including some Vacanikās. He died at Agra in 1877 A.D. For details see KĀSLIVĀL, Rāj. sūcī 4, Intr. pp. 9-11; and JGBh. in Rāj. p. 253. — Dūlīcanda encouraged Pannālāla (and others) in his literary pursuits. Pannālāla completed the Subhāṣitaratnasandoha-vacanikā, which was started by Bholīlāla, in saṃ. 1933. In the same year, Pannālāla finished his Samādhiśataka-vacanikā (see **Ser. No. 161**). He appended the same praśasti to both, with five vss. more in the case of the Subhāṣi= taratnasandoha-vacanikā. See also the next Entry. — KĀSLIVĀL's remark ("bābā Dulīcanda kā sāmānya paricaya") to a Ms. of the "Samādhimaraṇa-bhāṣā by Pannālāla" (Rāj. sūcī 4, p. 127, No. 1662) hints surely to this praśasti (vss. 1-19). — (For a list of Mss. prepared by Dūlīcanda, see our Introduction § 1.2).

Serial No. 244

Leumann: S 347. (Max-Müller-Stiftung, 47) Wickersheimer: 4431.

For description of the Ms. see **Ser. No. 161** (with a list of Texts 1-2).

«Text 2» **Dūlīcanda-praśasti** (Raj.) by PANNĀLĀLA.

«Begins (69) B:» atha granthakī Vacanikā vananēkā saṃbandha likhyate.

dohā: maṅgala mūratikauṃ raṭauṃ vāṇī pada karī dhyāna
vaṇī Vacanikā jā vidhī so hī karū vakhāna (1)

śārdūla. chanda:
Pūnyā saira samīpa kośa panarā Phalṭana-purī hai vasī ... (2)

chanda mālinī: vusa Phalaṭana-vāsī ... Ḍūlīcandâbhidhāya ... (3) *etc.*

«Ends (71) B:»
vyākṛtyâdi samasta śāstra jinakai vodhâvalokī ju hai
Pannālāla ju Codharī Jayapuraiṃ abhyāsa vidyā karai
Chājūlāla ji ādi to samaya pā pañcatvakū prāpta hai
paścād dharmaruci bhaī jina-kṛpā bhāī Dūlīcanda-kai (18)
inkī sarva sahāyasaiṃ Vacanikā vākī rahī hī ji jyo
sārī saṃskṛta-granthakī aru tathā jyau prākṛtīmaiṃ rahī
keī granthanikī vaṇī Vacanikā bhāṣāmaī deśakī
Pannālāla jo Codharī viraci jo kāraka Ḍūlīcandajī (19)

«Colophon:» iti saṃpūrṇāṃ.

References. For References to the Text see the preceding Entry. For References to the Ms. see **Ser. No. 161**.

Notes. On the upper margin of Fol. 71B "laṃbara 76" has been written by someone. "laṃbara" is to be derived from English "number" (cf. for instance UPADHYE, Bṛhatkathākośa, SJS 17.1942, Intr. p. 3^{10}). — All the vss. of this Text recur in **Ser. No. 243**, which see. — In vs. 18^{b} and vs. 19^{d} read Caudharī for Co° of the Ms.. (Co° is metri causa).

Serial No. 245

Leumann : S 360 [B]. (Max-Müller-Stiftung, 60) Wickersheimer : 4445.

Description. Indian paper. Folios : 126 (originally numbered : 13-138). Size : 14.5 × 9.7 cm. Lines : 10 (11.7 × 7 cm). Devanāgarī. Tolerable condition. Edges damaged. Some Foll. fragmentary. Date : saṃ. 177× (see Text 1). — A composite Ms. containing eleven Texts.

«Text 1» **[Bagarū**-madhye], a Scribal Remark.

(Fol. 13A :) se va ka mā ra kā be lā huvā. 51 purā śrāvagāka līṣataṃ vagaru madhe 177× vraṣe phāguṇa vadi 2.

References. Neither LEUMANN (WZKM 11) nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 781, No. 4445) takes notice of this "Scribal Remark".

Notes. Seemingly this "Scribal Remark" continues from Fol. 12B which is, however, missing along with Foll. 1-12. (For Foll. [1-4] and 1-8 prefixed to this Ms., and considered by us as S 360 [A], see **Ser. No. 309**). — The date mentioned here is incomplete : the fourth digit and the week-day are not written, hence it could not be verified. — The place-name is corrected according to Rāj. sūcī 4, p. 935^{b}. In a scribal remark dated saṃ. 1765 the city of Bagarū is described as "vanôpa=vanna-dī[r]ghikā-saro-nadī-pr(ā)sāda-śobhite caturvidha-saṃgha-kṛta-gīta-vādya-prabhāvana-niraṃ=tara-pravarddhita-nityôtsave Bagarū-nagare" mentioning also the Candraprabha-caityâlaya therein, see KĀSLIVĀL, PrSgr [Jaipur], p. 174, No. 35 (Ms. 1). — Other parts of our Scribal Remark are not clear. To be read : sevakumāra-kā [= Siva°] belā huvā? — Foll. 129A, 130B-131A, 132B-133A, and 134B-135A are blank.

The other Texts in the Ms. are :

«Text 2»	(Foll. 13B- 45A :)	Śrāvakapratikramaṇa	(see **Ser. No. 102**)
«Text 3»	(Foll. 45A-103A :)	Kriyākalāpa, B-CII	(see **Ser. No. 85**)
«Text 4»	(Foll. 103A-118B :)	Tattvārthasūtra of Umāsvāti	(see **Ser. No. 105**)
«Text 5»	(Foll. 118B-125A :)	Bhaktâmarastotra of Mānatuṅga	(see **Ser. No. 266**)
«Text 6»	(Foll. 125A-126A :)	Lakṣmīstotra of Padmaprabha	(see **Ser. No. 286**)
«Text 7»	(Foll. 126A-127B :)	Caturviṃśati-tīrthakara-jayamālā (Skt.) of Māghanandi	(see **Ser. No. 279**)
«Text 8»	(Fol. 128A :)	[Yatyāvaśyaka-pustaka-dāna]	(see **Ser. No. 246**)
«Text 9»	(Fol. 128B :)	Upasargaharastotra, ascribed to Bhadrabāhu	(see **Ser. No. 262**)
«Text 10»	(Foll. 129B-135B :)	Aṇacchamī-paddhaḍī of Raidhū	(see **Ser. No. 294**)
«Text 11»	(Foll. 135B-138A :)	Laghu-śrāvakâcāra	(see **Ser. No. 177**)

Serial No. 246

Leumann : S 360[B]. (Max-Müller-Stiftung, 60) Wickersheimer : 4445.

For description of this composite Ms. see **Ser. No. 245** (with a list of Texts 1-11).

«Text 8» **[Yatyāvaśyaka**-pustaka-dāna], a Scribal Remark.

(Fol. 128A :) /// .. .. bhaṭṭāraka-śrī/.../bhūṣaṇadevās tac-chiṣyâcāryya-srī-NemicaṃdrÅbhayacaṃdradeva-śiṣya-brahma-Padamā-paṭhanârthaṃ jñānâvaraṇâdi-karmma-kṣayârthaṃ kevala-jñānâdi-guṇôtpattaye cêdaṃ Yatyāvaśyaka-pustakam A=grota[ka]vaṃśâkāśa-dinamaṇi-saṃghapati-Bahoraṇa-bhāryyā-saṃghaviṇi-Dhanu, tat-putra--jina-pūjā-puraṃdara--saṃgha-bhāra-dhuraṃdhara--dāna-guṇa-Śreyāṃsa-jina-prāsāda-pratimā-karaṇa-Bharata-cakravartti--saṃghapati-Guṇarāja, bhāryā-jina-bhakti-guṇêṃdrāṇī--śīla-guṇa-śīlā--dāna-guṇa-Śrīmatī-saṃghaviṇi-Guṇaśiri, tat-suta-saṃghapati-Kojū, bhāryā-Jālapade. etair lekhitaṃ, śreyo 'stu.

jñānavān jñāna-dānena nirbhayo 'bhaya-dānataḥ
anna-dānāt sukhī nityaṃ nirv[y]ādhir bhe(ṣ)a(j)ād bhavet (1)
cha cha.

References. LEUMANN, Übersicht, p. 3[a], line 54. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4445.

Notes. It is on the basis of this Scribal Remark that LEUMANN understands Yatyāvaśyaka as the name of the "D recension" of the Kriyākalāpa, see **Ser. No. 85**. — The cited Text is written by some scribe surely different from the one of the rest of the Ms. 360[B]; even the paper seems to be of different origin. /.../ denotes mutilated portion. Hence the name of the bhaṭṭāraka (the teacher of Nemicandra and Abhayacandra) is not clear. There are many bhaṭṭārakas whose names end in -bhūṣaṇa, cf. JOHRĀPURKAR, Bhaṭṭ. Sampr. pp. 301-308. Moreover, the names Nemicandra and Abhayacandra are very frequent. — No person of the donor family could be traced. For the occurances of the designation Agrotakavaṃśa (= modern Agrawal) see Bhaṭṭ. Sampr. p. 319[a], and PrSgr [Jaipur], p. 308[a]. — For another Scribal Remark in the same Ms. see **Ser. No. 245**.

5. RITUALISTIC WORKS AND HYMNS

5.1 VIDHIS

Serial No. 247

Leumann : S 433[b]. (Max-Müller-Stiftung, 133) Wickersheimer : 4522.

Description. Indian paper. Foll. : 5. Size : 26 × 10.9 cm. Lines : 13 (22.4 × 8.3 cm). ◇. Devanāgarī. Good condition; edges mutilated. No date.

Upadhāna-vidhi (Skt. and Gujarati, with Pkt. quotations).

«Begins (1) A :» §O athÔpadhānavidhiḥ.

[*verbatim* :] prathama-dvitīyôpadhānayor naṃdiḥ kriyate praveśe : śeṣe tu saṃ= kṣepataś caitya-vaṃdanā kriyate, na naṃdiḥ.

prathamôpadhāna-praveśa-vidhir evaṃ :- śrāvakaḥ śrāvikā vā mahôtsavenâgatya aṃjali-bhṛtâkṣata-nālikero namaskāraṃ paṭhana-naṃdi pradikṣayati vāra-trayaṃ. tataḥ sakṛt saccitta-tyāgaḥ. īryāpathikī. pratikrama[ṇaṃ] guru-[sa]mīpe pauṣadhaṃ gṛhṇāti prati= lekhanāṃ ca. yadi prāk kṛtā na syāt tadā mukhavastrikā-pratilekhanā-rūpāṃ sarvāṃ vā kurute. ... mukhavastrikā-pratilekhanāṃ kṛtvā upadhāne praveśaḥ. paścād upāśraye gatvā sarva-pratilekhanāṃ kṛtvā punaḥ pravacanaṃ pravedayati.

atha praveśa-naṃdiḥ, cha :- khamāsamaṇa° icchākāreṇa saṃdisaha bhagavan muhapattī paḍilehuṃ. gurur ādiśati : paḍileha. ... iti naṃdi-vidhiḥ. atha pavayaṇā-vidhiḥ :- jaï āgala hui ...

[Fol. 3A :] atha vāyaṇā-vidhiḥ :- ... atha vācanâdhikārāḥ :- ...

[Fol. 4B :] mālâropaṇa-vidhiḥ :- ... samyaktvâdy-uccāraṇa-vidhiḥ :- ...

«Ends (5) B :» iti aṣṭottarī-snātra-vidhiḥ, cha.

atha gṛha-biṃba-praveśa-vidhiḥ :—

pūrvvaṃ bhavyaṃ mahūrtta vilokyate. vatsa[1] śukra[2] yoginī[3]kālapāśâdi-doṣā jina-biṃba-praveśe. gṛha-dvāre saṃmukhaṃ ṭālyate. mukhya-pumān dina 10 ekabhakta-bhūmiśa= yana-brahmacaryâdi pālayeti. anāgata-dina 30 ālake karaṃḍake vā yatra biṃbam upaveśyate tatrâkhaṃḍa-kaccolake suvarṇṇa-pānīyaṃ lātvā śrī-Jirāulā-śrī-Pārśvanātha-nāma vāra 7 smṛtvā chaṭā prakṣipyate. ... prātaḥ sāyaṃ ca 108 namaskāra, 108 phūla-gūṃthaṇī gṛha-svāminā guṇitavyaṃ. yad-biṃbaṃ pādam avadhāritaṃ tasya nāma 108 smaryate. Caityavaṃdanā-Śāṃtistava-Kṣetradevatāstutiḥ, yakṣetraṃ°, śrī-saṃgha-pūjā. gṛha-praveśa-vidhihr navīna-biṃbe jñā[ta]vyā.

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 790, No. 4522. (SCHUBRING, Jaina-Hss. PrStB, No. 309). Cat. LDI, Nos. 2367-68 (and Nos. 2370-71-72), Appx. p. 463[a]. Cat. RājORI, II-A, p. 256, No. 2230 and III-A, p. 366, No. 3202. VELANKAR, JRK, p. 53. NCC 2, pp. 358-9. — Published?

Notes. Jaina-Hss. No. 309 is in Gujarati. — Cat. RājORI, III-A, No. 3202 is called Upadhāna-tapo-vidhi. Cat. LDI, Nos. 2370-71 are ascribed to Mānadeva sūri. JRK mentions a work (Upadhāna-pauṣadha-viśeṣa-vidhi) by Cakreśvara sūri. On Fol. 3A a colophon : iti upadhāṃna-vidhiḥ, cha. For the Mālâropaṇa-vidhi on Fol. 4B cf. Cat. LDI, Nos. 2376-77. The section called Gṛha-biṃba-

praveśa-vidhi at the end of our Ms. is similar to **Ser. No. 248** (and Jaina-Hss. No. 317, a work in Gujarati). For the Pkt.-formula khamāsamaṇa etc. vide Übersicht, p. 7. Its text is available for instance in ṢaḍĀvSū (ṚK), pp. 57-8.

Serial No. 248

Leumann : S 433[c]. (Max-Müller-Stiftung, 133) Wickersheimer : 4525.

Description. Indian paper. Foll. : 2 (original foliation : 12-13). Size : 26.3 × 11 cm. Lines : 11 (20.7 × 8.5 cm). ◇. Devanāgarī. Good condition. No date.

Biṃba-praveśa-vidhi (Skt.), anonymous.

«Begins (12) A :» atha Biṃbapraveśavidhiḥ.
sumuhūrtte gṛha-sanmukha[ṃ] vatsa śukra-yoginy-ādi varjayitvā kāryam ārabhet. mukhya-pumān dina 10 ekabhakta-bhūmiśayana-vrahmacaryâdikriyāḥ pālayati. biṃ= vôpaveśana-yogye ālake karaṃḍake vânāgata-dina 3 akhaṃḍa-kavvolake svarṇṇa-payaḥ kṛtvā Jirāülā-śrī-Pārśvanātha-nāma vāra 7 smṛtvā cchatā kṣipyate. *etc.*

«Ends (13) B :» deva-gṛhe vā tan mocyaṃ. evaṃ bhaktyā sarva-siddhiḥ. eṣa biṃba-praveśa-vidhiḥ. gurubhir upādeyaḥ. āsanne vā gurūṇāṃ dūrato vā mukhya-gītārtha-śrāddho 'gre bhūtvā kārayati. prathame 'hni snātrād anu bhavyā maḍi 1 ṭhāma 1 vā biṃb(ô)nmucchanaṃ dina 10 sandhyāyāṃ dhavala-maṅgala-mahôtsavāḥ kriyante.

«Colophon :» iti Biṃba-praveśa-vidhiḥ Mahôtsava-sāraḥ śreyase bhavatu. cha śrīḥ. * cha.

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 790, No. 4525. SCHUBRING, Jaina-Hss. PrStB, No. 317. Cat. LDI, No. 2270. VELANKAR, JRK, p. 283. — Published?

Notes. The Berlin and LDI Mss. are in Skt. "mixed with" Gujarati. The citations of SCHUBRING are in Gujarati. The language of our Ms. is the so-called "Vernacular Skt.". — For Jirāülā-Pārśvanātha compare JRK, p. 141[a] (Jīrāpallī-Pārśvanātha-stava I to IV and -stotra), or Cat. LDI, Appx. p. 474[b], p. 626[b]. — Is Mahotsava-sāra of the colophon a bigger work? — **Ser. No. 247** ends with a Gṛhabiṃbapraveśavidhi.

Serial No. 249

Leumann : S 407. (Max-Müller-Stiftung, 107) Wickersheimer : 4492.

Description. European paper (blue, water-mark : F.A. GORDAN 1860). Foll. : 11. Size : 32.5 × 20 cm. Lines : 14 (23.5 × 14.5 cm). Devanāgarī. Good condition. No date.

Jaina-vivāha-paddhati (Skt.), anonymous.

«Begins (1) B :» §O oṃ namaḥ siddhebhyaḥ. atha Jainavivāhapaddhati likhyate.

prāvarttayaj jana-hitaṃ khalu karma-bhūmau
ṣaṭ-karmaṇā gṛhi-vṛṣaṃ parivartya yuktyā
nirvāṇa-mārgam anavadyam ajaḥ svayaṃbhūḥ
śrī-Nābhi-sūnu-jinapo jayatāt sa pūjyaḥ (1)
śrī-Jainasena-vacanāny avagāhya jaine
saṅghe vivāha-vidhir uttama-rīti-bhājāṃ

uddiśyate sakala-mantra-gaṇaiḥ pravṛttiṃ
sānātanīṃ jana-kṛtām api saṃvibhāvya (2)
atha vivāha-karaṇasya gṛhastha-dharmâṅgatām anādi-pravṛttiṃ ca pratipādayann āha:
anyâṅganā-pari(v)ṛter nija-dāra-vṛtter
dharmo gṛhastha-janatā-vihito 'yam āste
nādi-pravāha iti santati-pālanârtham
evaṃ-kṛtau muni-vṛṣe vihitâdaraḥ syāt (3)
atha vivāha-bhedān āha, uktaṃ āha, uktaṃ ca: vrāhmo dharmyas tathâcāryaḥ ... *etc.*

«Ends (11) B:» atha grantha-samāptau sva-lāghavâkhyādīn sūcayati, maṅgalaṃ ca pratipādayati:
jinêśvaro maṅgala[ṃ] maṅgalānāṃ karttêti kāryasya ca kāraṇasya
niyoga-mātrān nija-bhāva-śuddhiḥ sanmaṅgalaṃ kārayati svam eva (79)
phaṇîśvaro vaktum alaṃ na cet te ... (80)
ādy-anta-varṇa-pada-yojanayôpadeṣṭur
uktir na kācid api nūtana-kṛtya-jātā
śrīmat-purāṇa-vihitāḥ khalu mantra-mārgāḥ
rīti-pravṛttir iha deśakulânusārāt (81)
ratena śalyaṃ naya-dharma-cakrād
vyudasya śukle karaṇa-pravṛttiṃ
yuñjyād dhvanântasya samāpti-kālaḥ
prāravdha-vandhasya ca jāgarīti (82)

«Colophon:» iti śrīmaj-Jinasenasvāmi-matânuyāyi-Jainavivāhapaddhatiḥ saṃ= pūrṇaṃ.

References. (LEUMANN does not mention this Ms.) WICKERSHEIMER, Cat. Gén. Mss. 47, p. 786, No. 4492. KĀSLIVĀL, Rāj. sūcī. 3, p. 200, No. 176; 4, p. 481, Nos. 4612-13. (Cat. LDI, No. 2293). VELANKAR, JRK, p. 145. — Cat. IO Skt. Books, p. 1133 registers an edition of the Jainavivāhapaddhati by Jinasena (Bombay NSP 1930).

Notes. A Digambara work. (The LDI Ms. "Jainavivāhavidhi" is incomplete and probably a Śvetâmbara work). Rāj. sūcī. 3. No. 176 is reported to contain a Skt. work along with a Hindi translation by Pannālālajī Dūnīvāle (cf. also HGRK-sūcīpatra, p. 3). With our colophon compare the note in Rāj. sūcī, No. 4612 (ācārya Jinasena svāmī ke matânusār sangrah). — Some of the introductory phrases in our Ms. are: atha vara-lakṣaṇaṃ, a. kanyā-l. (2A), a. vāgdāna-pratīkāram āha, a. ... vināyaka-sthāpanam āha (2B), a. vāhya-dvādaśa-dala-maṃtra-pūjā (4A), kanyā-varayoḥ rakṣā-vidhānâdim āha (5A), a. gṛha-saṃskāram āha, a. toraṇa-vidhānam āha (5B), a. vivāha-vidhānam āha (6A), a. pariṇayana-vākyam āha (7A), a. madhya-kaṭinīstha-śruta-pūjā (7B), a. homa-prāraṃbhaḥ (8A), a. vedikāyāḥ ... pradakṣiṇā ... ācāryaḥ puṇyâha-vācanāṃ vrūyāt (8B), etc. — Cat. IO Skt. Books, p. 1133 registers two other works called Jainavivāhapaddhati (1) compiled by GAURĪLĀLA (Delhi 1915), (2) by SŪRYAMALA YATI (Calcutta 1925-6).

Serial No. 250

Leumann: S 406. (Max-Müller-Stiftung, 106) Wickersheimer: 4491.

Description. Indian paper. Foll.: 6. Size: 28.5 × 13.2 cm. Lines: 10 (22.3 × 9 cm). Devanāgarī. Good condition. Date: saṃ. 1882.

Tripañcāśat-kriyā-vratôdyāpana (Skt.) by DEVENDRA(KĪRTI).

«Begins (1) A:» atha Trepanakriyāpūjā likhyate.

śrī-*devêndra*-phaṇindra-(vṛ)nda-vinutaṃ natvā jinaṃ Sanmatiṃ
h(ā)rā-sāra-tuṣāra-gaura-tanubhāṃ śrī-Śāradāṃ sāra-dāṃ
vanditvā guṇa-dhāriṇo muni-gaṇān śrī-Gautamâdīn vruve
Pañcāśad-abhikriyā-vrata-viśiṣṭôdyāpanârccā-vidhiḥ (1)
candrôpakaiḥ śobhita-puṣpa-mālā-
jālaṃ lasat-toraṇam utpatākaṃ
y(o) vārakâdyaiḥ sahitaṃ hitāya
jainâlaya-maṇḍapaṃ sa[t ...] (2)
pūjôpacāraṃ pracuraṃ pavitraṃ
pavitra-cittaḥ śrita-nīti-vittaḥ
lātvā gṛhītvâtha mahotsavena
bhavyair yutaś caitya-gṛhaṃ sameti (3) *etc.*

«Ends (6) B:» atha jayamāla:-
paṇavivi arahantaho, aïsayavantaho, bhayavanta hu bhava-bhaya-haraṇa
kiriyā tebaṇaha, sāvaya-dhammaha, vaṇṇa-mitaha guṇa-kittaṇa. cha. ...
ghattā: sammatta-gaṇo jahi suha miliyo tahi bhūsayi kiriyā jaṇa-hiyayaṃ
jaha vara-muttā-hala-mālā ṇimmala vikkama Devindahī kahiyaṃ. cha.
anādi-mantreṇânādi-siddhenâṣṭottaraśata-deva-puṣpair jjāpyaṃ kuryyāt.
sanmitra-putra-sukalatra-pavitra-bandhūn
śuddhîddha-dhana-vṛddhi-saṃrddhi-siddhiḥ
etad-vratârccana-vidhir vidhivad viśuddhyā
dadyāt satāṃ viracito jina-bhakti-bhājāṃ (1) ity āśīrvvādaḥ.

«Praśasti:» bhavyo 'gravāla-sukulôtpala-pūrṇa-candra-
śrī-rājamānya-sumahattara-Nātha-nāmnaḥ
śrāddha-kriyā-maha-vidhiḥ sad-anugraheṇa
Devendra-nāma-kavinā vihitaḥ, śrīyai syāt (1)
Padmāvatī-Dharaṇīdharêḍya-vibhavaḥ śrī-Vikrama-svīkṛtaḥ
bhrājat-saṃbhava-viprarāja-[vi]vudh(o) devendr(a)-pūjyaś ca yaḥ
Triḥpañcāśad-abhikriyā-vrata-vidhiḥ pūjā-kramo 'sau catuś-
catvāriṃśad-ite ca ṣoḍaśa-śate 'bde nirmmito nandatu (2)
jinâbhiṣekasya vidhiṃ vidhāya
pra(p)aṭhya śāntyai kila śānti-pāṭhaṃ
visarjya puṣpâkṣatakais tadīyaṃ
prapūjya saṅghaṃ sukham edhatāṃ saḥ (3)
śāntipāṭhaṃ paṭhitvā devatā visarjjayet.

«Colophon:» iti Triḥpaṃcāśat-kkriyā-vratôdyāpanaṃ samāptaṃ.

«Scribal Remarks:» saṃvat 1882 phāguṇa śudi 2 liṣāītaṃ paṃḍita Caṃpārāma liṣataṃ mahātmā Saṃbhurāma Savāījaipura-madhye. śloka-saṃkhyā 150. śubhaṃm astu.

References. LEUMANN registers neither this Ms. nor this Text. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 786, No. 4491. HIRĀLĀL, Cat. CP+Berar, No. 7363. KĀSLIVĀL, Rāj. sūcī. 2, p. 63, No. 698; 3, p. 205, No. 207/32; 4, p. 892[b]. MUKHTĀR, PrSgr [1954], pp. 86-7, No. 62 (and Intr. p. 43). VELANKAR, JRK, p. 161. — Published?

Notes. WICKERSHEIMER does not name the author. The author has inserted his name in the introductory vs. 1 and the last Apbhr.-vs. and the Praśasti-vs. 2. In Praśasti-vs. 1 the reference is very

clear. In all these places we find Devendra only. But the works of KĀSLIVĀL, MUKHTĀR and VELANKAR give Devendrakīrti as the name of the author. Hence we write Devendra(kīrti) in the Heading. — JOHRĀPURKAR, BhSpr. notes as many as 16 persons who are called Devendrakīrti. The only bhaṭṭāraka Devandrakīrti who would suit saṃ. 1644, the date of composition of the present work, would be the 7th Bhaṭṭāraka of the Kārañjā branch, whose dates are saṃ. 1638-49 (see BhSpr. pp. 71-2 and p. 77) and whose works are enumerated by KĀSLIVĀL (op. cit. 4, p. 892[b]). (The Nandīśvara-pūjā in Jaina-Hss. No. 350 is most probably by Devendrakīrti). – The work is also called Trepana-kriyā-vidhāna, Trepana-kriyôdyāpana, Tripañcāśat-kriyôdyāpana, etc. — There are several other texts bearing similar titles, see for instance Rāj. sūcī. 4, pp. 827-8. — For the scribe Śaṃbhurāma vide our Notes in **Ser. No. 222** (which was copied in the same year).

5.2 PŪJĀS

Serial No. 251

Leumann : S 325. (Max-Müller-Stiftung, 25) Wickersheimer : 4408.

Description. Indian paper (thick). Foll. : 29. Size : 27.8 × 13.3 cm. Lines : 10 (21 × 8.8 cm). Devanāgarī. Good condition. Border-lines not drawn. No date.

Ananta-caturdaśī-pūjā (Skt.) by ŚĀNTIDĀSA. 24 sections.

«Begins (1) A :» 1 . . . . §O athÂnaṃtacaturddaśīpūjā likhyate.
svāmin saṃvauṣaṭ-kṛtâvāhanasya dviṣṭāṃte nôṭṭaṃkita-sthāpanasya svaṃ nir=
nektuṃ te vaṣaṭkāra jāgrat-sānnidhyasya prārabheyâṣṭadhêṣṭiṃ (1)
oṃ hrīṃ arhaṃ śrīṃ Vṛṣabhâdi-tīrthaṃkarâtrâgaccha-2 āhvānanaṃ, sthāpanaṃ, sanni=
dhīkaraṇaṃ. tataḥ pūjanaṃ —
vimala-gandha-suvāsita-sārayā vara-sukṣīradhi-nīra-sudhārayā
sakala-doṣa-haraṃ Vṛṣabhêśvaraṃ praviyaje nata-nāki-narêśvaraṃ (2) ...
śrī-Śāntidāsena śubhârtha-prāptaye supūjyate śrī-jina-pāda-pankajaṃ (9) arghaṃ.
atha jayamālā : jaya prathama jinêśvara
mahi-parameśvara īśvara guṇa-gaṇa-maya-sadanaṃ ...

[Col. 1 :] iti śrī-Ādinātha-pūjā-jayamālā samāpta.
atha jāpya 14. ... ity āśīrvādaḥ.
ānandôdyāna-kandas tribhuvana-kamalā-kāminī-keli-śailaḥ
kandarppa-kṣoṇipāla-kṣaya-vyaśanir agha-dhvānta-māṇikya-dīpaḥ
so 'yaṃ durvodha-dhūlī-pralaya-ghana-ghaṭā kīrtti-vallī-vasanto
vṛddhi-vyoma śravantī himagirir avatān Nābhi-janmā jino vaḥ (1)
ity āśīrvacanaṃ.

[Sec. 2 on Fol. 3B[2] :] athÂjitanātha-pūjā likhyate
vimala-gandha-suvāsita-sārayā ...
Ajitadeva-patiṃ jina-nāyakaṃ praviyaje jinapaṃ sukha-dāyakaṃ (1)
oṃ hrī śrī Ajita-tīrthaṅkarāya jalaṃ, ...
śrīman-namra-surâsurêndra-m(u)kuṭa-pradyota-ratna-prabhāṃ
bhāsvat-pāda-nakhêndavaḥ pravacanâṃbhodher avasthāyināṃ
ye sarve jina-siddha-sūry-anugatās te pāṭhakāḥ sādhavaḥ
stutyā yogi-janaiś ca pañca guravaḥ kurvantu vo maṅgalaṃ (1)
ity āśīrvādaḥ.

[Sec. 3 on Fol. 5B[7] :] atha Saṃ < sa > bhavanātha-pūjā
vimala-gandha-suvāsita-sārayā ... cara-Saṃbhavaṃ (1)
oṃ hrī śrī Saṃbhava-tīrthaṅkarāya jalaṃ, ...
mukti-śrī-vanitā-karôdakam idaṃ ... jina-snānasya gandhôdakaṃ (1)
ity āśīrvādaḥ. 3

[Sec. 4 on Fol. 7B[7] :] athÂbhinandana-pūjā
vimala-gandha-suvāsita-sārayā ... Abhinandanaṃ ... (1)
oṃ hrī arhaṃ śrī Abhinandana-tīrthaṅkarāya jalaṃ, ...
śrīmad-Yādava-vaṃśa-maṇḍa(n)a-maṇiḥ ...
so 'yaṃ pātu jinêśvaro guṇa-nidhiḥ śrī-Nemināthaś cira[ṃ] (1)
ity āśīrvādaḥ.

[Sec. 5 on Fol. 10A[1] :] atha Sumatinātha-pūjā
vimala-gandha-suvāsita-sārayā ... Sumatinātha-jinaṃ prayaje ... (1)
oṃ hrī arhaṃ śrīṃ Sumatinātha-tīrthaṅkarāya jalaṃ, ...
kandarppa-dviṣa-kuṃbha-dāruṇa-hariḥ ...
sa śrī-Nemi-jinêśvaro guṇa-nidhiḥ kuryād bhavad-vāñchitaṃ (1)
ity āśīrvādaḥ.

[Sec. 6 on Fol. 11B[10] :] atha Padmaprabha-pūjā
vimala- ... kamala-lāñchana-Padma-jinêśvaraṃ ... (1)
oṃ hrī arhaṃ śrī Padmaprabha-tīrthaṅkarāya jalaṃ, ...
Śāntinātham namasyāmi ... (1) ity āśīrvādaḥ
devyāś câṣṭ(au) ... ity amī sura-gaṇaḥ kurvantu vo maṅgalaṃ (2)
ity āśīrvādaḥ.

[Sec. 7 on Fol. 14A[3] :] atha Supārśvanātha-pūjā likhyate
vimala- ... praviyaje Śubhapārśva-jinêśvaraṃ (1)
oṃ hrī arhaṃ śrī Supārśvanātha-tīrthaṅkarāya jalaṃ, ...
jyotir vyantara-bhāvanâmara-grahe ... kurbantu vo maṅgalaṃ (1)
ity āśīrvādaḥ.

[Sec. 8 on Fol. 16A[2] :] atha Caṃdraprabha-pūjā
vimala- ... praviyaje vara-Candraprabhêśvaraṃ ... (1)
oṃ hrī arhaṃ śrī Candraprabha-tīrthaṅkarāya jalaṃ, ...
kailāśe Vṛṣabhasya nirvṛti[r] ... kurvantu vo maṅgalaṃ (1)
ity āśīrvādaḥ.

[Sec. 9 on Fol. 18A[1] :] atha Pu(ṣ)padaṃta-pūjā
vimala- ... Kusumadanta-jinaṃ ... (1)
oṃ hrī arhaṃ śrī Puṣpadanta-tīrthaṅkarāya jalaṃ, ...
śreyaḥ padma-vikāsa-vāsara-maṇiḥ ... vijayatāṃ śrī-Pārśva-cintāmaṇiḥ (1)
ity āśīrvādaḥ.

[Sec. 10 on Fol. 20A[1] :] atha Śītalanātha-pūjā likhyate
vimala- ... praviyaje jina-Śītalanāthakaṃ ... (1)
oṃ hrī śrīṃ (Ś)ītalanātha-tīrthaṅkarāya jalaṃ, ...
jinêndrasya karaḥ śrī-daḥ parameṣṭhi-sanātanaḥ
alakṣyaḥ sugato biṣṇur adbhuto vaḥ śriyaṃ kriyāt [1]
ity āśīrvādāḥ. 10

[Sec. 11 on Fol. 21B[5] :] atha Śreyāṃsanātha-pūjā
vimala- ... praviyaje vara--Viṣṇu-sunandanaṃ ... (1)
oṃ hrī śrī Śreyāṃsa-tīrthaṅkarāya jalaṃ, ...
daśâvatāro bhuvanâikamallo surâṅganā-sevita-pāda-padmaḥ
śrī-Pārśvanāthaḥ puruṣôttamo 'yaṃ dadātu vaḥ sarva-samīh(i)tāni (1)
ity āśīrvādaḥ [1]1

[Sec. 12 on Fol. 23A[10] :] atha Vāsupūjya-pūjā
vimala- ... yajata śarma-karaṃ Vasupūjyakaṃ ... (1)
oṃ hrī śrī Vāsupūjya-tīrthaṅkarāya jalaṃ, ...
dīrghâyuṣyakaraṃ ... jina-snānasya gandhôdakaṃ (1)
ity āśīrvādaḥ.

[Colophon for 12 :] iti śrī-Vāsupūjya-pūjā-jayamālā saṃpūrṇāṃḥ.

[Sec. 13 on Fol. 25B[2] :] atha Vimalanātha-tīrthaṃkara-pūjā
vimala- ... Vimalêśvaraṃ ... prayaje varaṃ (1)
oṃ hīṃ [*sic*] śrī Vimalanātha-tīrthaṅkarāya jalaṃ, ...
kalyāṇôdaya-puṣpa- ... śrī-Pārśva-kalpadrumaḥ (1)
ity āśīrvādaḥ.

[Colophon for 13 :] iti Vimalanātha-pūjā-jayamālā samāptā.

[Sec. 14 on Fol. 27A[9] :] atha Anaṃtanātha-pūjā
vimala- ... sam-Ananta-jinêśvaraṃ ... prayaje varaṃ (1)
oṃ hrī śrī Anantanātha-tīrthaṅkarāya jalaṃ, ...
śrīmad-darśana-rājitā vṛṣakarāḥ[!] ...
jaināḥ śrī-Gajapanthake nagavare kurvvantu vo maṅgalaṃ (1)
ity āśīrvādaḥ.

[Colophon for 14 :] iti śrī Aṃnaṃtanātha-pūjā-jayamālā samāptā. 14

«Ends (29)A[4-7] :» Anaṃta-pūjā-vidhi[r] llikhyate
bhādrapada-sitâikādaśyām upavāsaḥ. dvādaśyām ekabhaktaṃ. trayodaśyāṃ kañjikā tathâikabhaktaṃ. caturdaśyāṃ upavāsaḥ. pratidinaṃ trikāla-pūjā karttavyā. trayodaśī-rātrau snā[naṃ]///

References. LEUMANN, WZKM 11, p. 298. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 777, No. 4408. KĀSLIVĀL, Rāj. sūcī. 2, p. 307, No. 2068; 4, p. 456, Nos. 4362-4363 (and p. 802[b], p. 816[a]). VELANKAR, JRK, p. 7. NCC 1, p. 163[b] (and pp. 181-3). — Published?

Notes. The addenda ("Anantapūjāvidhi") on Fol. 29A[4-7] is incomplete (lines 8-10 are blank, hence ///). It corresponds to the end of a Ms. of the Berlin Collection (Jaina-Hss. No. 329). — The authorship of our work is certain because the author Śāntidāsa has inserted his name in vs. 9 (for "argham") before the jayamālā in Section 1 (see Citations). — The work is also called: Ananta-caturdaśī-pūjā + jayamālā (WZKM), A-c-vrata-pūjā, A-c-vratôdyāpana; Ananta-pūjā, -pūjā + jayamālā, -vrata, -vratapūjā; Caturdaśa-tīrthaṅkara-pūjā, C-t-pūjā + jayamālā, etc. etc. — There are several other works bearing similar titles, cf. Rāj. sūcī. (Jaina-Hss. Nos. 328-329 and No. 387 are deviating versions of a work called Anantavratapūjā by Śrībhūṣaṇa). Also compare JRK and NCC. — The introductory vs. 1 (svāmin etc.) in our Ms. is mutilated, hence we cite it *verbatim*. Note the figures 3, 10, [1]1, and 14 at the end of respective Sections.

Serial No. 252

Leumann : S 324. (Max-Müller-Stiftung, 24) Wickersheimer : 4407.

For description of this composite Ms. see **Ser. No. 280** (with a list of Texts 1-7).

«Text 2» **Arhatparameṣṭhi-pūjā** (Skt.) by ŚUBHACANDRA.

«Begins (2) A :»

iti stutvā gurūn pañca madhye-maṇḍalam uttamān
pūjayet parayā bhaktyā bhāktiko bhakti-vatsalaḥ (1)
atra vistareṇa pañca-parameṣṭi-pūjāṃ vidhyāsâṣṭakam idaṃ dīyate (2)
vimala-śītala-saj-jala-dhārayā ...
praviyaje śata-jiṣṇu-samarccitān
oṃ hrīṃ pañca-parameṣṭibhyo jalaṃ nirvapāmīti svāhā (1) *etc.*

«Ends (5) B :» atha jayamālā :

atha satata-vimuktā yatipati-yuktās
te jayantu [. .] jinavara-nikarāḥ ... (1)
siddha-buddh(â)dya-siddhānta-nirddeśakāḥ ...
śobhamānāḥ sadā śoka-śaṅkâpahāḥ
śrī-jinā[ḥ] sarva-santāpa-pāpâpahā[ḥ] (1) ...
ghattā : iti vara-*śubhacandrā*[*ḥ*] santu sarve jinêndrāḥ
hatata[!]-ghana-tandrā namra-sarvâmarêndrāḥ
vara-vadana-*śubhacandrā* mukti-siddhyai gaṇêndrā
vipula-jaladhi-m(a)ndrāḥ kānti-dīpyad-dīnêndrāḥ (12)
mahârghaḥ.

«Colophon :» ity Arhat-parameṣṭi-pūjā.

Referneces. LEUMANN, WZKM 11, p. 306. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 777, No. 4407. KĀSLIVĀL, Rāj. sūcī. 2, p. 64 (No. 707), p. 314 (No. 2150), p. 365 (No. 2509. [4]); 3, p. 204 (No. 207.5); 4, p. 502 (Nos. 4860-62). VELANKAR, JRK, p. 238, v. 98. NCC 1, p. 393. — Published?

Notes. In the jayamālā, śobhamānāḥ sadā ... is the refrain in vss. 1-11. In vs. 1 of the beginning iti stutvā refers probaby to Text 1 (Pañca-parameṣṭhi-guṇa-stotra : **Ser. No. 280**). The aṣṭaka (vimala-śītala- etc.) has a close similarity in contents with some texts published in the JñP-Pūjâñjali, pp. 59ff. (sura-nadī-jala-nirmala-dhārayā etc.) and pp. 149ff. (svardhunī-jala-nirmala-dhārayā etc.). Compare also Texts 3-6 in our Ms. — Our Text 2 is the first in a group of five texts, which are often catalogued as a collection : Pañcaparameṣṭhi-pūjā, -pūjājayamalā, -vratapūjā, etc. (cf. Rāj. sūcī). There are several other texts bearing this or a similar title. — "Parameṣṭhi-Kṣetrapāla-PūjāJayamālā" (WZKM and JRK) is an ad hoc title given to the whole Ms. (cf. **Ser. No. 280**). NCC 1, p. 393 (Arhatpūjā) may refer to our Text. — The author has inserted his name in the concluding vs. 12 (twice!); see also **Ser. No. 259** : Text 6. Hence the authorship is certain. For the author Śubhacandra see **Ser. No. 81**.

Serial No. 253

Leumann : S 324. (Max-Müller-Stiftung, 24) Wickersheimer : 4407.

For description of this composite Ms. see **Ser. No. 280** (with a list of Texts 1-7).

«Text 4» **Ācāryaparameṣṭhi-pūjā** (Skt.) by ŚUBHACANDRA.

«Begins (7) A :» atha ṣaḍtriṃśad-guṇôpeta-śrīmad-ācāryaparameṣṭi-pūjā prāra=bhyate.

ācārya-varyān dhṛta-dhairya-śauryān
saddharma-dhauryān kṛta-kārya-caryān
saṃsthāpay(e) susthiti-dakṣa-śikṣān
samārya-sevyān varapāla-pūjyān (1)

oṃ hrīṃ ṣaḍtriṃśad-guṇôpeta-śrīmad-ācāryaparameṣṭhinn atrâvatarâvatara saṃvauṣaṭ svāhā āhvānanaṃ. *etc.*

«Ends (9) B :»

nān(ā)-janma-jarā-vipatti-maraṇa-śasotkṛtiṃ sūtkṛtiṃ [!]
rājyaṃ prājya narêśvaraṃ jana-kṛtām ijyāṃ samijyāmahaḥ
lakṣmīṃ pakṣa-maharghatām [!]agha-kṣatiṃ kurvantu santo yutā
ācāryāś caraṇâmṛtâikarasikāḥ ṣaḍtriṃśatā sad-guṇaiḥ (11)
āśīrvādaḥ. 3 cha.

References. LEUMANN, WZKM 11, p. 306. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 777, No. 4407. For further References see **Ser. No. 252**. — Published?

Notes. Neither LEUMANN nor WICKERSHEIMER mentions this Text as an unit. We miss a colophon. The figure **3** at the end denotes the third place of this Text in the Pañcaparameṣṭhi-pūjā (vide **Ser. No. 252**) by Śubhacandra.

Serial No. 254

Leumann : S 324. (Max-Müller-Stiftung, 24) Wickersheimer : 4407.

For description of this composite Ms. see **Ser. No. 280** (with a list of Texts 1-7).

«Texts 5» **Upādhyāyaparameṣṭhi-pūjā** (Skt.) by ŚUBHACANDRA.

«Begins (9) B :»

svādhyāya-paṭhana-pāṭhana-nipuṇān karmâri-saṃbhetṛn
saṃsthāpayāmi bhaktyā pāṭhaka-mukhyān vineya-nuta-caraṇān (1)

oṃ hrīṃ pañcaviṃśati-guṇôpeta-śrīmad-upādhyāya-parameṣṭhinn atrâvatarâvatara saṃ=vauṣaṭ svāhā āhvānanaṃ *etc.*

«Ends (11) B :» śrutaṃ samagraṃ vipulāṃ ca vāṇīṃ
matiṃ nirastâgha-tatiṃ munîndrāḥ
yacchantu vaḥ sarva-guṇâdhikatvaṃ
śuddhiḥ prasiddhiṃ vara-vāda-śaktiṃ (1)
āśīrvādaḥ.

«Colophon :» ity Upādhyāyaparameṣṭi-pūjā.

References. LEUMANN, WZKM 11, p. 306. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 777, No. 4407. For further References see **Ser. No. 252**. — Published?

Notes. Neither LEUMANN nor WICKERSHEIMER (nor JRK nor NCC) mentions this Text as a unit. For authorship etc. vide **Ser. No. 252**.

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Serial No. 255

Leumann : S 324. (Max-Müller-Stiftung, 24) Wickersheimer : 4407.

For description of this composite Ms. see **Ser. No. 280** (with a list of Texts 1-7).

«Text 7» **Kṣetrapālârcana** (Skt.).

(Fol. 15 AB :) atha Kṣetrapālârcanaṃ.
sarpa-darppa-susarppa-bhūṣaṇa-bhara-bhrājiṣṇu-satkiṅkiṇī-
kvāṇa-dhvānita-nūpuraṃ sphuṭa-naṭat-sat-sārameyâsanaṃ
kṣetrêśaṃ dhṛta-mastakôttama-jinaṃ daṃṣṭrā-karālaṃ bhaje
bhṛṅgâbhaṃ haridaṃ varaṃ tila-guḍair ālajya-sindūrakaiḥ (1)
oṃ hrīṃ kroṃ praśasta-varṇa–sarva-lakṣaṇa-svâyudha-vāhana–vadhū-cihna–saparivāra–kṣetrapāla ehi ehi tiṣṭha tiṣṭha ṭha ṭhaḥ mama sannihito bhava baṣaṭ, idam argham ity-ādi.

«Colophon :» iti Kṣetrapālârcanaṃ.
atha jayamālā.

References. LEUMANN, WZKM 11, p. 300 and p. 306. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 777, No. 4407. KĀSLIVĀL, Rāj. sūcī. 4, p. 813[a]. VELANKAR, JRK, p. 98. NCC 5, pp. 156-7. — Published?

Notes. After the remark atha jayamālā, the scribe did not continue his work further; the rest of the fifth line and thus of Fol. 15B is blank! Hence the title Kṣetrapāla-pūjā-jayamālā (WZKM 11, p. 300 and NCC 5, p. 157) is misleading. For the title "Kṣetrapālārcanāpaddhati" see **Ser. No. 280**. — Rāj. sūcī records various works called Kṣetrapāla-pūjā by Maṇibhadra, Viśvasena, Sumatikīrti, and others. It is probable that our Text is an abridgement (cf. ity-ādi preceding the colophon) of a work by Śubhacandra, the author of Texts 2-6 (vide **Ser. No. 252**).

Serial No. 256

Leumann : S 326. (Max-Müller-Stiftung, 26) Wickersheimer : 4409.

Description. Indian paper. Foll. : 2. Size : 25 × 11.7 cm. Lines : 11 (20.5 × 8.7 cm). Devanāgarī. Good condition. No date.

Caturviṃśati-tīrthaṅkara-pūjā (Skt.), anonymous.

«Begins [1] B :» §O atha Caturvviṃśatitīrthaṃkarapūjā liṣyate.
[*verbatim*] jinavarâugham ahaṃ varam āhvaye
śivakaraṃ param arccayatāṃ tridhā
sakala-vighna-haraṃ gaṇi-nāyakaṃ
bhavika-jīva-gaṇâśraya-kāraṇaṃ (1)
oṃ hrīṃ śrī tīrthaṃkara-parama-devā atrâgacchatâgacchatêti saṃvauṣaṭ āhvānanâdikaṃ ... oṃ hrīṃ śrī Vṛṣabhanāthâdi-parama-jina-devebhyo jalaṃ *etc.*

[Fol. 2A[2] :]
śrī-tīrthaṃkara-rāja Ādi-vṛṣabhā aṃte su-Vīraṃ śrītā
ye marttyâdhipa-devarāja-phaṇipaiḥ sevyâṃhri-pāthôjakāḥ
aṃtâtīta-bhavâbdhi-tāraṇa-parāḥ saṃghasya vṛddhiṃ-pradās
tān kṣemâugha-karān jayaṃtu satataṃ saṃstaumi bhaktyânv ahaṃ (1)

«Ends [2] B :» jaya vudha-janâugha-pāvana-pravīṇa
ava śaraṇa dehi rakṣaṇa-dhurīṇa ... [10]
jaṃ.. sakala-pada-rājaṃ Vāsupūjyâṃhri-padmaṃ
jina-vara-gaṇam īśaṃ taṃ bhaje 'haṃ sukhêṣṇuḥ
amita-sukha-suvīryya-jñā[na]-samyaktva-rūpo
jayati jagati śrīdaḥ śrī-jinâughaḥ sadā saḥ (11)

«Colophon :» iti śrī-Aṣṭādaśa-doṣa-rahita-jinêśvara-pūjā-jayamālā samāptā. śrī.

References. LEUMANN, WZKM 11, p. 301. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 777, No. 4409. KĀSLIVĀL, Rāj. sūcī. 4, p. 469, No. 4495, pp. 470ff. (VELANKAR, JRK, p. 116). — Published?

Notes. WICKERSHEIMER's title should be corrected as Jineśvarapūjājayamālā (cf. our Colophon). LEUMANN does not mention the Strasbourg Ms. The Berlin Ms. "B 2103" he registers has been described by SCHUBRING, Jaina-Hss. No. 337, as "Caturviṃśati-tīrthaṃkara-saṃskṛta-pūjā", which is a different text. — The unknown author of our Text is fond of the word ogha, see the beginning and end of vss. 1, [10] and vs. 11 respectively. — JRK records works called Caturviṃśatitīrthan=karapūjā by (I) Śrībhūṣaṇa, (II) Vidyābhūṣaṇa, (III) unknown author(s)

Serial No. 257

Leumann : S 328. (Max-Müller-Stiftung, 28) Wickersheimer : 4411.

Description. Indian paper. Foll. : 6. Size : 28 × 12.8 cm. Lines : 10 (21.5 × 8.5 cm). Devanāgarī. Good condition. No date. — A composite Ms. having two Texts.

«Text 1» **Deva-pūjā** and **-jayamālā** (Skt. Pkt. and Apbhr.).

«Begins (1) A :» oṃ namaḥ siddhebhyaḥ.
vighnâughāḥ pralayaṃ yānti śākini-bhūta-pannagāḥ
viṣaṃ ni[r]viṣatāṃ yāti pūjyamāne jinêśvare [1]
jaya jaya jaya. namo 'stu namo 'stu namo 'stu.
ṇamo arihantāṇaṃ, ṇ. siddhāṇaṃ, ṇ. āyariyāṇaṃ, ṇ. uvajjhāyāṇaṃ, ṇ. loe savva-sāhūṇaṃ (1)
cattāri maṅgalaṃ : arihanta-maṅgalaṃ, ... kevali-paṇṇatto dhammo maṅgalaṃ, cha.
cattāri logôttamā : arihanta-l. ...
cattāri saraṇaṃ pavvajjāmi : arihanta-saraṇaṃ pavv. ...
a-pavitra < ṃ > [ḥ] pavitro vā ... (1) ... śuciḥ (2) ... (3)
eso pañca-ṇamokkāro savva-pāpa-paṇāsaṇo, ... mangalaṃ (4)
arhaṃm ity akṣaraṃ brahma ... (5) ... (14)
oṃ hrīṃ arhaṃ śrī-parama-brahma atrâvatarâvatara saṃvauṣaṭ āhvānanaṃ. *etc.*

«Ends (4) B :»
Vṛṣabho vṛṣa-lakṣmīvān, Ajito jita-du[ṣ]kṛtaḥ,
Saṃbhavaḥ saṃbhavat-kīrttiḥ, sâbhinando 'bhinandanaḥ (1) ... (7)
iti puṣpâñjaliṃ kṣipet.

[Jayamālā :] vattâṇuṭṭhāne jaya dhaṇudāṇe ...
ghattā : iha jāṇiya-ṇāmihī duriya-virāmihī parah(i)vi ṇamiya-surâvaliyaṃ
aṇehi aṇāhiyaṃ samaya-kuvāiyaṃ paṇavi vi arahaṃtâvaliyaṃ (7)

«Colophon :» iti śrī-Deva-pūjā+-jayamāle ca samāpte. śrīr astu.

References. LEUMANN, WZKM 11, p. 303. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 778, No. 4411. SCHUBRING, Jaina-Hss. PrStB, No. 348. KĀSLIVĀL, Rāj. sūcī. 4, p. 830[a] (and p. 490, No. 4719). VELANKAR, JRK, p. 177[b]. — Published in the JñP-Pūjāñjali, pp. 27-49.

Notes. The sections called pūjā and jayamālā are clearly distinguished in the present case, the pūjā section ends with iti puṣpâñjaliṃ kṣipet; compare also the dual forms in the colophon. On the introductory part of the Text (including vs. 4) see LEUMANN (WZKM, l.c., and Übersicht, p. 3). Also cf. **Ser. No. 333**. For its complete wording see Ed. JñP-P. p. 27. Our first Skt.-vs. (vighnâughāḥ etc.) appears similarly as vs. 1 in Jaina-Hss. No. 337; it is vs. 7 in Ed. JñP-P. p. 29. The last Apbhr.-vs. reads differently in Jaina-Hss. No. 348; for its correct readings see JñP-P. p. 49. - JRK mentions a work called Devapūjā by Padmanandin. This may be identical with our Text because Padmanandin is the author of the second Text (cf. **Ser No. 261**) in our Ms; many Mss. contain more than one text by the same author. Moreover, the sequence of Texts 1-2 (in S 328) recurs in the Berlin Ms. "B 1956" (i.e. Jaina-Hss. Nos. 348 and 372); also compare KĀSLIVĀL, op. cit. No. 4719 (Deva-siddha-pūjā). — "B 2015" mentioned in WZKM, l.c. is now Jaina-Hss. No. 323 ("Śāntividhi"). — Various Skt. (and Hindi) works titled Devapūjā are registered by VELANKAR (JRK) and KĀSLIVĀL (Rāj. sūcī, 2-3-4).

The other Text in the Ms. is:

«Text 2» (Foll. 4B-6B:) Siddhacakra-pūjā and -jayamālā by Padmanandin (see **Ser. No. 261**)

Serial No. 258

Leumann: S 338. (Max-Müller-Stiftung, 38) Wickersheimer: 4421.

Description. Indian paper. Foll.: 5. Size: 27 × 13 cm. Lines: 9 (20.7 × 8.5 cm). Devanāgarī. Good condition. No date.

Ratnatraya-pūjā-jayamālā (Skt.), anonymous.

«Begins (1) A:» śri-jināya namaḥ. atha Ratnatrayapūjā likhyate.

śrī-Varddhamānam āna(m)ya Gautamâdīṃś ca sad-gurūn
Ratnatrayavidhiṃ vakṣye yathâmnāyaṃ vimuktaye (1)

oṃ hrīṃ samyagdarśana-samyagjñāna-samyaccāritra atrâvatarâvatara saṃvauṣaḍ ādi
svardhunī-nīra-dhārābhir ggandha-sārābhir ādarāt
dvedhā sad-darśana-jñāna-cāritrāṇy arccayāmy ahaṃ [1]

oṃ hrīṃ samyag-darśana-jñāna-cāritrebhyo jalaṃ. *etc.*

«Ends (5) B:»

itthaṃ cāritra-ratnaṃ yaḥ pālayati pavitra-dhīḥ
abhipretârtha-siddhiṃ ca sa prāpnoty acirān naraḥ (8)
iti śrī-cāritra-pūjā-jayamālā saṃpūrṇaṃḥ.

yenânyonya-virodh(a)-vair(i)-visṛjā Śakrâdi-pūjā (k)ṛ(t)ā
saudharmmâdhipa<ṃ>-cakr(a)-pūrvaka-pada[ṃ] śrī-(m)ukti-śarmmâmṛtaṃ
pāyaṃ-pāya[m a]pāya-dūram acalaṃ bhavya-śriyaṃ prāpyate
tadvac cāru-caritra-ratnam aniśaṃ pradyotatāṃ cetasi (1)
ity āśīrvādaḥ.

References. LEUMANN, WZKM 11, p. 309. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 779, No. 4421. SCHUBRING, Jaina-Hss. PrStB, No. 360. KĀSLIVĀL, Rāj. sūcī. 4, p. 861 and p. 889[a]. VELANKAR, JRK, p. 327. — Published in the JñP-Pūjāñjali, pp. 221-89.

Notes. No concluding colophon in the Ms. There are, however, sectional colophons : iti darśana-pūjā-jayamāla samāptā (on Fol. 2A), iti śrī-jñāna-pūjā-jayamāle saṃpūrṇaṃḥ (on Fol. 4A), and iti śrī-cāritra-pūjā-jayamālā saṃpūrṇaṃḥ (on Fol. 5B). Pūjā-sections and jayamālā-hymns (Skt.) are intermingled in our Text. — The Ms. seems to contain a shortened version of the text published in the JñP-P. : vs. 1 of the Ms. : p. 221, vs. 1 ; vs. [1] : p. 227, vs. 25 ; vs. 8 (itthaṃ) : p. 285, vs. 55, concluding vs. 1 : p. 289, vs. 60 (vss. 61-62 of the edition are missing in the Strasbourg and the Berlin Mss.). — JñP-P. is silent about the authorship. The work may be by Āśādhara because the maṅgala-vs. 1 (śrī-Varddhamānam etc.) belongs to Āśādhara's Ratnatraya-pūjā (JRK), -vidhāna (MUKHTĀR, PrSgr [1954], Intr. p. 9), -vidhi (Rāj. sūcī. 4, pp. 242-3, No. 2683.10 with citations), or -stotra (JRK). — There are several works (Skt. Apbhr. Hindi) bearing this or similar titles, cf. Rāj. sūcī, JRK, Jaina-Hss. No. 361, etc.

Serial No. 259

Leumann : S 324. (Max-Müller-Stiftung, 24) Wickersheimer : 4407.

For description of this composite Ms. see **Ser. No. 280** (with a list of Texts 1-7).

«Text 6» **Sādhuparameṣṭhi-pūjā** (Skt.) by ŚUBHACANDRA.

«Begins (11) B :» atha Sādhuparameṣṭi-pūjā. <atha Sādhuparameṣṭi-pūjā> e[ṃ]

samādhi-siddhān *śubha*-sādhu-sanghān
aneka-mulôttara-sad-guṇâḍhyān
saṃsthāpaye 'haṃ sthira-citta-vṛttyā
pravṛddha-vṛttān hata-karma-śatrūn [1]

oṃ hrīṃ aṣṭāviṃśati-guṇôpeta-śrī-sādhuparameṣṭhinn atrâvatarâvatara saṃvauṣaṭ svāhā āhvānanaṃ. *etc.*

[Fol. 13A :] jaya jaya vara-bhāsana kṛta-jina-śāsana
[Fol. 13B :] śuddha-bhāva-hata-pāpa-parājaya
śiva-sukha-kāraṇa karma-nivāraṇa
sādhu-siṃha vara-mukti-karā (1) ...

ghattā : śrīmac-chrī-*śubhacandra*-mandra-caraṇān ...
[na]mrâneka-narendra-nāki-nikarān naumi prabhā-bhāsurān (7) ...
śrī-Mūlasaṅghe 'j(a)ni Nandisaṅghas
tatrâbhavac chrī-Vijayâdikīrttiḥ
tat-paṭṭa-dhārī Śubhacandra-devaḥ
Kalyāṇamālām akṛtāpta-pūjāṃ (12)
Śrīpāla-varṇi-likhitâkṣara-mālikêyaṃ
kalyāṇa-rūpa-parameśa-guṇena pūrṇṇā
jīyāt samudra-kanakâdri-nabhāṃsi yāvad
bhavyêśa-citta-jaladhīśvara-candra-rūpā (13)

iti śrī-Guṇakalyāṇamālāṃ samabhyarcya bhāktikānāṃ daśa-diśâgata-vighna-vināśāya sa-kṣetrapa-dikpālān bhajeta, tathā hi

dig-īśāḥ śabdaye yuṣmān āyāta sa-paricchadāḥ
atrôpaviśatâitān vaḥ yaje pratyekam ādarāt (1)

āvāhanâdi-purassara-pratyeka-pūjā-pratijñānāya kamaleṣu puṣpâkṣataṃ kṣipet. ...

References. LEUMANN, WZKM 11, p. 306. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 777, No. 4407. — Published?

Notes. Neither LEUMANN nor WICKERSHEIMER (nor VELANKAR, JRK) records this Text. It is the 5th (and the last) section of the Pañcaparameṣṭhi-pūjā, for details see **Ser. No. 252**. — In the Guṇakalyāṇamālā incorporated into this pūjā, the author Śubhacandra includes his name in vs. 7 and in vs. 12 (cf. **Ser. No. 252**), in vs. 12 he also mentions his spiritual lineage (see LEUMANN). For Śrīpāla varṇī in vs. 13 compare **Ser. No. 198** (where the colophon calls him brahma-Śrīpāla). — The Guṇakalyāṇamālā does not seem to appear individually. (It is to be distinguished from the Kalyāṇamālā by Āśādhara, 35 verses: [JRK, p. 81 and] publ. MDJG 21. saṃ. 1979, pp. 321-24).

Serial No. 260

Leumann: S 324. (Max-Müller-Stiftung, 24) Wickersheimer: 4407.

For description of this composite Ms. see **Ser. No. 280** (with a list of Texts 1-17).

«Text 3» **Siddhaparameṣṭhi-pūjā** (Skt.) by ŚUBHACANDRA.

«Begins (5) B:» atha Siddhaparameṣṭi-pūjā, cha.
sakalâmarêndra-sevyaṃ jñânâmṛta-pāna-tṛpta-nija-bhāvaṃ
saṃsthāpayāmi siddh(aṃ) karmôtkaṭa-dāva-meghâughaṃ (1)
oṃ hrīṃ ṇamo siddhāṇaṃ siddha-parameṣṭhinn atrâvatara saṃvauṣaṭ svāhā āhvānanaṃ [1]
oṃ hrīṃ ° atra tiṣṭha tiṣṭha ṭhaḥ ṭhaḥ sthāpanaṃ [2] *etc.*

«Ends (7) A:»
putra-prāpti-karī bh(a)vâbdhi-sutarī rogâgni-dhārādharī
pāpâtāpa-harī pravodha-sucarī cakrī[n]dra-bhū-sodarī
ānandâdbhuta-dhanya-dhāma-nagarī māpadma[!] padmâkarī
carcā sā bhavatāṃ śiv(ā)ya bhavatu śreyaskarī śaṅkarī (12)
āśīrvādaḥ.
«Colophon:» ity aṣṭa-guṇa-samṛddha-śrī-siddhaparameṣṭi-pūjā cha.

References. LEUMANN, WZKM 11, p. 306. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 777, No. 4407. VELANKAR, JRK, p. 437. — Published?

Notes. In the concluding vs. 12, the Ms. has bhāvâbdhi- and śivaśya. For cha in the colophon vide **Ser. No. 280**. Neither LEUMANN nor WICKERSHEIMER registers this Text. JRK mentions Siddhapūjājayamālā, which may be identical with our Text. — Regarding the authorship of Śubhacandra see **Ser. No. 252** (where further References).

Serial No. 261

Leumann: S 328. (Max-Müller-Stiftung, 28) Wickersheimer: 4411.

For description of this composite Ms. see **Ser. No. 257** (with a list of Texts 1-2).

«Text 2» **Siddhacakra-pūjā** and **-jayamālā** (Skt. Apbhr.) by PADMANANDIN

«Begins (4) B:»
ūrdhvâdho ra-yutaṃ sa-bindu sa(p)ara[ṃ] brahma-svarâveṣṭitaṃ
vargâpūrita-dig-gatâṃbuja-dalaṃ tat-sandhi-tattvânvitaṃ
antaḥ-patra-taṭeṣv anāhata-yutaṃ hrīṃkāra-saṃveṣṭitaṃ
devaṃ dhyāyati yaḥ, sa mukti-subhago vairîbha-kaṇṭhīravaḥ (1)
oṃ hrīṃ ṇamo siddhāṇaṃ siddha-parameṣṭhin atrâvatarâvatara saṃvauṣaṭ āhvānanaṃ. ... sthāpanaṃ ... jalaṃ nirv(a)pāmîti svāhā.

samatta ṇāṇa daṃsaṇa vīriya suhumaṃ tah'eva avagahaṇaṃ
aguru-lahum avvā[bā]haṃ aṭṭha-guṇā hunti siddhāṇaṃ (1) *etc.*

«Ends (6) B:»
[jayamālā:] virāga sanātana śānta niraṃśa
nirāmaya nirbhaya nirmala haṃsa
sudhāma bibodha-nidhāna bimoha
prasīda biśuddha susiddha-samūha (1) ...
ghattā: asama-samaya-sāraṃ cāru-caitanya-cihnaṃ
para-par(i)ṇati-muktaṃ *padmanandin*dra-vandyaṃ
[nikhila-guṇa-niketaṃ siddha-cakraṃ viśuddhaṃ]
smarati namati yo vā stauti, so 'bhyeti muktiṃ [11]

«Colophon:» iti śrī-Siddha-pūjā+-jayamāle ca samāpte.

References. LEUMANN, WZKM 11, p. 303 (and p. 311). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 778, No. 4411. KĀSLIVĀL, Rāj. sūcī (4, p. 537, No. 5179.[7], etc.). VELANKAR, JRK, p. 437[b] (and p. 436[b]). — Published in the JñP-Pūjāñjali, pp. 68-79.

Notes. For the dual forms in the colophon vide **Ser. No. 257**. In the Text we have a jayamālā in Skt. Pāda c of its vs. [11] is supplemented with the help of Jaina-Hss. No. 371, vs. 12 and Ed. JñP-P. p. 79. — In Pāda b of the same verse, the author Padmanandin has inserted his name. (Many a Jaina author includes his own name at the end of his work, see for instance **Ser. No. 252** and **259** by Śubhacandra). There are various authors named Padmanandin (cf. N. PREMI, JSI, p. 259: "Padmanandi nāmake anek vidvān ho gaye haī"). P., the present author, may be identical with P., the author of the Padmanandi-Pañcaviṃśatikā (**Ser. Nos. 182-183**); he is surely different from P., the author of the Jaṃbudīva-paṇṇatti (Pkt.), for which see N. PREMI, JSI, pp. 256-65. — The Text appears under several titles: Siddhacakra-jayamālā (Jaina-Hss. No. 371, Col.), -pūjā (KĀSLIVĀL); Siddha-pūjā [dravyâṣṭaka] (JñP-P), -pūjā+jayamālā (Colophons in our Ms. and in Jaina-Hss. No. 372: WZKM), -pūjāvidhi (SCHUBRING), etc. (There are also other works called Siddhacakrapūjā etc., cf. Rāj. sūcī. 4, pp. 553-4). — The Pkt.-vs. samatta etc. is the 8th vs. of the Siddha-bhakti [B] (publ. DBh, p. 69), it is missing in JñP-Pūjāñjali. This edition is also silent about the authorship.

5.3 HYMNS (SANSKRIT AND PRAKRIT)

Serial No. 262

Leumann: S 360 [B]. (Max-Müller-Stiftung, 60) Wickersheimer: 4445.

For description of this composite Ms. see **Ser. No. 245** (with a list of Texts 1-11).

«Text 9» **Upasargahara-stotra** (Pkt.) by BHADRABĀHU.

(Fol. 128B:) śrī-Naṃdivardhanasūri-sadgurubhyo namaḥ.
uvasagga-haraṃ pāsaṃ Pāsaṃ vandāmi kamma-ghaṇa-mukkaṃ
visahara-visa-ninnāsaṃ maṅgala-kallāṇa-āvāsaṃ (1) ...
iya santhuvo mahā-isa bhatti-bbhara-nibbharaeṇa hiyaeṇa
tā deva dijja bohiṃ bhave-2 Pāsa jiṇa-canda (5)

«Colophon:» iti śrī-Pārśvanātha-stavanaṃ sarvôpadrava-nivārakaṃ.

References. LEUMANN, WZKM 11, p. 300. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4445. SCHUBRING, Jaina-Hss. PrStB, Nos. 561-2. KAPADIA, Cat. BhORI 17.3, Nos. 767-85. VELANKAR, JRK, pp. 54-55. — Published often. Ed. JACOBI, Kalpasūtra (AKM 7.1881), Intr. pp. 12-13 (with an English translation).

Notes. Nandivardhanasūri mentioned in the namaskāra-phrase is probably identical with the ācārya of that name (belonging to the Dharmaghoṣa- or Rāja-gaccha). For this ācārya we may refer to the following: (1) A.M. SHĀH, PrSgr [1937] II, p. 85, Nos. 297-8 (saṃ. 1576), p. 94, No. 335 (saṃ. 1593); (2) Cat. LDI, Appx. p. 51, No. 628 (saṃ. 1612), p. 166, No. 3038. — This small hymn of five verses is very popular among the Śvetâmbaras and the Digambaras. It is called: Upasargahara-stava, -stavana; Upasarggaharaṇa-stotra; Uvasaggaharaṃ, Uvasaggahara-tthaya, -tthotta; Pārśvajina-laghustavana, -stavana, Pārśvanātha-stavana, -stotra, etc. It is usually included in the "Nava smaraṇa", where it occupies the second position (next to the "Navakāra"), see for instance PPS, p. 3[a] (of contents) and pp. 40-43. The stotra is said to contain the Viṣadharasphulliṅga-mantra ("oṃ namiūṇa pāsa visahara vasaha jiṇa phuliṅga"). This mantra is called Pārśva-mantra by SCHUBRING (Jñānamuktāvali, New Delhi, 1959, p. 214 and p. 217). For a study with bibliographical details etc. see H.R. KAPADIA, Uvasaggahara thotta, eka adhyayana (in Mohanalālajī grantha [Bombay 1964], Sec. D, pp. 24-43). — The identity of the author Bhadrabāhu is uncertain. According to the Śvetâmbara tradition he is the same person who "composed" the Niryukti texts.

Serial No. 263

Leumann: S 307. (Max-Müller-Stiftung, 7) Wickersheimer: 4390.

Description. Indian paper. Foll. 2 (original foliation missing). Size: 26.2 × 11 cm. Lines 14 (mūla), 7 + 7 and 29 + 29 (comm.) (16.5 × 6 cm: mūla). Pañcapāṭha. ◇ (thrice). Devanāgarī. Good condition. Date: saṃ. 1485. Plate 5

Ajita-Śānti-stava (Pkt.) by NANDIṢEṆA. With an anonymous Skt.-Avacūri.

«Begins [1] A:» §O
Ajiaṃ jia-savva-bhayaṃ Santiṃ ca pasanta-savva-gaya-pāvaṃ
jaya-guru santi-guṇakare do vi jiṇavare paṇivayāmi (1 gāhā) *etc.*

«Comm.:» §O dvitīya-tīrthakaraṃ iha-paralokâdi-prakāśaṃ ṣoḍaśa-tīrthaka=raṃ. praśāntā nivṛttāḥ sarvve vāta-pittâdi-janitā madā rogāḥ pāpaṃ câśubha-karma yasya yasmād vā, te etau dvāv api jinavarau praṇipatāmi praṇamāmi. ... (1) ... ahaṃ Nandiṣeṇa-kaviḥ stoṣye ... (2) *etc.*

«Ends [2] B:»
taṃ mā etu anandiṃ pāveu a Nandiseṇam abhinandim
parisāi vi suha-nandiṃ mama ya disaü sañjame nandiṃ (37) ...
jo padhaï jo a nisuṇaï ubhao kālaṃ pi Ajia-Santi-thayaṃ
na hu hunti tassa rogā puvv-uppannā pi nāsanti (39)
jaï icchaha parama-payaṃ ahavā kittiṃ suvicchandaṃ bhuvaṇe
tā telukk'-uddharaṇe jiṇa-vayaṇe āyaraṃ kuṇaha (40)

«Colophon:» iti Ajita-Śāntiḥ.

«Comm.:» sāṃprata[ṃ] stava-samāptau ... praṇidhānam āha: taj-jina-yugalaṃ... prāpayatu Nandiṣeṇaṃ stava-kāraṃ abhin(a)ndiṃ samṛddhiṃ ... Nandiṣeṇaś cêha Śreṇika-putro 'nyo vā kaścin maharṣir iti samyag nâvagamyate. kecic câhuḥ: śrī-Nemināth-gaṇadhareṇa Nandiṣeṇâkhyena tīrtha-yātrôpagatenÂjita-Śānti-stava-racanā kṛtā (37)

«Colophon :» iti śrī-Ajita-Śāṃti-stavanasyâvacūriḥ cha. śubhaṃ bhavatu. śrūyate hi, kasyacit samyag-dṛṣṭeḥ kuṣṭha-roga-kliṣṭa-kāya-yaṣṭer api viśiṣṭatara-vāsanā-vaśāt ṣaṇmāsīṃ yāvat tri-sandhyam avandhya-prastuta-mahāstava-parāvarttana-parasya vyādhi-vigamād āvarttita-kārtta-svarâvadātaṃ [*sic*] vapur jātam iti.

«Scribal Remark :» saṃvat 1485 likhitaṃ Satyodayagaṇibhiḥ, cha.

References. LEUMANN: Übersicht, p. III[a]; ZDMG 47, p. 309 (L 91). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 775, No. 4390. WEBER, Verzeichnis, No. 1965. KAPADIA, Cat. BhORI, 17.4, Nos. 1161-84. SCHUBRING, Jaina-Hss. PrStB, Nos. 485-87. PUṆYAVIJAYA, Cat. ŚBh. Cambay, p. 469[a]. PUṆYAVIJAYA, Cat. Jesalmer, p. 365[a]. KĀSLIVĀL. Rāj. sūcī 4, p. 801[b]. VELANKAR, JRK, p. 3. NCC 1, pp. 84-5. — Published often, see e.g. PPS (Bhāvnagar, saṃ. 1982), pp. 287-337. Ed. SCHUBRING, ZII 2, pp. 178-203.

Notes. On the varying number of verses see KAPADIA, op. cit. p. 2. Ed. PPS, p. 336 records two additional vss. (vavagaya-... and savvaṃ pasamaï ...). For the work see WINTERNITZ, Hist. Ind. Lit. 2, p. 554. It is also called: AjiyaSantitthaya (SCHUBRING), Ajiya-Santi-thava (KAPADIA); Ajita-Śānti (our Col.), Ajita-Śānti-stotra, -stava "bṛhad"; etc. — For the Ajita-Śānti-stavana "laghu", i.e. Ullāsika-stotra by Jinavallabha, see NCC 1, p. 85[b]. For other works called Ajita-Śānti-stava, Laghustava, etc. see JRK. — The Avacūri in our Ms. seems to be different from the Avacūris described by SCHUBRING and KAPADIA.

Serial No. 264

Leumann : S 432[c]. (Max-Müller-Stiftung, 132) Wickersheimer : 4520.

Description. Indian paper. Folio: 1. Size: 25 × 10.9 cm. Lines: 20 (22 × 8.3 cm). [illegible]. Devanāgarī. Good condition. No date.

Kāyasthiti-stotra (Pkt.) by DHARMAGHOṢA sūri. An anonymous Skt.-Avacūri.

«Begins (1) A :» §O
sāmānyato jīva-lakṣaṇena viśeṣato nairakâdi-lakṣaṇena vīparyāya-diṣṭasya jīvasya vyava=
ccheda-bhavanaṃ sā kāya-sthitiḥ (1) ye 'nādi-nigodâvasthāta u[d]dhṛtya pṛthvi-kāyi=
kādiṣu bhāveṣu varttante te loke dṛṣṭ(i)-patham ā<gamā>gatāḥ santaḥ pṛthivy-
ādayaḥ vyavahāram anupatantaḥ sāṃvyāvahārikā ucyante. te ca yady api nigodâ=
vasthā[ṃ] bhūyo 'py upayānti tathâpi saṃvyavahāre patitatvāt sāṃvyavahārikā ucyante.
ye punar anādi-<ranādiṃ>kālād ārabhya nigodâvasthām upagatā avatiṣṭhante te
vyavahāra-pathâtītatvād asāṃvyavahārikāḥ (2) *etc.*

«Ends (1) B :» pṛthivy-ādi-pañcake vikalêndriyāḥ saṅkhyeyān bhavān pū=
rayanti, vikalêndriyeṣu pṛthivy-ādayo vikalêndriyāś ca san[kheyān] bha[vān]. evaṃ
sārddha-gāthāyāṃ pūrvôkta-caturbhaṅgī-caturtho bhaṅgo 'bhihitaḥ. gurv-āyur-upalak=
ṣite śeṣa-bhanga-traye punaḥ sārddha-gāthôktānāṃ pṛthivy-ādīnām utkarṣato 'ṣṭau
bhavā bhavanti. pratyekaṃ jaghanyatas tu bhava-dvayam eva mithaḥ parasparaṃ
saṃjñāsaṃjñi-tiryañcaḥ saṃjñâsaṃjñi-nareṣu narāḥ saṃjñi-asaṃjñi-tiryakṣu aṣṭau bha=
vān pūrayanti. saṃjñāsaṃjñi-tiryag-narā vikala-pṛthivy-ādiṣu câṣṭau bhavān, nara-
tiryakṣu ete vikala-pṛthivy-ādayaḥ aṣṭau bha[vān], caturbhangy(ā)ṃ dvidhā pavanâgni-
kāyike narā dvau bhavau (22)

«Colophon :» iti Kāyasthiti-stotrasyâvacūriḥ samāptā cha.

«Scribal Remarks :» likhitaṃ muni-Haṃsavimalena.

yādṛśaṃ pustakaṃ dṛṣṭaṃ tādṛśaṃ likhitaṃ mayā
yadi śuddham asuddhaṃ vā mama doṣo na dīyate, cha śrī.

References. LEUMANN: Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 789, No. 4520. SCHUBRING, Jaina-Hss. PrStB, No. 792. VELANKAR, Cat. BBRAS, No. 1802. VELANKAR, JRK, pp. 84-5. NCC 3, pp. 370-71. — Publ. Mūla with an Avacūri (Ātm. Ser. 8. saṃ. 1968), see JRK, NCC and Cat. 10. Skt. Books, p. 1330.

Notes. Two persons named Haṃsavimala could be traced: (1) Cat. LDI, No. 6337 (cf. also Appx. p. 416) registers one H. (a pupil of Vivekavimala), saṃ. 1655, who is surely identical with H. in A. M. SHAH, PrSgr [1937] II, pp. 150-51, No. 591 (saṃ. 1652); and (2) Cat. LDI, No. 3632 (saṃ. 1699) was copied by Kuśalavijaya, a pupil of H. The muni Haṃsavimala, the scribe of our Ms. may be identical with one of these two. — The Pkt. mūla has 24 vss., see e.g. JRK. Dharmasāgara's Gurvāvali (cf. **Ser. No. 237**) says that it is a work of Dharmaghosa sūri (died saṃ. 1357), vide WEBER, Verzeichnis II.3, p. 1010; see also Kapadia, Cat. BhORI, 19.1, p. 78. Hence our Heading. (For Dharmaghoṣa see also **Ser. No. 138**). The Kāyasthitistotra (or Kāyaṭṭhiitthaya) is ascribed to Kulamaṇḍana by SCHUBRING and others. Kulamaṇḍana is, on the other hand, recorded to have composed an Avacūri on this work, see e.g. NCC. Kulamaṇḍana's dates are: saṃ. 1409-1445 (see Weber, op. cit. p. 1012). — As the Ātm. Ser. edition is not at hand, we can not decide about the authorship of our Avacūri. — (NCC 3, p. 371 registers a Kāyasthitistotra by "Rāghava Ṛṣi").

Serial No. 265

Leumann: S 432[b]. (Max-Müller-Stiftung, 132) Wickersheimer: 4520.

Description. Indian paper. Foll.: 7. Size: 25.4 × 11 cm. Lines: 15 (19.7 × 9 cm). ◇. Devanāgarī. Good condition. No date.

Vītarāga-stotra (Skt.) by HEMACANDRA. 20 Prakāśas.

«Begins (1) B:» §O Gautama-svāmine namaḥ.
yaḥ parâtmā paraṃ jyotiḥ paramaḥ parameṣṭināṃ
ā(d)itya-varṇaṃ tamasaḥ p(a)rastād āmananti yaṃ (1) *etc.*

«Ends (7) A:»
tava preṣyo 'smi dāso 'smi sevako 'smy asmi kiṅkaraḥ
om iti pratipadyasva nātha nâtaḥ paraṃ bruve (8)

«Colophon:» iti Vītarāga-stotre āśīstavo viṃśati-prakāśaḥ (20) cha cha cha cha.

«Scribal Remark:» [...]-paṭhanârthaṃ.

References. LEUMANN, Übersicht, p. III[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 789, No. 4520. SCHUBRING, Jaina-Hss. PrStB, Nos. 446-9. Cat. CSC-Jaina, No. 48. R. MITRA, Notices, No. 2636 (8, p. 99). VELANKAR, Cat. BBRAS, No. 1818 (2) and No. 1820. VELANKAR, JRK, pp. 361-2. — Publ. (DLJP 1.1911), see e.g. Cat. 10. Skt. Books, pp. 3047-8.

Notes. On Fol. 7B: po 17, pra 33; śuddhā stuti-viṣayaḥ. (po = pothī, pra = prati). On Fol. 7A, the Scribal Remark is covered over with white powder: [...] could not be deciphered, a name of some person is to be expected. — The hymn consists of twenty Prakāśas (hence the figure 20 in our Colophon). Prakāśa **1** (9 vss.) ends on Fol. 1B, **2** (8) and **3** (15): 2A, **4** (14): 2B, **5** (9) and **6** (12): 3A, **7** (8): 3B, **8** (12) and **9** (8): 4A, **10** (8) and **11** (8): 4B, **12** (8) and **13** (8): 5A, **14** (8) and **15** (9): 5B, **16** (9) and **17** (8): 6A, **18** (10): 6B, **19** (8): 7A. For the text of Prakāśa 1 and 20 see Cat. CSC. The vs. 20.9 (missing here and in the Ms. described by MITRA) mentions King Kumārapāla, see e.g. Jaina-Hss. No. 446 (and No. 448). The Prakāśas are transmitted sometimes singly, cf. Jaina-Hss. No. 449. — For the author (1088-1173 A.D.) see BÜHLER, Life of Hemacandrācārya

(SJS 11.1936; original German: Wien 1889). He is usually called H., the kalikālasarvajña, and is thus distinguished from his junior contemporary Hemacandra maladhārī (see for instance SĀṆDESARĀ, JĀS-Guj. pp. 218-20).

Serial No. 266

Leumann: S 360[B]. (Max-Müller-Stiftung, 60) Wickersheimer: 4445.

For description of this composite Ms. see **Ser. No. 245** (with a list of Texts 1-11).

«Text 5» **Bhaktâmara-stotra** (Skt.) by MĀNATUṄGA.

«Begins (118) B^2:»

bhaktâmara-praṇata-mauli-maṇi-prabhāṇām
uddyotakaṃ dalita-pāpa-tamo-vitānaṃ
samyak praṇamya jina-pāda-yugaṃ yugâdāv
ālaṃbanaṃ bhava-jale patatāṃ janānāṃ (1)
yaḥ saṃstutaḥ sakala-vāṅmaya-tattva-bodhād
udbhūta-buddhi-paṭubhiḥ sura-loka-nāthaiḥ
stotrair jagat-tritaya-citta-harair udāraiḥ
stoṣye kilâham api taṃ prathamaṃ jinêndraṃ (2)
[yugmaṃ] *etc.*

«Ends (125) A^4:»

stotra-(s)rajaṃ tava jinêndra guṇair nibaddhāṃ
bhaktyā mayā rucira-varṇa-vicitra-puṣpāṃ
dhatte jano ya iha kaṇṭha-gatām ajasraṃ
taṃ *mānatuṅgam* avaśā samupaiti lakṣmīḥ (48)

«Colophon:» iti śrī-Bhaktâmara-stavanaṃ samāptaṃ, cha.

References. LEUMANN, WZKM 11, p. 308; and Übersicht, p. 4^a. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4445. WEBER, Verzeichnis, Nos. 1968-69. SCHUBRING, Jaina-Hss. PrStB, Nos. 509-517. JANERT, Ind. Hss. 1, No. 256. KAPADIA, Cat. BhORI 19.2, Nos. 356-379. VELANKAR, Cat. BBRAS, No. 1812.5, Nos. 1813-16. VELANKAR, JRK, pp. 287-9 (I). — Published very often, see Cat. I.O. Skt. Books, pp. 386-88. Ed. H. JACOBI, Ind. Stud. 14.1876, pp. 363-76 (Śvetâmbara version). Jñānapīṭha-Pūjâñjali, Mūrtidevī Ser. Hindi 7.1957, pp. 470-79 (Digambara version).

Notes. WICKERSHEIMER does not register this Text. — The hymn has several titles: Ādinātha-stava, stotra; Bhaktâmara, Bhaktâmara-stava, -stavana, -stotra; -sūtra, etc. It has been popular with the Jainas. The Śvetâmbara version (ed. JACOBI) has 44 verses, the Digambara version (our Ms.) has 48 verses; also compare WZKM 11, p. 308. (VELANKAR, JRK, p. 287^a, reports it as "containing 54 [sic] stanzas" - a misprint?) — The Digambara version is often appended to or included in the Kriyākalāpa (cf. **Ser. Nos. 83-86**). In its "D recension" as "C II" (= **Ser. No. 266**) and in the "K recension" as "C a" (= **Ser. No. 267**) - see Übersicht, p. 4. Also refer to **Ser. No. 268** (and **Ser. No. 269**). — In a Sanskrit note to its edition in the Jainastotrasaṅgrahaḥ (Bombay NSP 1905), p. 1, the date of the author Mānatuṅga is said to be uncertain (sandigdha), especially in view of conflicting traditions (7th or 11th century A.D.). The earliest dated commentary is that by Guṇākara (or Guṇasundara) composed in saṃ. 1426 (JRK, p. 287^b). — The hymn is also included in a collection of five hymns called "Pañcastotra" (cf. Kannaḍa-sūcī, p. 196, No. 170) or "Jinapañcastavī" (sub-title in the NSP edition). — For an anonymous "Bhaktâmarakāvya" (beginning: gambhīra-tāra-...) see Jaina-Hss. No. 442.

Serial No. 267

Leumann : S 363. (Max-Müller-Stiftung, 63) Wickersheimer : 4448.

For description of this composite Ms. see **Ser. No. 306** (with a list of Texts 1-18).

«Text 6» **Bhaktâmara-stotra** (Skt.) by MĀNATUṄGA.

«Begins [14] A :» śrī namo jinadevāya namaḥ. nirvighnam astu. Bhaktâmara=stotra likhyati.

bhaktâmara-praṇata-mauli-maṇi-prabhāṇā(m)
udhyotakaṃ ... [*cf.* **Ser. No. 266**]... (1)
yaḥ saṃstutaḥ ...
stoṣye kilâham api taṃ prathamaṃ jinêndram (2) *etc.*

«Ends [16] A :»

stotra-srajaṃ tava jinêndra guṇair nibaddhāṃ
bhaktyā mayā rucira-varṇa-vicitra-puṣpāṃ
dhatte jayo ya iha kaṇṭha-gatām ajasraṃ
taṃ *mānatuṅgam* avaśā samupaiti lakṣmīḥ (48)

«Colophon :» iti śrī - Mānatuṃgâcāryya - viracita - Bhaktâmarastotra samāpta maṃgala māhā śrī śrī śrī śrī śrī.

References. LEUMANN, WZKM 11, p. 308; and Übersicht, p. 4. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4448. For further References (including editions) see the previous Entry.

Notes. WICKERSHEIMER does not mention this Text. — In the present Ms. (S 363 = "K" in Übersicht, pp. 3ff.), this hymn along with others (cf. **Ser. Nos. 288**, **287**, and **290**) precedes the Kriyākalāpa (**Ser. No. 83**). LEUMANN regards it as "C a" of the "K recension" of the Kriyākalāpa. See also the preceding Entry.

Serial No. 268

Leumann : S 403. (Max-Müller-Stiftung, 103) Wickersheimer : 4488.

For description of this composite Ms. see **Ser. No. 278** (with a list of Texts 1-13).

«Text 9» **Bhaktâmara-stotra** (Skt.) by MĀNATUṄGA.

«Begins [21] B :» atha śrī-Bhaktâmara li°.

bhaktâmara-praṇata-mauli-maṇi-prabhāṇām
udyotakam ... [cf. **Ser. No. 266**] ... yugâdāb
ālaṃbanaṃ bhava-jale patatāṃ janānāṃ (1)
... prathamaṃ jinêndraṃ (2) yugmaṃ *etc.*

«Ends [26] A :»

stotra<ṃ>-srajaṃ tava jinêndra guṇair nibaddh(ā)ṃ
bhaktyā mayā bib(i)dha-varṇa-vicitra-poṣya[sic]
dhatte jano ya iha kaṇṭha-gatām ajasraṃ
t(a)ṃ *mānatuṅgam* (a)vaśā samupaiti lakṣmī[ḥ] (48)

«Colophon :» iti śrī-Mānatuṃgâcāryya-biracitaṃ Bhaktâmarastotraṃ saṃ=pūrṇaṃ samāptaḥ (1) śrīr astū (1).

References. LEUMANN does not register this Ms. nor does he utilise it in the Übersicht (pp. 3ff.). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 786, No. 4488. For further References see **Ser. No. 266**.

Notes. WICKERSHEIMER gives an indefinite title "Collection de Stotras" to this Ms. — In the present Ms. from North India, the Kriyākalāpa appears under a title "sāmāyaka stuti vaṃdanā" as Text 5 (cf. **Ser. No. 87**). The Bhaktâmarastotra (Text 9) is preceded by the Kalyāṇamandirastotra (Text 7 = **Ser. No. 271**) and the Paramānandastotra (Text 8 = **Ser. No. 292**); it is followed by Sumatisāgara's Tīrtha-jayamālā (Text 10 = **Ser. No. 299**) etc. and Devanandin's Siddhipriyaiḥ-stotra (Text 13 = **Ser. No. 276**). — For the relation of this hymn with the Kriyākalāpa also compare **Ser. Nos. 266-267**. — This Text is written by the 3rd scribe, for details see **Ser. No. 278**.

Serial No. 269

Leumann : S 318. (Max-Müller-Stiftung, 18) Wickersheimer : 4401.

For description of this composite Ms. see **Ser. No. 300** (with a list of Texts 1-8).

«Text 5» **Bhaktâmara-stotra** (Skt.) by MĀNATUṄGA. With an anonymous Skt. commentary and a Vacanikā.

«Begins (12) A :» §O oṃ namo āyariya sakala vaṃdāmi.
bhaktâmara-praṇata-mauli-maṇi-pramāṇāṃ...
[*cf.* **Ser. No. 266**] ... [1] ...
stoṣye kilâham api taṃ prathamaṃ Jinendraṃ (2) yugmaṃ.
anayor vyākhyā : kilêti saṃbhāvanāyāṃ, ahaṃm api Mānatu[ṃ]go 'pi taṃ prathamaṃ Jin(e)ndraṃ stoṣye. ho juhau. Mā̃natuṅgâcārya so prathama Jinendra śrī Ādinātha jugâdideva tinakī stuti karau. kaiḥ kṛtvā kāhe kari? stotraiḥ, stotra-kari. *etc.*

«Ends (40) A :»
stotraṃ-srajaṃ tava Jinendra guṇai[r] nibaddhāṃ
bhaktyā mayā bibidha-barṇa-vic(i)tra-puṣp(ā)ṃ
dhatte jano ya (i)ha kaṇṭhagatām aja(s)raṃ
taṃ *mānatuṅgam* avaśā samupaiti lakṣmī[ḥ].
he Jinendra, iha jagati yo janas tava bhagavataḥ stotra-srajas tava nāma-mālāṃ ajasraṃ nirantaraṃ kaṇṭhagatāṃ dhatte kaṇṭhagat(ā)[ṃ] karoti. he Jine(n)dra, he śrī Ādinātha, isa saṃsārakai viṣai yu puruṣa tumhārau stautra soī bhaī mālā ... kaṇṭhaviṣai dharai. taṃ janaṃ lakṣmīḥ samupaiti samāśrayati, tisa puruṣa hi lakṣmi samāśrayati [ti]sa puruṣa prati lakṣmī āvai ... kaisī hai lakṣmī ? svatantra svabhāva kahīe svādhīna hai usa puruṣakai mokṣa-rūpa hai, parâdhīna nāhī hai, karmmâdhīna nāhī hai. u[ṃ] hrī arhaṃ ṇamo bhayavadomahadi Mahāvīra Vaṭṭamāṇaṃ vuddhi-risīṇaṃ [Mantra]

«Colophon :» ītya śrī-Bhaktâmara-stotra-bhāṣā sa-ṭīkā saṃpūrṇa. subhaṃ bha=vati.

«Scribal Remark :» saṃvatu 1741 kā sāvana vadi 10 sukravāre liṣataṃ Rāma=[siṃgha] .. ..vaga Ṣaḍelavāla Vairā[ṭha] ..ya paṭhanârtha.

«2nd scribe :» dohā : jaina bacana aṃjana vaṭī ājai sughara parabīna
roga timira ajahu na miṭyo baḍo roga lakṣa dīna (1).

References. LEUMANN, WZKM 11, p. 308. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 778, No. 4401. KĀSLIVĀL, Rāj. sūcī 4, pp. 853-54. For further References to the mūla and its editions see **Ser. No. 266**.

Notes. The *verbatim* cited mantra (oṃ hrīṃ arhaṃ ...) is probably identical with the Ṛddhimantra (connected invariably with the Bhaktâmara-stotra) mentioned by KĀSLĪVĀL, op. cit. KĀSLĪVĀL registers various Vacanikās on this stotra. Their authors are: Akhayarāja, Gaṅgārāma, Jayacanda Chābaḍā, Nathamala, Pannālāla Caudharī, and Hemarāja. As the Jaipur Mss. of the Vacanikās are not cited, we cannot decide the authorship of our Vacanikā. — The Scribal Remark being partly mutilated, the names have been completed on the basis of a similar remark in Text 6 of the same Ms., see **Ser. No. 62**. Vairāṭha is modern Bairath, the Tehsil head-quarters (Dist. Jaipur); for its exact location see: Census of India 1961, Vol. xiv Rājasthan, Part ix-A Census Atlas, p. 173 and p. 176-7 (no 62). For a historical account of the place see KĀMTĀ PRASĀD JAIN JSBh, Vol. 5. saṃ. 1995, pp. 24-32. Also see KĀSLĪVĀL, Rāj. sūcī 4, p. 927[b] and Kasliwal, JGBh. in Rāj. p. 191.

Serial No. 270

Leumann : S 363. (Max-Müller-Stiftung, 63) Wickersheimer : 4448.

For description of this composite Ms. see **Ser. No. 306** (with a list of Texts 1-18).

«Text 14» **Kalyāṇamandira-stotra** (Skt.) by SIDDHASENA divākara.

«Begins (49 [= 65]) A[8] :»

kalyāṇa-mandiram udāram avadya-bhedi
bhītâbhaya-pradam aninditam aṅghri-padmaṃ
saṃsāra-sāgara-nimmajad-aśeṣa-jantu-
potāyamānam abhinamya jinêśvarasya (1)
yasya svayaṃ sura-gurur garimâṃbu-rāśeḥ
stotraṃ suvistṛta-matir na vibhur vidhātuṃ
tīrthêśvarasya kamaṭha-smaya-dhūmaketos
tasyâham eṣa kila saṃstavanaṃ kariṣye (2) yugmaṃ *etc.*

«Ends (52 [= 68]) A[11] :»

yady asti nātha bhavad-aṅghri-saroruhānāṃ
bhakteḥ phalaṃ kim api santata-sañcitāyāḥ
tan me tvad-eka-śaraṇasya śaraṇya bhūyāḥ
svāmī tvam eva bhuvane 'tra bhavântare 'pi (42)
i[t]thaṃ samāhita-dhiyo vidhivaj jinêndra
sândrôllasat-pulaka-kañcukitâṅga-bhāgāḥ
tvad-biṃba-nirmmala-mukhâmbuja-baddha-lakṣyā
ye saṃstavaṃ tava vibho racayanti bhavyāḥ (43)
jana-nayana-*kumudacandra*-prabhā-svarāḥ svarga-sampado bhuktvā
te vigalita-mala-nicayā acirān mokṣaṃ prapadyante (44)

«Colophon :» iti Kalyāṇamandirastotra samāpta.

References. LEUMANN, WZKM 11, p. 300 (and Übersicht, p. 4[b]). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4448. WEBER, Verzeichnis, No. 1968. SCHUBRING, Jaina-Hss. PrStB, Nos. 563-65. KAPADIA, Cat. BhORI 19.1, Nos. 81-113.VELANKAR; Cat. BBRAS, Nos. 1799-1801. VELANKAR, JRK, pp. 80-81. NCC 3, pp. 254-56. — Ed. H. JACOBI, Ind. Stud. 14.1876, pp. 376-391. Ed. H. R. KAPADIA, DLJP 79.1922 (with two commentaries). For other editions see Cat. I.O. Skt. Books, p. 1233.

Notes. 'Kumudacandra' in the last verse is said to refer to the alternative name of the author. Also compare 'mānatuṅgam' in the last vs. of the Bhaktâmarastotra (**Ser. Nos. 266-269**). — WICKERSHEIMER does not mention the Text. – The hymn is also called: Pārśvajina-stotra, Pārśvanātha-stavana; Kalyāṇamandira, Kalyāṇamandira-stava, -stavana, -stotra, etc. It is popular among the Śvetâmbaras and the Digambaras. It is the second in the collection known as "Pañcastotra" (cf. **Ser. No. 266**). In the present Ms. it is the fourth in the five hymns following the Kriyākalāpa (cf. **Ser. No. 83**). These five hymns ("Fünf Hymnen") are regarded as "C f" of the "K recension" of the Kriyākalāpa by LEUMANN; see Übersicht, p. 4[b], lines 26-27. The author of this hymn is traditionally considered to be identical with Siddhasena, the author of the Sanmati-prakaraṇa and the Nyāyâvatāra. As such he is known as Siddhasena divākara. He is assigned to the fifth century of the Vikrama Era by Pt. SUKHALĀLAJI and also by Pt. MĀLVAṆIĀ, see SJS 20.1949, Intr. pp. 141-2 (and the literature mentioned therein). — There are many Jaina authors bearing the name Siddhasena. Siddhasena, the commentator of the Tattvārthasūtra (see **Ser. No. 111**), is certainly different from the author of this hymn. Equally different is Siddhasena, the author of the Ekaviṃśatisthānaprakaraṇa (**Ser. No. 148**). — For a Digambara edition see Jñānapīṭha-Pūjâñjali (Mūrtidevī Ser. Hi. 7.1957), pp. 480-488.

Serial No. 271

Leumann : S 403. (Max-Müller-Stiftung, 103) Wickersheimer : 4488.

For description of this composite Ms. see **Ser. No. 278** (with a list of Texts 1-13).

«Text 7» **Kalyāṇamandira-stotra** (Skt.) by SIDDHASENA divākara.

«Begins [15] A :» atha Kalyāṃṇamaṃdira likhyate.

kalyā<ṃ>ṇa-mandiram udāram avadya-bhedi
bhītâbhaya-pradam aninditam aṃhri-padmaṃ
saṃsāra-sāgara-nimajjad-aśeṣa-jantu-
potāyamānam abhinamya jinêśvarasya (1)
... saṃstavanaṃ kariṣye (2) yugmaṃ *etc.*

«Ends [19] B :»

jana-nayana-*kumudacandra*-prabhā-svarāḥ svarga-saṃpado bhuktvā
te vigalita-mala-nicayā acirān mokṣaṃ prapadyante (44)

«Colophon :» iti śrī-Siddhasenadivākara-kṛta Kalyāṃṇamaṃdira-stotra samā=ptā.

References. LEUMANN does not register this Ms. in WZKM 11, p. 300. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 786, No. 4488. For further References (including editions) see the preceding Entry.

Notes. This Text is written by the 1st scribe. In the present Ms., the hymn is followed by the Paramānanda-stotra (**Ser. No. 292**), the Bhaktâmara-stotra (**Ser. No. 268**), etc. For its relation with the Kriyākalāpa refer to the preceding Entry.

Serial No. 272

Leumann : S 363. (Max-Müller-Stiftung, 63) Wickersheimer : 4448.

For description of this composite Ms. see **Ser. No. 306** (with a list of Texts 1-18).

«Text 12» **Ekībhāva-stotra** (Skt.) by VĀDIRĀJA.

«Begins (45 [= 61]) A^6 :» śrī

ekībhāvaṃ gata iva mayā yaḥ svayaṃ karma-bandho
ghoraṃ du[ḥ]khaṃ bhava-bhava-gato durnivāraḥ karoti
tasyâpy asya tvay(i) jina-rave bhaktir unmuktaye cet
jetuṃ śakyo bhavati na tayā ko 'paras tāpa-hetuḥ (1)
jyotī-rūpaṃ durita-nivaha-dhvānta-vidhvaṃsa-hetuṃ
tvām evâhur jjinavara ciraṃ tattva-vidyâbhiyuktāḥ
ceto-vāse bhava < ci > si ca mama sphāram udbhāsamānas
tasminn aṃhaḥ katham iva tamo vastuto vastum īṣṭe (2) *etc.*

«Ends (47 [= 6]) A^5 :»

bhakti-prahva-mahêndra-pūjita-pada tvat-kīrtane na kṣamā[ḥ]
sūkṣma-jñāna-dṛśo 'pi saṃyama-bhṛtaḥ, ke hanta mandā vayaṃ
asmābhi[ḥ] stavana-cchalena tu paras tvayy ādaras tanyate
svâtmâdhīna-sukhâiṣiṇāṃ sa khalu naḥ kalyāṇa-kalpadrumaḥ (25)

References. LEUMANN, WZKM 11, p. 309 (ye-ke-.: S 363[f] II); and Übersicht, p. 4[b] 27. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4448. SCHUBRING, Jaina-Hss. PrStB, Nos. 835-6. KAPADIA, Cat. BhORI 19.2, Nos. 592-602. VELANKAR, JRK, p. 62[a]. NCC 3, p. 74. — Published: Jñānapīṭha-Pūjâñjali, Mūrtidevi Ser. Hindi 7.1957, pp. 489-494. Also see NCC 3, p. 74[a] and Cat. I.O. Skt. Books, p. 822.

Notes. The Ms. has no colophon to this and the next Text (**Ser. No. 273**). In some Mss. (e.g. Jaina-Hss. Nos. 835-6) and editions (e.g. Kāvyamālā 7.1926[4]) there is one verse more at the end of this hymn. It runs: Vādirājam anu tārkika-loko etc. and is seemingly a "praśasti-verse" appended by some later writer. Also compare the parallel case of "praśasti-verses" attached to the Pramāṇanirṇaya of Vādirāja, see **Ser. No. 154**. — The work is also called Kalyāṇa-stava (NCC). It is wrongly called "ye-ke-bhāvaṃ-Stotra" by LEUMANN (and by VELANKAR, JRK, p. 321[b]). — The real name of the author is said to be Vardhamāna. For details see our Notes in **Ser. No. 154**.

Serial No. 273

Leumann : S 363. (Max-Müller-Stiftung, 63) Wickersheimer : 4448.

For description of this composite Ms. see **Ser. No. 306** (with a list of Texts 1-18).

«Text 13» **Viṣâpahāra-stotra** (Skt.) by DHANAÑJAYA.

«Begins (47[= 63]) A^5 :»

svâtma-sthitaḥ sarvva-gataḥ samasta-
vyāpāra-vedī vinivṛtta-saṅgaḥ
pravṛddha-kālo 'py ajaro vareṇyaḥ
pāyād apāyāt puruṣaḥ purāṇaḥ (1) *etc.*

«Ends (49 [= 65]) A^7 :»

vitarati vihitā yathā-kathañcij
jina-vinatāya manīṣitāni bhaktiḥ
tvayi nuti-viṣayā punar vviśeṣād
diśatu sukhāni yaśo *dhanaṃ jayaṃ* ca (40)

References. LEUMANN, WZKM 11, p. 309; and Übersicht, p. 4[b] 27. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4448. SCHUBRING, Jaina-Hss. PrStB, Nos. 443-5. KAPADIA, Cat. BhORI 19.2, Nos. 665-74. VELANKAR, JRK, p. 361. — Publ. Jñānapīṭha-Pūjâñjali, Mūrtidevī Ser. Hindi 7.1957, pp. 494-98.

Notes. For the absence of a colophon to this and the preceding Text in our Ms. see **Ser. No. 272**. The lower half of Fol. [64] is lost, hence vss. 21-27[a] and vss. 30-36 are not available in the present Ms. — The title of the hymn is the pratīka of its vs. 14. For the inclusion of the author's name in the last verse, compare Bhaktâmarastotra, vs. 48 (**Ser. No. 266**) and Kalyāṇamandirastotra, vs. 44 (**Ser. No. 270**). The hymn is one of the five hymns appended to the Kriyākalāpa, "K recension"; LEUMANN calls this group "C f" (see Übersicht, p. 4[b]). — The author Dhanañjaya is thought to be identical with Dhanañjaya, the author of the Rāghava-pāṇḍavīya- or Dvisandhāna-kāvya and the Anekârtha- or Dhanañjaya-nāmamālā. His parents were Vasudeva and Śrīdevī, his teacher was Daśaratha. Dhanañjaya is assigned to circa saṃ. 800-850 by Pt. N. PREMI, JSI, pp. 109-112.

Serial No. 274

Leumann : S 363. (Max-Müller-Stiftung, 63) Wickersheimer : 4448.

For description of this composite Ms. see **Ser. No. 306** (with a list of Texts 1-18).

«Texts 3» **Bhūpāla-stotra** (Skt.) by BHŪPĀLA kavi. 26 verses.

«Begins [10] A :» śrī-paṃcagurubhyo namaḥ. < tatvārthasūtra >
śrī-līlâyatanaṃ mahī-kula-gṛhaṃ kīrti-pramodâspadaṃ
vāg-devī-rati-ketanaṃ jaya-ramā-krīḍā-nidhānaṃ mahat
saḥ syāt sarvva-mahôtsavâika-bhavanaṃ yaḥ prārthitârtha-pradaṃ
prāptaḥ paśyati kalpa-pādapa-dala-cchāyaṃ jinâṅghri-dvayaṃ (1) *etc.*

«Ends [11] B :»
dṛṣṭas tvaṃ jina-rāja-candra vikasad-bhūpêndra-netrôtpale
snātan tvan-nuti-candrikâṃbhasi bhavad-vidvac-cakorôtsave
nītaś câdya nidāghaja[ḥ] klama-bharaḥ śāntiṃ mayā gamyate
deva! tvad-gata-cetasâiva bhavato bhūyāt punar darśanaṃ (26)

References. LEUMANN, WZKM 11, p. 308, and Übersicht, p. 4[b]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4448 "Āvaśyaka" does not notice this Text. BHUJABALI ŚĀSTRI, Kannaḍa-sūcī, pp. 196-7, Nos. 172, 173, 177. KAPADIA, Cat. BhORI, 19.2, Nos. 655-8. VELANKAR, JRK, p. 115[a] (xxiii) and pp. 298-9. — Publ. Kāvyamālā VII (Bombay NSP 1926); and JñP. Pūjâñjali, pp. 499-504. (Also compare Cat. IO. Skt. Books, p. 1160).

Notes. The Ms. has no colophon for the Texts 3 to 5, 7 to 13, and 15 (Text 18 is incomplete). The title Bhūpāla-stotra appears on Fol. [81]A (upper margin). Other titles of this hymn are: Bhūpāla-caturviṃśatikā, Jina-c., Caturviṃśati-jinastava, etc. — Information about the poet Bhūpāla is not available. He is surely earlier than Āśādhara (ca. saṃ. 1300) who has commented upon this hymn, which is more popular among the Digambaras. — Cf. also the next Entry.

Serial No. 275

Leumann : S 363. (Max-Müller-Stiftung, 63) Wickersheimer : 4448.

For descripion of this composite Ms. see **Ser. No. 306** (with a list of Texts 1-18).

«Text 18» **Bhūpāla-stotra** (Skt.) by BHŪPĀLA kavi. With an anonymous Kannaḍa-commentary. Verses 1-18 only.

«Begins [81] B :» śrī-Vimalanāthāya namaḥ.
śrī-līlâyatanaṃ ... [*cf.* **Ser. No. 274**] ...
kalpa-pādapa < dapa > -dala-cchāyaṃ jinâṅghri-dvayam (1)
kalpa-pādapa-dala-cchāyaṃ kalpavṛkṣa-dakiṃda..dajiḷagagaṣuḷu, prārthitârtha-pradaḥ bhavya-jana-dajiḍidartthamaṃnuḍuva, jinâṃghri-dvayaṃ jinêśvara satālvāṇara,... *etc.*

«Ends [86] B :»
tvaṃ dharmmôdaya-tāpasâśrama-śukas tvaṃ kāvya-bandha-krama-
krīḍā-nandana-kokilas tvam ucita-śrīmallikā-ṣaṭpadaḥ
tvaṃ punnāga-kathâravinda-sarasī-haṃsas tvam uttaṃsakaḥ
kair bhūpāla! na dhāryyase guṇa-maṇi-srag-mālibhiḥ maulibhiḥ [18]
bhūpāla triloka-bhūpati-gaḷa-rakṣisuvaḍāle deva, tvaṃ nīlunu, dharmmôdaya dharmmad-abhyudayameṃba, ... maulibhiḥ makuṭaṃgaḷiṃdaṃgiyu, guṇa-maṇi-srag-mālibhiḥ///

References. LEUMANN, WZKM 11, p. 308. (WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4448, does not notice this Text, cf. **Ser. No. 306**). For further References see the preceding Entry. — Publ. KM, VII (mūla only). Kannaḍa-commentary published?

Notes. Foll. 69 [= 87] foll. of the Ms. are not preserved. Hence the Text is incomplete: mūla, vss. 19-26, and the commentary on them are lost. — For the Skt.-hymn and its author see the preceding Entry. — The Commentary cites the words of the mūla and gives their meaning in Kannaḍa, see Citations. The author of this incomplete Commentary could not be identified.

Serial No. 276

Leumann : S 403. Wickersheimer : 4488.

For description of this composite Ms. see **Ser. No. 278** (with a list of Texts 1-13).

«Text 13» **Siddhipriyaiḥ-stotra** (Skt.) by pūjyapāda DEVANADIN. Verses 1-20 only.

«Begins [31] A :» o[ṃ] namaḥ siddhaṃ.
siddhi-priyaiḥ pratidinaṃ pratibhāsamānair
janma-pravandha-mathanaiḥ pratibhā-samānaiḥ
śrī-Nābhirāja-tanubhū-pada-vīkṣaṇena
prāpe janair vitanu-bhū-padavī kṣaṇena (1) *etc.*

«Ends [34] B :»
saṃ(s)tūyase śubhavatā muninā yakena
nīto jinâśu bhavatā muni-nāyakena
nāthena nātha Munisuvrata muktamānāṃ
muktiṃ caran sa muni-suvrata-mukta-mā[nāṃ (20)] ///

References. LEUMANN, WZKM 11, p. 311; and Übersicht, p. 4[b] and p. 6[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 786, No. 4488 ("Collection de Stotras"). SCHUBRING, Jaina-Hss. PrStB, Nos. 457-8. KAPADIA, Cat. BhORI, 19.2, Nos. 687-90. HIRALAL, Cat., CP + Berar, p. 699 (Nos. 7971-75) and p. 750 (citations). VELANKAR, JRK, p. 438. — Publ. Kāvyamālā, gucchaka 7.1896[2], pp. 30-35.

Notes. Fol. [32]A ends with vs. 10; [32]B has vs. 11 and the beginning of vs. 12. Fol. [33]A is blank. The remaining portion of vs. 12 and vss. 13ff. are copied on Fol. [33]B-[34]AB. Fol. [35] (foll.) not preserved, hence the Text is incomplete. — The hymn consists of 26 verses. The concluding vs. (a "cakra-baddha-padya", see SCHUBRING) includes the name of the author Devanandin (or °ndi, °ndī), who is usually called Pūjyapāda, vide **Ser. No. 161**. For a list of his works see e.g. KAPADIA, Cat. BhORI, 19.2, p. 286. The hymn is also called: Ṣaḍaracakra-stotra (KAPADIA), or Ṣaḍāracakra, or Ṣaḍāracakra-stotra (see for instance Cat. CP + Berar), or Siddhipriya-stotra. The title Siddhipriyaiḥ-stotra is based on the pratīka of the 1st vs. (cf. Citations).

Serial No. 277

Leumann: S 432[a]. (Max-Müller-Stiftung, 132) Wickersheimer: 4520.

Description. Indian paper. Foll.: 4 (original foliation *2-*5 lost). Size: ca. 25.5 × 11.3 cm. Lines: 12 (mūla: 18 × 5.4 cm). Pañcapāṭha. □. Devanāgarī (minute, clear). Tolerable condition; both edges are damaged, hence commentary mutilated; water-spots. No date.

Svayambhū-stotra (Skt.) by SAMANTABHADRA. With an anonymous Skt.-avacūrṇi. Incomplete.

«Begins (*2) A:» /// bībhatsu pūti kṣayi tāpakaṃ ca
sneho vṛthâtrêti hitaṃ tvam ākhyaḥ (2)
ajangamaṃ buddhi-pūrvaka-parispanda-vyāpāra-rahitaṃ ... vināśi, duḥkhakāri, evaṃ= vidhe śarīre (2) *etc.*

«Ends (*5) A:» bahu-guṇa-sampad-asakalaṃ
para-matam api madhura-vacana-vinyāsa-kalaṃ
naya-bhakty-avataṃsaka-laṃ
tava deva mataṃ *samantabhadraṃ* sakalaṃ (8) (**24**)

«Colophon:» iti-śrī-Samaṃtabhadra-svāmi-kṛtā Caturbiṃśati-jina-vareṃdra-stutiḥ.
bhagavan-matânya-matayoḥ svarūpam āha: bahu-guṇāḥ sarvajñatva-vītarāgatvâdayas teṣāṃ saṃpat saṃpattis tayā sakalaṃ saṃpūrṇaṃ asaṃpūrṇaṃ. ... kiñcid evaṃvidhaṃ bhaviṣyatîty āha: sakalaṃ samastaṃ. nayānāṃ bhaktayaḥ syād astîty-ādi-bhangā[ḥ] s(âi)vâyātā evâvataṃsakaṃ karṇa-bhūṣaṇaṃ tal lātîti naya-bhakty-avataṃsaka-laṃ, cha. (8).

«Colophon:» iti śrī-Samaṃtabhadra-svāmi-viracita-Caturviṃśati-jina-stavÂva= cūrṇiḥ samāptam iti bhadram śrī-śramaṇa-saṃghasya, cha. (**24**).

References. LEUMANN, WZKM 11, p. 310 (and p. 312); Übersicht, pp. 4-5. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 789, No. 4520 SCHUBRING, Jaina-Hss. PrStB, No. 472. KAPADIA, Cat. BhORI, 19.2, Nos. 614-5. KĀSLIVĀL, Rāj. sūcī 4, p. 902[a]. VELANKAR, JRK, p. 458 (and p. 115[b]: xxx). NCC 5, pp. 130-1. — Publ. Ed. J. MUKHTĀR, Sarasāvā: Vīrasevāmandira Grantha= mālā, 7. 1951. For earlier editions see NCC.

Notes. Fol. *1 of the Ms. is not preserved. Hence the Text starts on Fol. *2 within vs. 2 of the 7th hymn addressed to Supārśva (ed. MUKHTĀR, p. 24). The work is divided in 24 hymns to the twenty-four Tīrthankaras. Cf. **24** at the end of the 24th hymn in our Ms. Hence the work is also called: Caturviṃśati-jina-stuti, -jina-varendra-stuti, -stava; Kriyākalāpa-stuti; Bṛhat-svayambhū-stuti, -stotra, Svayambhū-stuti, Samantabhadra-stotra, -stuti, etc. The total of vss. is 143 (123 in NCC is wrong). On the work and its author see Pt. MUKHTĀR's Introduction. — In our Ms. the Avacūrṇi is anonymous. It may be based on Prabhācandra's commentary (cf. Cat. BhORI, 19, No. 615),

which is called Kriyākalāpa by KAPADIA. Kriyākalāpa is, however, the name of a "collective" text (see **Ser. Nos. 83-88**), which, inter alia, includes the present work (see Übersicht), and on which Prabhācandra wrote a commentary. — The Svayambhū-stotra published in the JūP-Pūjāñjali, pp. 289-95 is a different hymn (25 vss.) of unknown authorship; it is called Caturviṃśati-svayambhū or Laghu-svayambhū by KAPADIA, Cat. BhORI, 19.1, No. 157, 19.2, Nos. 709-10.

Serial No. 278

Leumann : S 403. Wickersheimer : 4488.

Description. Indian paper. Foll. : 40 (six unnumbered : [a-b-c-d-e-f] is the numbering of Leumann, followed by 1-34). Size : 16 × 21 cm. "Note-book size". Lines : ca. 18 (11 × 16 cm). Devanāgarī (by various scribes, see Notes). No date. — A composite Ms. having thirteen Texts.

«Text 1» **Jina-darśana-stotra** (Skt.), anonymous, 12 verses.

(Foll. [b]A[1]-[c]A[9] :) oṃ nama siddhebhyaḥ.
[*verbatim*] darśanaṃ devadevasya darśanaṃ pāpa-nāsanaṃ
darśanaṃ svarga-sopānaṃ darśanaṃ mokṣa-sādhanaṃ (1)
darśanena jinêṃdrāṇāṃ ... (2)
vītarāga-mukhaṃ dṛṣṭvā ... (3)
darśanaṃ jina-sūryasya ... (4)
darśanaṃ jina-caṃdrasya ... (5)
jīvâdi-tava-pratipādakāya ... (6)
cidānaṃdâika-rūpāya ... (7)
anyathā saraṇaṃ nâsti ... (8)
na hi trātā na hi trātā ... (9)
jine bhakti jine bhakti ... (10)
jina < bha > -dharma-vinirmukto ... (11)
jama-janma-kṛtaṃ pāpaṃ janma-koṭyam pārjjitaṃ
janma-mṛtyu-jarâṃtaṃkaṃ hanyate jina-darśanāt (12)

«Colophon :» iti śrī-Jinadarśana saṃpūrṇaṃ samāpta śrī

References. LEUMANN mentions neither this Ms. nor this Text. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 786, No. 4488 ("Collection de Stotras"). KAPADIA, Cat. BhORI, 19.1, Nos. 193 and Nos. 245-6. Cat. CSC-Jaina, No. 112. KĀSLIVĀL, Rāj. sūcī 4, p. 424 (No. 4159, [1]). VELANKAR, JRK, p. 168[a]. — Published?

Notes. Foll. [a] and 28B are blank. The Ms. has been written by at least five scribes : 1st scribe : Foll. 1-14A and 16A-21A (Text 3, 4, 5, and 7, 8) 2nd scribe : Foll. 14B-15B (Text 6); 3rd scribe : Foll. 21B-26A : ((Text 9); 4th scribe : Foll. 27A-34A (Text (10, 11, 12, 13); 5th scribe : Foll. [b]-[d] (Text 1, 2). — The hymn is also called : Jinadarśana, Jinadarśanastuti; Darśanastotra; Jinadarśanâṣṭaka, Darśanâṣṭaka [sic!], or simply Darśana. It stands first in the collection described by KĀSLIVĀL also.

The other Texts are :

«Text 2» (Foll. [c]A-[d]B :) Laghu-sāmāyika-phala (see **Ser. No. 90**)
«Text 3» (Fol. 1A-B :) Airyāpathikī, 1-2 (see **Ser. No. 92**)
«Text 4» (Foll. 1B-3A[7] :) Śānti-bhakti by Devanandin (see **Ser. No. 98**)
«Text 5» (Foll. 3A[7]-14B :) Kriyākalāpa with Prabhācandra's commentary (see **Ser. No. 87**)
«Text 6» (Foll. 14B-15B :) Siddha-, Śruta-, and Ācārya-bhakti; only fragments (see **Ser. No. 100**)

«Text 7» (Foll 15A-19B :)	Kalyāṇamandira-stotra by Siddhasena	(see **Ser. No. 271**)
«Text 8» (Foll. 19B-21A :)	Paramānanda-stotra (Skt.)	(see **Ser. No. 292**)
«Text 9» (Foll. 21B-26A :)	Bhaktâmara-stotra	(see **Ser. No. 268**)
«Text 10» (Foll. 27B-29B :)	Tīrtha-jayamālā by Sumatisāgara	(see **Ser. No. 299**)
«Text 11» (Foll. 29B-30A :)	Laghu-sāmāyika-phala	(see **Ser. No. 91**)
«Text 12» (Fol. 30B :)	Caitya-stuti, by Dharma sūri, vs. 13	(see **Ser. No. 316**)
«Text 13» (Foll. 31B-34A :)	Siddhipriyaiḥ-stotra by Devanandin, vss. 1-20 only	(see **Ser. No. 276**)

Ser. No. 279 (Māghanandin's Caturviṃśatitīrthakarajayamālā) has been omitted for technical reasons.

Serial No. 280

Leumann : S 324. (Max-Müller-Stiftung, 24) Wickersheimer : 4407.

Description. Indian paper. Foll. : 14 (original foliation : 2-15). Size : 30.5 × 14 cm. Lines : 12 (27.5 × 11 cm). Devanāgarī. Good condition; edges repaired. No date. — A composite Ms. having seven Texts.

«Text 1» **Pañca-parameṣṭhi-guṇa-stotra** (Skt.), anonymous. Verses 15-16 only.

(Fol. 2A :) /// si < ḥ > ddhe[ḥ] saṃsiddha-saṃyamā[ḥ] (14)
aṣṭāviṃśati-bhūṣâḍhyāḥ siddhiṃ dadatu no 'vyayaṃ
iti stutā mayā bhaktyā paṃcâpi parameṣṭinaḥ (15)
ṣaṭcatvāriṃśad-agrâmala-guṇa-gaṇinaḥ saj-jināḥ siddhi-bhājaḥ,
siddhāḥ saṃsiddha-sātāḥ śubha-śata-sahitāḥ, sūrayaḥ śaṃ vidadhyuḥ,
pāṭhârhāḥ pāṭhanêcchāḥ paṭutara-matayaḥ pīṭhakāḥ, sādhavaś ca
saṃsiddhā baddha-kakṣā jinavara-gatiṣu prīṇayāṃto vineyān (16)

«Colophon :» iti paṃca-parameṣṭi-guṇa-stotraṃ, cha.

References. LEUMANN, WZKM 11, p. 306. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 777, No. 4407. VELANKAR, JRK, p. 226, p. 238. NCC 5, p. 157[a]. — Published?

Notes. We cite *verbatim*. In the colophon, cha stands in place of samāptam. — Fol. 1 (containing vss. 1-14) is lost. Moreover, the exact relation of this hymn to the subsequent Texts (cf. the beginning in **Ser. No. 252**) is not very clear. Hence we separate the hymn as Text 1. — It may be a composition of Śubhacandra (cf. **Ser. No. 252**), the author of Texts 2-6. — LEUMANN (WZKM 11, p. 306) titled the whole Ms. as "Parameṣṭhi-Kṣetrapāla-PūjāJayamālā". His reference to the same Ms. (op. cit. p. 300) "Kṣetrapāla-PūjāJayamālā" has been used as a catch word in NCC. On the binding of the Ms. "Kṣetrapālārcana-paddhati" appears as a title. Thence it was taken over by WICKERSHEIMER. The last two titles consider the seventh Text only.

The other Texts are :

«Text 2» (Fol. 2A-5B :)	Arhatparameṣṭhi-pūjā by Śubhacandra	(see **Ser. No. 252**)
«Text 3» (Foll. 5B-7A :)	Siddhaparameṣṭhi-pūjā by Ś.	(see **Ser. No. 260**)
«Text 4» (Foll. 7A-9B :)	Ācāryaparameṣṭhi-pūjā by Ś.	(see **Ser. No. 253**)
«Text 5» (Foll. 9B-11B :)	Upādhyāyaparameṣṭhi-pūjā by Ś.	(see **Ser. No. 254**)
«Text 6» (Foll. 11B-15A :)	Sādhuparameṣṭhi-pūjā by Ś.	(see **Ser. No. 259**)
«Text 7» (Fol. 15B :)	Kṣetrapālârcana	(see **Ser. No. 255**)

Serial No. 281

Leumann : S 363. (Max-Müller-Stiftung, 63) Wickersheimer : 4448.

For description of this composite Ms. see **Ser. No. 306** (with a list of Texts 1-18).

«Text 15» **Pañcaparameṣṭhi-stotra**. 5 Skt.-vss. and 1 Pkt.-verse.

(Fol. [68] AB :) Paṃcaparameṣṭhigaḷastotra.

śrī-śatêndra-yogi-vṛnda-vandya-pāda-paṅkajaṃ
śāśvatêddha-bodha-dṛṣṭi-vīryya-saukhya-bhāsuraṃ
supraśasta-yoga-dagdha-pota-karmma-vairiṇaṃ
bhū-praśasya-nātham arhad-īśam arcayāmy ahaṃ (1)
aṣṭa-karma-vipramuktam ...
toṣṭavimi niṣṭhitârttham iddha-siddha-sañcayaṃ (2)
... maṅgalôttamān bhajāmi śikṣakān (3)
dvādaśâṅga- ...
ādareṇa tān namāmi pāṭhakān guṇâṃbudhin (4)
mokṣa-hetu-bhūta-dharmma-śukla-yoga-tatparaṃ, ...
mokṣa-mukhya-sādhu-saṅgham āyajāmi siddhaye (5)
arahanta-siddh'-āyariyā uvajjhāyā sāhu pañca parameṭṭhi
iha pañca ṇamakkāro bhave-bhave mama suhaṃ dentu (6)

References. LEUMANN, WZKM 11, p. 305 and Übersicht, p. 4[b] (line 27). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4448 (does not mention this Text). BHUJABALI SĀSTRI, Kannaḍa-sūcī, p. 191, No. 107, p. 201, No. 17. KĀSLIVĀL, Rāj. sūcī. 4, p. 422, No. 4154. VELANKAR, JRK, p. 225-6. — Published?

Notes. The concluding Pkt.-vs. is vs. 7 of the Pañcagurubhakti (Pkt.) published in the Daśabhakti (Sholapur 1921), p. 358. Neither Kannaḍa nor Rāj. sūcī cites the Ms., hence we are not sure whether they register our Text. (KĀSLIVĀL calls No. 4154 Pañcaparameṣṭī[sic]-stavana). LEUMANN's title "Fünf Hymnen" refers to Texts 11 to 15 of our Ms. (i.e. **Ser. Nos. 283, 272, 273, 270** and **281** of our Catalogue respectively).

Serial No. 282A

Leumann : S 363. (Max-Müller-Stiftung, 63) Wickersheimer : 4448.

For description of this composite Ms. see **Ser. No. 306** (with a list of Texts 1-18).

«Text 4» **Suprabhāta-stotra** (Skt.), anonymous. 15 verses.

«Begins [11] B[2] :»

yat svarggâvatarôtsave yad abhava[j] janmâbhiṣekôtsave
yad dīkṣā-gra[ha]ṇôtsave yad akhila-jñāna-prakāśôtsave
yan nirvvāṇa-gamôtsave jinapateḥ pūjâdbhutaṃ ta[d-bha]vaiḥ
saṅgīta-stuti-maṅgalaiḥ prasaratāṃ me suprabhātôtsavaḥ (1)
śrīman-natâmara-tirīṭa-maṇi-prabhābhir
ālīḍha-pāda-yuga-durdhara-karmma-dūraḥ
śrī-Nābhinandana-jinÂjita-Saṃbhavâkhya
tvad-dhyānato 'stu satataṃ mama suprabhātaṃ (2) *etc.*

«Ends [12] A^4 :»

suprabhātaṃ jinêndrāṇāṃ jñānônmīlita-cakṣuṣāṃ
ajñāna-ti(m)irândhasya nityam astamito raviḥ (13)
suprabhātaṃ jinêndrasya Vīraḥ kamala-locanaḥ
yena karmmâṭavī dagdhā<ḥ> śukla-dhyānena vahninā (14)
suprabhātaṃ sunakṣatraṃ sukalyāṇaṃ sumaṅgalaṃ
trilokya-hita-kartṛṇāṃ jinānā[ṃ] jaina-śāsanaṃ (15)

References. LEUMANN, WZKM 11, p. 311; Übersicht, p. 4^b and p. 6^a. (WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4448, does not mention this Text). BHUJABALI ŚĀSTRI, Kannaḍa-sūcī, p. 196, Nos. 167-9. VELANKAR, JRK, p. 445^b. — Published? (Cf. Cat. IO. Skt. Books, p. 2652: Suprabhāta-pañca-stotra-saṃgraha ... Bangalore 1916).

Notes. Vss. 2-9 have the same refrain: tvad-dhyānato etc. Vss. 11-15 are ślokas. The first ten verses may be the Suprabhātâṣṭaka by Padmanandin registered in JRK. — The marginal title Suprabhāta may refer to this and the following Text (see the next Entry). — In the same Ms. S 363 the Text is repeated on Foll. [31]B-[32]A within the Kriyākalāpa (cf. **Ser. No. 83**). For details see also Übersicht ("Kriyākalāpa C VIII").

Serial No. 282B

Leumann: S 363. (Max-Müller-Stiftung, 63) Wickersheimer: 4448.

For description of this composite Ms see **Ser. No. 306** (with a list of Texts 1-18).

«Text 5» [**mātā yasya prabhāte** ...] (Skt.), 16 verses.

«Begins [12] A^{14} :»

mātā yasya prabhāte karipati-vṛṣabha siṃhmapātaṃ ca lakṣmīṃ
mālā-yugmaṃ śaśāṅkaṃ ravi-jhaṣa-yugale pūr(ṇ)a-kuṃbha[ṃ] taṭāgaṃ
pāthodhiṃ siṃha-pīṭhaṃ sura-gaṇa-nibhṛtaṃ vyoma-yānaṃ manojñaṃ
câdrākṣīn nāga-vāpiṃ maṇi-gaṇa-śikhinau, taṃ jinaṃ naumi bhaktyā [1]
śrīmati guṇair-udāre bhagavati Bharatasya pitari loka-hitāya
svāmini divaukasō bhuvam āgacchati sarvva-loka-guru-Vṛṣabha-jine (2) *etc.*

«Ends [12] B:»

bahuvidha-vikīrṇa-ratna-sphurad-aṃśu-latā-vitāna-piñjara-nīraṃ
kṣubhita-jhaṣa-makara-sāgara-..ru-marakata-śaila-bhitti-sannibha-vīciṃ[15]
Hari-varyya-vidhṛtam atiśayam anarghya-maṇi-ratna-ra(ś)mi-jaṭilita-vapuṣaṃ
himamaya-siṃhura-viṣṭaram Udayâcala-mastakastha-savitṛ-samānaṃ (16)

References. LEUMANN, WZKM 11, p. 312; Übersicht, p. 4^b and p. 6^a. (WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4448, does not mention this Text). BHUJABALI ŚĀSTRI, Kannaḍa-sūcī, p. 196, No. 169 and p. 197, No. 178, etc. KĀSLIVĀL, Rāj. sūcī, 4, p. 295, No. 3155. VELANKAR, JRK, p. 458^a. — Published?

Notes. Vss. 2-ff. recur in the Kriyākalāpa portion of this Ms. on Foll. [32] A^{16}-[33] B^4. LEUMANN counts it as "Kriyākalāpa, C IX" (cf. Übersicht) and names it Svapnâvalī. JRK refers to this WZKM record only. The sequence of Text 4-5 is corroborated by Kannaḍa-sūcī, p. 196, No. 169. — For the ommision of a colophon see **Ser. No. 274**.

Serial No. 283

Leumann: S 363. (Max-Müller-Stiftung, 63) Wickersheimer: 4448.

For description of this composite Ms. see **Ser. No. 306** (with a list of Texts 1-18).

«Text 11» **Jinâṣṭottarasahasra-nāma-stotra** (Skt.) by JINASENA.

«Begins [56] A :» śrīmat-paṃca-gurubhyo namaḥ. nirvighnam astu.
prasiddhâṣṭasahasrêddha-lakṣaṇaṃ tvāṃ girāṃ-patiṃ
nāmnām aṣṭasahasreṇa toṣṭuv(o) 'bhīṣṭa-siddhaye (1)
śrīmān svayaṃbhū Vṛṣabhaḥ śaṃbhavaḥ śaṃbhur ātmabhūḥ
svayaṃprabhaḥ prabhur bhoktā viśvabhūr apunarbhavaḥ (2) ...
paramātmā paraṃjyotiḥ trijagat-parameśvaraḥ (12)
iti śrīmac-chataṃ (100) *etc.*

«Ends [61] A^5 :»
dharmapālo jagatpālo dharma-sāmrājya-nāyakaḥ (119)
iti digvāsâdy-aṣṭottaraśataṃ.
dhāmnāṃ-pate tavâmūni nāmāny āgama-kovidaiḥ
samuccitāny anudhyāyan pumān pūta-smṛtir bhavet (120) ...
stutiḥ puṇya-guṇôtkīrti[ḥ], stotā bhavya-prasanna-dhīḥ,
niṣṭhitârtho bhavāṃs tulya[ḥ], phalaṃ naiśreyasaṃ sukhaṃ (129)
taṃ devaṃ tridaśâdhipârcita-padaṃ ghāti-kṣayânantaraṃ
protthânanta-catuṣṭayaṃ jinam inaṃ bhavyâbjinī-nāminaṃ
māna-staṃbha-vilokanânata-jagan-mānyaṃ trilokī-patiṃ
prāptâcintya-bahir-vvibhūtim anaghaṃ bhaktyā pravandāmahe (130)

References. LEUMANN, WZKM, p. 301, (p. 307); Übersicht, p. 4^b. (WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4448, does not mention this Text). SCHUBRING, Jaina-Hss. PrStB, No. 467. KAPADIA, Cat. BhORI, 19.2, No. 661. KĀSLIVĀL, Rāj. sūcī. 2, p. 110, No. 960 (etc.). BHUJABALI ŚĀSTRI, Kannaḍa-sūcī, p. 195, No. 162. VELANKAR, JRK, p. 138. — Published in the JñP-Pūjâñjali, pp. 414-32. Ādipurāṇa, ed. Pt. PANNĀLĀL JAIN (Mūrtidevī Ser. Skt. 8.1963^2), pp. 603 foll.

Notes. For the missing colophon vide **Ser. No. 274**. — Our author is none else than the famous Jinasena, the author of the Ādi-purāṇa (for whom see **Ser. No. 193**-f.). The stotra is an important part of the 25th parvan of the Ādi-p.—a fact which has still remained unnoticed in various catalogues, etc. Our Ms. starts with vs. 25.99; ed. JñP-P. (and Jaina-Hss. No. 467) with 25.66 of the Ādi-p. The stotra ends in our Ms. (vss. 128 to 130) with 25.226, 25.11, and 25.290; in JñP-P. (vss. 10, 11 and 13) with 25.227, 25.11, and 25.290 respectively (Jaina-Hss. No. 467 stops with vs. 25.227). — The stotra is known under different titles: Jināṣṭottarasahasra-nāma-stavana (SCHUBRING), Jina-sahasra-nāma-stotra (JRK), Sahasranāmastotra (KĀSLIVĀL and BHUJABLI Ś.), Yugâdidevâṣṭottara=sahasra-nāma (KAPADIA), Yugâdy-aṣṭottarasahasra-nāma-stotra (JRK, p. 321), etc. (WZKM 11, p. 307: [Bṛhaspatināmâṣṭasahasra] is surely wrong).

Serial No. 284

Leumann : S 339^a. (Max-Müller-Stiftung, 39) Wickersheimer : 4422.

Description. Indian paper. Foll. : 3 (original foliation : 1-2 and 1 [= 3]). Size : 24.3 × 13.3 cm. Lines : 12 (19 × 9 cm). Devanāgarī. Good condition. Date : saṃ. 1834 and saṃ. 1858. — A composite Ms. having three Texts.

«Text 1» (aṣṭottaraśata-nāma-garbhita-)**Pārśvanātha-stotra** (Skt.).

«Begins (1) A :» atha śrī-Pā[r]śvanātha-satotra [*sic*] liṣyate.
śrī-Pārśvaḥ pātu vo nityaṃ jinaḥ parama-śaṅkaraḥ

nāthaḥ parama-śaktiś ca śaraṇyaḥ sarva-kāmadaḥ (1)
sarva-vighna-haraḥ svāmī sarva-siddhi-pradāyak(a)ḥ
sarvva-sattva-hito yogī śrīkaraḥ paramārtha-daḥ (2)
deva-devaḥ ... (3) ...
iti śrī-Pārśvanāthasya sarvajñasya jagad-guroḥ
divyam aṣṭottaraṃ nāma śatam atra prakīrttitaṃ (15) *etc.*

«Ends (2) B :»
harṣadaḥ kāmadaś cêti ripu-ghnaḥ sarva-saukhyadaḥ
trisandhyaṃ yaḥ paṭhen nityaṃ nityaṃ prāpnoti sa śriyaṃ (33)

«Colophon :» iti śrī-aṣṭottaraśata-nāma-garbbhitaṃ śrī-Pārśvanātha-stotraṃ saṃpūrṇam.

«Scribal Remark :» saṃvat 1834 miti jyeṣṭa sudi 4 somavāsare limṣataṃ Cīmanarāma Pāṭaṇī. śrī.

References. LEUMANN, WZKM 11, p. 306. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 779, No. 4422. JRK, p. 244[a]. — Published?

Notes. The same scribe wrote Text 2 (**Ser. No. 285**) in saṃ. 1858. According to KĀSLIVĀL (PrSgr [Jaipur], p. 308[a]) Pāṭaṇī is a section of the Khaṇḍelavāla group. Pātaṇī is connected with the place name Pāṭaṇa (cf. Agaravāla and Āgrā, Dehalavī and Delhī, etc.). — Our Text may be identical with the work "Pārśvanātha-aṣṭottaraśata-nāma" by Kalyāṇasāgarasūri (a pupil of Dharmamūrti) of the Añcala-gaccha, recorded in JRK.

The other Texts in the Ms. are :

«Text 2» (Foll. 2B-[3]A :) Cintāmaṇi-Pārśvanātha-stotra (see **Ser. No. 285**)
«Text 3» (Fol. [3]B :) Puṇyâsrava-kathākośa by Rāmacandra mumukṣu, vs. 1 (see **Ser. No. 225**)

Serial No. 285

Leumann : S 339[b]. (Max-Müller-Stiftung, 39) Wickersheimer : 4422.

For description of this composite Ms. see **Ser. No. 284** (with a list of Texts 1-3).

«Text 2» **Cintāmaṇi-Pārśvanātha-stotra** (Skt.), anonymous. 8 verses.

«Begins (2) B :» atha Pārśvanātha-stotra liṣyate.
śrīmad-devêndra-vṛndâmala-mukuṭa-maṇi-jyotiṣāṃ cakravālair
vyālīḍhaṃ pāda-pīṭhaṃ śaṭha-Kamaṭha-kṣatôpadravâbādhitasya
lokâlokâvabhāsī sphurad-uḍu-vimala-jñāna-sad-dīpra-dīpa-
pradhvasta-dhvānta-jālaḥ sa vitaratu sukhaṃ Pārśvanātho 'tra nityaṃ
hrā̃ hrī̃ hrū̃ hraū̃ vibhāsvan-marakata-maṇibhāṃ ... (2) *etc.*

«Ends [3] A :»
itthaṃ mantrâkṣarôtthaṃ vacanam anupamaṃ Pārśvanāthasya nityaṃ
vidveṣôccāṭanâdi stabhana-jaya-vaśaṃ pāpa-rogâpanodi
protsarppaj-jangamâdi-stavara-viṣamukha-dhvaṃsanaṃ svâyu-dīrgham
ārogyâiśvarya-yukto bhavati paṭhati yaḥ st(au)ti tasy(ê)ṣṭa-siddhiḥ (8)

«Colophon :» iti śrī-Ciṃtāmaṇi-Pārśvanātha saṃpūrṇaḥ.

«Scribal Remarks:» saṃvat 1858 mitī vesā[kha] vadi 3 vudhavāra liṣī Cīmana=rāma Pāṭaṇī. vācai jīna yathāyukta . . . .

References. LEUMANN, WZKM 11, p. 306. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 779, No. 4422. SCHUBRING, Jaina-Hss. PrStB, Nos. 552-3. VELANKAR, JRK, pp. 123-4. — Publ. (according to SCHUBRING): Jainastotrasandoha, ed. CATURAVIJAYA, Pt. 2, Ahmedabad 1936, pp. 88-89 "Kalikuṃḍa-Pārśvajina-stavana".

Notes. The same scribe wrote Text 1 (**Ser. No. 284**) in saṃ. 1834; Ind. Hss. 1, No. 261 in saṃ. 1854 (where he adds: vācai paḍhai jīnai yathājukta vaṃcyā, cf. his Remark above). For such greetings to readers see **Ser. No. 232**, and Rājasthānī-sūcī, Pt. 1 (RajOS: 44.1960), p. 142, No. 4903 (jo pustaga vācai jīku rāmarāma vācajojī). Ind Hss. Pt. 2, No. 847 (jo vācai tāko rāma-rāma). Also compare a similar greeting in an undated inscription (bīju jako vāce tenanī rāmarāma che jī) published by Muni JAYANTAVIJAYA, Ābū, Pt. 5, p. 31, no. 99. — The colophon supplies the Heading of the hymn. SCHUBRING calls it Pārśvanātha-stavana. — There are many other hymns called Cintāmaṇi-Pārśvanātha-stotra, -stavana; see for instance Jaina-Hss. No. 591; KAPADIA, Cat. BhORI, 19.1, Nos. 163-6; 19.2, Nos. 713-4; Cat. LDI, Nos. 1706-16 (by Jinapatisūri), etc.

Serial No. 286

Leumann: S 360[B]. (Max-Müller-Stiftung, 60) Wickersheimer: 4445.

For description of this composite Ms. see **Ser. No. 245** (with a list of Texts 1-11).

«Text 6» **Lakṣmī-stotra** (Skt.) by PADMAPRABHA. 9 verses.

«Begins (125) A^4:»

lakṣmīr mmaha-stutya satī satī satī
[pra]vṛddha-kāl(o) virato 'ratorato
jarā-rujâpan-mahatâhatā hatā
Pārśvaṃ phaṇe rāma-girau girau girau (1) *etc.*

«Ends (126) A^4:»

[tarke vyākaraṇe ca nāṭaka-caye] kāvyâkule kauśale
vikhyāto bhuvi Padmanandi–munipas tattvasya kośaṃ nidhiḥ
gaṃbhīraṃ yamakâṣṭakaṃ bhaṇati yaḥ śaṃ bhūyasā labhyate
śrī-Padmaprabhadeva-nirmitam idaṃ stotraṃ jagan-maṃ[galaṃ] (9)

«Colophon:» iti Pārśvanātha-stotraṃ samāptaṃ.

References. LEUMANN, WZKM 11, p. 306; and Übersicht, p. 4 (C V). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4445. PUṆYAVIJAYA, Cat. Jesalmer, p. 259, No. 911 (2). KAPADIA, Cat. BhORI, 19.1, Nos. 337-43. VELANKAR, JRK, p. 247, and p. 334. — Publ. Jainastotrasangraha II (YJS 9. vīra-saṃ. 2439[2]), pp. 35-40. MDJG 21. saṃ. 1979, pp. 158-63. Also see Cat. IO. Skt. Books, p. 2615 (Stotra-saṃgraha [Jaina] ... 1925).

Notes. The Text is partly mutilated, see Citations. It is often considered to be a part of the Kriyākalāpa, see Übersicht (**Ser. No. 286** being counted as "C V."). Übersicht, p. 6[a] quotes the fragmentary vs. 9. — JRK, pp. 247-8 records eight Pārśvanātha-stotras, and two P.-aṣṭakas (one of which is our Text). JRK, p. 334[b] (Lakṣmī-stotra by Padmanandin) may be identical with our hymn. — For the author see **Ser. No. 67**. He is also called Padmaprabhadeva.

Serial No. 287

Leumann: S 363. (Max-Müller-Stiftung, 63) Wickersheimer: 4448.

For description of this composite Ms. see **Ser. No. 306** (with a list of Texts 1-18).

«Text 8» **Dṛṣṭâṣṭaka** (Skt.) by SAKALACANDRA, 10 verses.

(Fol. [17] A-B :) śrī-sarvvajñāya namaḥ.
dṛṣṭaṃ jinêndra-bhavanaṃ bhava-tāpa-hāri
bhavyâtmanāṃ vibhava-saṃbhava,bhūri-hetu
dugdhâbdhi-phena-dhavalôjjvala-kūṭa-koṭī-
naddha-dhvaja-prakara-rāji-virājamānaṃ (1) ...
dṛṣṭaṃ mayâdya maṇi-kāñcana-tuṅga-citra-
siṃhāsanâdi-jina-biṃba-vibhūti-yuktaṃ
caityâlayaṃ yad atulaṃ parikīrttitaṃ me
san-maṅgalaṃ *sakalacandra*-munindra-vandyaṃ (10)

References. LEUMANN, WZKM 11, p. 303; and Übersicht, p. 4[b], line 24. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4448. BHUJABALI ŚĀSTRI, Kannaḍa-sūcī, p. 189, Nos. 81-83. VELANKAR, JRK, p. 177[b]. — Publ.: Jñānapīṭha-Pūjâñjali, pp. 7-9. (JRK : "often published").

Notes. In the Ms. there is no colophon. The author has inserted his name in vs. 10[d]. Also compare BHUJABALI ŚĀSTRI, op. cit. The vss. 3 and 4 of our Ms. are transposed in the edition mentioned.

Serial No. 288

Leumann : S 363. (Max-Müller-Stiftung, 63) Wickersheimer : 4448.

For description of this composite Ms. see **Ser. No. 306** (with a list of Texts 1-18).

«Text 7» **Nandīśvara-stotra** (Skt.), anonymous. 13 verses.

«Begins [16] B :» śubham astu. Naṃdīśvara-stotra
[*verbatim*] paṭaha-nāda-ghūrṇitaṃ
amala-moda-vidrumai
vimudaṃ janâdri-gaṃ
jina-gṛhaṃ namāmy ahaṃ (1)
lalita-ratna-bhāsuraṃ
surabhi-kunda-kuḍmalair
dadhīyam ādri-saṃgatāṃ
jina-gṛhaṃ namāmy ahaṃ (2) *etc.*

«Ends [16] B :»
vara-jineṃdra-b(i)ṃbatāṃ
lalita-nāga-kesarair
atika-parvvata-sthitā
jina° (12)
tribhuvanād avasthitāṃ
vivida-ratna-citratāṃ
sakala-karmma-pānaye
jina-gṛhaṃ namāmy ahaṃ (13)

References. LEUMANN, WZKM 11, p. 304; Übersicht, p. 4[b]. (WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4448, does not mention this Text). VELANKAR, JRK, p. 200. — Published?

Notes. Original foliation on obverse is 1, on reverse is 3. For the missing colophon vide

Ser. No. 274. All the vss. have jina-gṛhaṃ etc. as refrain. — Our hymn is called Nandīśvara-stavana in JRK. ("Pet. VI, No. 574" mentioned by VELANKAR, JRK, along with the Strasbourg Ms. is the Nandīśvara-caitya-saṃstava [Apbhr.] by Jinavallabha, see Cat. BhORI, 19.1, No. 261.) (Nandīśvara-stotra described by VELANKAR, Cat. BBRAS, No. 1810, is in Gujarati).

Serial No. 289

Leumann : S 349. (Max-Müller-Stiftung, 49) Wickersheimer : 4433.

Description. Indian paper. Total number of Folios : 17. (For their original foliation see below). Size : circa 28 × 12 cm. Devanāgarī. Good condition. No date. — As this is "a collective Ms." in which Leumann has assembled stray leaves from thirteen different sources, we give, in this case, further details in a tabular form :

Source	FOLIATION Ours	Original	Lines (and script-area)	Text, its title	Entry, Ser. No.
1	[1]	1	11 (21.7 × 8)	1 Samavasaraṇastotra by Viṣṇusena	**289**
	[2]	2			
	[3]	3A			
		3B		2 [Samavasaraṇanyāsa]	**291**
2	[4]A	21A	blank		
		21B	Table	3 [Bandhaprakṛtinyāsa]	**132**
3	[5]	1A	blank		
		1B	13 (22 × 8.4)	4 Ekākṣaranāmamālā	**325**
4	[6]	1A	blank		
		1B	11 (22 × 8.5)	5 [Āsravatribhaṅgīsūcanā]	**129**
	[7]	2			
5	[8]	*1A	blank		
		*1B	5 (24 × 3.5)	6 [kaḥ śūro vijitêndriyaḥ ...]	**319**
6	[9]	*1A	blank		
		*1B	6 (24 × 4.5)	7 Pañcāstikāya, vs. 25	**71**
7	[10]	om.	13 (20.3 × 9)	8 [acalâtmakasaṃjñaka]	**315**
8	[11]	*1	10 (22 × 9)	9 Trilokasāra, vss. 758-776	**140**
	[13]	*2			
9	[12]	*1	Tripāṭha 4 + 5/6 (20 × 9)	10 Trilokasāra, vss. 308-318	**139**
10	[14]	*1	14 (22 × 10.4)	11 [Bhavântaragati]	**131B**
11	[15]	om.A	13 (20.5 × 9.5)	12 [Prakṛtibandha]	**130**
		B	9 (20.5 × 9)	13 [dhātûpadhātavaḥ]	**321**
				14 [ṣaḍvidhâhāra]	**312**
				15 [udyamena vinā rājan ...]	**320**
12	[16]	1A	2 plus table	16 [Manuṣyagati]	**131A**
		1B	7 (19 × 10)	17 Gommaṭasāra, Jīvakāṇḍa, vss. 224-225	**124**
13	[17]	2A	8 (20 × 9)	18 [pukkhara addhe dīve]	**314**
		2B	blank		

«Text 1» **Samavasaraṇa-stotra** (Skt.) by VIṢṆUSENA.

«Begins (1 [= 1]) A :» §O oṃ namaḥ
Vṛṣabhâdyān abhivandyān vanditvā Vīra-paścima-jinêndrān
bhaktyā natôttamâṅgaḥ stoṣye tat-samavaśaraṇāni (1)
bhūmyāḥ pañca-sahasrān daṇḍān utkramya samavaśaraṇānāṃ
jāyante gagana-gatāḥ sad-vṛttâikêndra-nīla-ś(i)lāḥ (2)
dvādaśa-yojanatas tāḥ krameṇa cârddhârddha-yojana-nyūnāḥ
tāvad, yāvan nemiś caturtha-bhāgônitāḥ parataḥ (3) *etc.*

«Ends (3 [= 3]) A :»
yaḥ stutvâivaṃ dhyāyati sama-rasa-bhāvāj jinêśvaraṃ devaṃ
tasyâiṣa bhavati vibhavaḥ katipaya-divasair na sandehaḥ (61) ...
Śakrâjñayā sva-śaktyā Dhanadeva-vinirmita[ṃ] samavaśaraṇaṃ
vyāvarṇitaṃ trividyâdhipa-gaṇinā Viṣṇusenena (63)

«Colophon :» iti Samavaśaraṇa-stotraṃ maṃgalam astu.

References. LEUMANN, WZKM 11, p. 311. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 780, No. 4433. PETERSON, 4th Report, List, p. 57, No. 1489. VELANKAR, JRK, pp. 419-20 (III. Samavasaraṇastotra). — Publ. in "Siddhāntasārâdisaṃgrahaḥ", MDJG 21. saṃ. 1979, pp. 133-39. (Correct JRK accordingly).

Notes. In the MDJG edition, the last verse (called "kartuḥ praśasti") has sva-bhaktyā (our Ms. : sva-śaktyā). For the Samavasaraṇâṣṭaka (WZKM 11, p. 311) see the next Entry; for the Samava=saraṇa-stotra (WZKM 11, p. 310) of Dharmaghoṣa, see Jaina-Hss. Nos. 804-806. Both LEUMANN and WICKERSHEIMER mention only Texts 1 and 4 of this Ms. (see above). There are many other hymns called "Samavasaraṇa-stava, -stotra", see JRK, pp. 419-20. — (The Poona Ms. registered by PETERSON is not to be found in Cat. BhORI, 19.2 : "Digambara Works").

Serial No. 290

Leumann : S 363. (Max-Müller-Stiftung, 63) Wickersheimer : 4448.

For description of this composite Ms. see **Ser. No. 306** (with a list of Texts 1-18).

«Text 9» **Samavasaraṇâṣṭaka** (Skt.), anonymous. 9 verses.

(Fol. [17] B :) śrī.
gatvā kṣiter vviyati pañca-sahasra-daṇḍān
sopāna-viṃśati-sahasra-virājamānā
reje sabhā dhanada-yakṣa-kṛtā yadīyā
tasmai namas tribhuvana-prabhave jināya (1)
sālo 'tha vedir atha vedir ato 'pi sālo, ...
tasmai namas tribhuvan(a)-prabhave jināya (2) *etc.*
senāpati-sthapati-harmmyapati-dvipâśva-
strī-carmma-cakra-maṇi-kākaṇikā < ḥ > -purodhāḥ
chatrâsi-daṇḍa-patayaḥ praṇamanti yasya
tasmai namas tribhuvana-prabhave jināya (9)
śrī śrī śrī śrī.

References. LEUMANN, WZKM 11, p 311; and Übersicht, p. 4[b], line 25. WICKERSHEIMER,

Cat. Gén. Mss. p. 781, No. 4448. BHUJABALI ŚĀSTRI, Kannaḍa-sūcī, p. 197, No. 175, 177; p. 251, No. 22. VELANKAR, JRK, pp. 419-20. — Published: Daśabhakti (Sholapur 1921), pp. 288-91.

Notes. The Ms. has no colophon. The title is given on the margin. All the nine verses have the refrain tasmai etc. In the Daśabhakti-edition there is an additional verse:

[a] padmaḥ kālo mahākālaḥ sarvaratnaś ca pāṇḍukaḥ
[b] naisarpo māṇavaḥ śankhaḥ pingal(o) nidhayo nava.
[c] eteṣāṃ patayaḥ praṇamanti yasya
[d] tasmai namas tribhuvana-prabhave jināya (10),

where a-b form one anuṣṭup verse and c is defective. These verses are called "kṣepaka śloka" (belonging to the Nandīśvara-bhakti) by Pt. JINADĀSA PĀRŚVANĀTHA, the editor of the Daśabhakti. — For other hymns called Samavasaraṇa-stotra etc. see JRK.

Serial No. 291

Leumann: S 349 (Max-Müller-Stiftung, 49) Wickersheimer: 4433.

For description of this collective Ms. see **Ser. No. 289** (with a list of Texts 1-18).

«Text 2» **[Samavasaraṇa-nyāsa]**.

(Fol. 3 A-B:)
prathame śūcī-vyāsena bhūmi-bhāgāḥ 567, teṣāṃ dhanūṃṣi 96 000.

		dhanuḥ	ha[sta]	aṅgula
prathama	dhūliśāla bhāga 2	333	1	8
prathama	prāsādacaityabhūbhā[ga] 2	3666	2	16
prathama	vedībhāga	333	1	8
dvitīya	khātikābhāga 22	3666	2	16
dvitīya	vedībhāga 4	666	2	16
tṛtīya	vallībhāga 44	7333	1	8
dvi.	śālabhāga 4	666	2	16
	etc.			
daśama	pīṭhabhāga 4 $^{1}/_{8}$	687	2	—
ekādaśa	pīṭhabhāga 2 $^{31}/_{41}$	458	1	8

References. Neither LEUMANN (WZKM 11) nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 780, No. 4433) mentions this Text.

Notes. The Text supplies information about the samavasaraṇa in the form of a table (nyāsa), hence our title. It is probably an appendix to the preceding Samavasaraṇa-stotra of Viṣṇusena (see **Ser. No. 289**).

Serial No. 292

Leumann: S 403. (Max-Müller-Stiftung, 103) Wickersheimer: 4488.

For description of this composite Ms. see **Ser. No. 278** (with a list of Texts 1-13).

«Text 8» **Paramānanda-stotra** (Skt.), anonymous. 24 verses

«Begins [19] B:»

paramānanda-saṃyuktaṃ nirvikāraṃ nirāmayaṃ
dhyāna-hīnā na paśyanti nija-dehe v(ya)vasthitaṃ (1)

ana[n]ta-sukha-saṃpannaṃ jñānâmṛta-payo-dharaṃ
a<n>nanta-vīrya-saṃpannaṃ darśanaṃ paramātmanaḥ (2) *etc.*

«Ends [21] A :»
pāṣāṇeṣu yathā hema dughda-madhye yathā ghṛtaṃ
tila-madhye yathā tailaṃ deha-madhye tathā śivaṃ (23)
kāṣṭa-madhye yathā bahnī śakti-rūpeṇa tiṣṭati
ayam ātmā (ś)arīreṣu y(o) jānāti sa paṃḍita[ḥ] (24)

«Colophon :» iti śrī-Paramānaṃdastotra samāptā.

References. LEUMANN mentions neither this Ms. nor this Text. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 786, No. 4488. KAPADIA, Cat. BhORI 19.1, Nos. 315-16. SCHUBRING, Jaina-Hss. PrStB, Nos. 440-41. KĀSLIVĀL, Rāj. sūcī 4, p. 404, No. 3972. VELANKAR, JRK, pp. 239-40. — Publ. in "Payannā saṃgraha, Bhāga 1", Ahmedabad, Śā Bālābhāī Kakalabhāī, saṃ. 1962, II, pp. 7-12.

Notes. In the Ahmedabad edition there is an additional verse (avratāni parityajya ...). Hence the work is often called Paramānanda-pañcaviṃśati (KĀSLIVĀL), -pañcaviṃśatikā (JRK), or -pacīsī (edition). Seemingly the work is popular among the Digambaras and the Śvetâmbaras.

Serial No. 293

Leumann : S 363. (Max-Müller-Stiftung, 63) Wickersheimer : 4448.

For description of this composite Ms. see **Ser. No. 306** (with a list of Texts 1-18).

«Text 2» **[Padmāvatī-stuti]**

(Fol.[9]AB [*verbatim*]:) śrī-Huṃbucca-pura-varâdhîśvarī-śrī-Padmâṃbāya na=maḥ. āṃmmanavarastutigi. avighnam astu.
śrīmac-caṃḍôgra-daṃḍī raṇa-raṇa-raṇaraṃ ghurmmari ghurmarāḷi
karpūri ccheda ccheda ...
pāṃ pāṃ pāṃ pāśa-haste bhagavati varade bhairavi ugra-padme (1)
kalyāṇi ... (2) ... padmāvati namo 'stu te (6)
pārā pāra varaṃ jauti pāpa-traya-vināśani
pannagêṃdra mayā Śakre padmāvati namo 'stu te (7)
..graṃ triṇetraṃ bhuvanâdhivaṃdyaṃ
tvāṃ (dh)ruvatāraṃ ramaṇīya-gātraṃ
kṣudra-grahâujvālana-khaṃḍa-ruṃḍaṃ
śrī-brahmadevāya namo 'stu nityaṃ [8]
śrī.. .. .. .. sarpa-vāhana-pate pātāḷa-lokêśvari
rākā-caṃdrama-śobhi-nirjita-mukhi maṃtrâkṣarôlāsini
bālârkkôjvala-kāṃti<ṃ> vṛṃda-kavitā-lāvaṇya-śobhāvati
nāgâdhīśa-sati mahā-bhagavati māṃ rakṣa padmāvati [9]

References. Neither LEUMANN (WZKM 11) nor WICKERSHEIMER (Cat Gén. Mss. 47, p. 781, No. 4448) mentions this Text. BHUJABALI ŚĀSTRI, Kannaḍa-sūcī, p. 251, No. 16 (Padmāvatīdevī-stotra-saṅgraha). VELANKAR, JRK, pp. 235-6. — Published?

Notes. Vs. 8 is addressed to Brahmadeva and vss. 3-4 are in Kannaḍa (vs. 4 begins: Siddhāṃtakīrtti-muni-śiṣyêśvari). — Huṃbucca in the namaskāra-phrase is Hombucca (NCC 1, p. ix), or Humcca (SALETORE, Mediaeval Jainism, p. 410[a]), or Humach (S.S. JAIN, Colossus of

Shravanbelgola [Bombay 1953], pp. 43-4 with details). — The refrains padmāvati namo 'stu te (vss. 6-7) and māṃ rakṣa padmāvati (vs. [9]) recur in different hymns addressed to Padmāvatī, see e.g. Cat. BhORI, 19.1, Nos. 300-313 (or Jaina-Hss. Nos. 626-32).

5.4 HYMNS (OTHER LANGUAGES)

Serial No. 294

Leumann : S 360[B]. (Max-Müller-Stiftung, 60) Wickersheimer : 4445.

For description of this composite Ms. see **Ser. No. 245** (with a list of Texts 1-11).

«Text 10» **Aṇatthamī-paddhaḍī** (Apbhr.) by RAĪDHŪ.

«Begins (129) B :» Anatthamī paddhaḍī.
ṇaveppiṇu sāmiya deü jiṇiṇda, sajñāna payāsaṇa gaṇahara viṃda,
ṇirūvama davva payatthaha khāṇi, tahā puṇu vandaü jinavara vāṇi (1) *etc.*

«Ends (135) B^7 :»
ju ṇāri ṇaro .. .. suṇaü jiehu, ju paḍhaī paḍhāvaī kiya maṇa ṇehu,
su pabhaṇaï Raīdhū sāsaya sukhu, lahaī su maṇa vañchiya u payatthu (18)

«Colophon :» iti Aṇatthamī-paddhaḍī paṃḍita-śrī-Raīdhū-kṛta samāpti, cha.

References. Neither LEUMANN nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 781, No. 4445) notes this Text. Pt. PARAMĀNANDA, PrSgr [1963], p. 95, No. 44. NCC 1, p. 91[b]. — Published?

Notes. Foll. 132B-133A are blank, there is, however, no lacuna in the text. Pt. PARAMĀNANDA calls it Aṇathamī kathā, or Anastamita-sandhi kathā. For the author Raīdhū (NCC : Rayadhū) vide **Ser. No. 214**. — There is another Apbhr. work called Aṇathamī-kahā by Haricanda, see e.g. H. KOCHAḌ, Apbhr.-sāhitya (*Delhi Univ.* Hindī Anusandhān Pariṣad, 8. [saṃ. 2013]), p. 360.

Serial No. 295

Leumann : S 327. (Max-Müller-Stiftung, 27) Wickersheimer : 4410.

Description. Indian paper. Foll. : 10. Size : 27.5 × 13.2 cm. Lines : 6 (21 × 8 cm). Devanāgarī (by two scribes). Good condition. No date. — A composite Ms. having two Texts.

«Text 1» **Daśalakṣaṇa-jayamālā** (Apbhr.) by RAĪDHŪ, along with some Skt.-verses.

«Begins (1) B :» §O oṃ namaḥ siddhaṃ.
atha Daśalākṣaṇajayamālā likhyate, cha.
śloka : kopâdi-rahitāṃ sarvva-saukhya-karāṃ kṣamāṃ
pūjayā parayā bhaktyā pūjayāmi tad-āptaye (1)
uttama khama maddaü, ajjaü sa<ṃ>ccaü, puṇu saücca saṃjama sutaü,
cāü vi ākiṃcaṇu, bhava-bhaya-baṃcaṇu, baṃbhuceru dhammu ji akhaü. ...
huya siddha ṇiraṃjaṇu, bhava-duha-bhaṃjaṇu,
agaṇiya-r(i)si-puṃgava ji ciru (1) cha.
maddaü° (5) mṛdutvaṃ sarvva-bhūteṣu ... (2) *etc.*

«Ends (10) A :»

navadhā sarvvadā pālyaṃ (ś)īlaṃ santoṣa-dhāribhi[ḥ]
bhedâbhedena saṃyuktaṃ sad-gurūṇāṃ prasādata[ḥ].
citta-bhūmi mayaṇu ji uppajjaï, teṇa ji pīḍiü karaï akajjaï,
tiyahā sarīraï ṇindaï sevaï, ṇiya-par(a)-ṇāri ṇa mūḍhaü veyaï. ...
eṇa uvāē labbhaï siva-haru, ima Raïdhū vahu bhaṇaï viṇaya-īru.

ghattā : jiṇa-ṇāhu mahijjaï, muṇi paṇamijja[ï],
daha-lakkhaṇu p(ā)liyaï ṇiru
bho Ṣemasīha-suya, bha[b]ba viṇaya-juy(a),
Holi < vva > vaṃma [maṇa] < hu > karahu thiru (10)

«Colophon :» īti śrī-Daśalākṣaṇa-jayamālā samāptā.

References. LEUMANN, WZKM 11, p. 303. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 777, No. 4410. SCHUBRING, Jaina-Hss. PrStB, No. 346 and No. 393. KĀSLIVĀL, Rāj. sūcī. 4, p. 828[b]. VELANKAR, JRK, p. 168. — Published in the JñP-Pūjâñjali, pp. 193-217.

Notes. A second scribe copied Text 2 (**Ser. No. 298**). The scribe of our Text does not clearly distinguish between p- and y-; often he writes i for y- also. — Some of the Skt.-vss. in our Ms. do not appear in the ed. JñP-P. This edition divides the Text as follows: (1) Kṣamā-dharmaḥ, (2) Mārdava-dh., (3) Ārjava-dh., (4) Śauca-dh., (5) Satya-dh., (6) Saṃyama-dh., (7) Tapo-dh., (8) Tyāga-dh., (9) Ākiñcanya-dh. and (10) Brahmacarya-dharmaḥ (these virtues being called dharmâṅga, ibid., p. 539). Also compare the enumeration in the first Apbhr.-verse of our Text. — Jaina-Hss. No. 346 begins as the edition JñP-P. p. 189; No. 393 ends with the last Apbhr.-vs. of our Text followed by a Skt.-vs. — For Raïdhū, the author of the Apbhr.-jayamālās see **Ser. No. 214** (and **Ser. No. 294**). JRK, p. 168, gives Siṃhasena as his alias. The equation Raïdhū = Siṃhasena has been disputed by PARAMĀNANDA, PrSgr [1963], Intr. p. 106. — Khemasiṃha mentioned in our concluding vs. is named Sāhu Kheū or Khemacanda by Pt. PARAMĀNANDA (PrSgr [1963], Intr. pp. 96-7). Khemasiṃha (by Raïdhū Sanskritised as Kṣema) had four sons: Sahasarāja, Paharāja, Raghupati (Raïpati) and Holivamma (he too is mentioned in the last line - correct JñP-P. wording accordingly). — For the Daśalakṣaṇa-jayamālā (Apbhr.) by Bhāvaśarman (Bhā° in JRK is wrong) see Jaina-Hss. No. 345. — The sequence of our Texts 1-2 is confirmed by ed. JñP-P. p. 219.

The other Text in the Ms. is:

«Text 2» (Fol. 10AB :) [Daśalakṣaṇa-samuccaya-jayamālā] (see **Ser. No. 298**)

Serial No. 296

Leumann : S 360[A]. (Max-Müller-Stiftung, 60) Wickersheimer : 4445.

For description of this composite Ms. see **Ser. No. 309** (with a list of Texts 1-5).

«Text 5» **Dharma-jayamālā** (Apbhr.), anonymous.

«Begins (6) A :»

paṇavi vi titthaṅkara, kamma-khayaṅkara,
Va[ḍ]ḍhamāṇu bhattiya sarivi
pabhaṇami dhamma-gaï, vahu-viha bhaṅgaï,
jaṇa ṇisuṇijjahu bhāü dhari, cha
dhamma hoï jiṇa-ṇāhu ṇamantaha. *etc.*

«Ends (8) A :»

ghattā : iya dhammaï ādi kari avaraï jāïmi siṭṭhaï
jo pālaï naru vilha kaï, so phalu lahaï maṇ'-iṭṭhaï

«Colophon :» iti dhammukī jayamālā samāptāḥ. cha cha śrī.

References. Neither LEUMANN nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 781, No. 4445) mentions this Text. – Published?

Notes. For the silence of LEUMANN and WICKERSHEIMER vide **Ser. No. 309**. The jayamālā could not be traced in the catalogues at hand. Even JRK does not register it. It may be a section of a bigger work like Dharma-pūjā or Dharma-cakra-pūjā. (For the Dharmacakrapūjā by Sādhu Raṇamalla alias Budha Vīra or Vīra-kavi see MUKHTĀR, PrSgr [1954], pp. 141-2, No. 93 along with Intr. pp. 63-4. Rāj. sūcī. 4, pp. 830-1 mentions Dharmacakrapūjā by Yaśonandi, Raṇamalla, and unknown authors).

Serial No. 297

Leumann : S 413. (Max-Müller-Stiftung, 113) Wickersheimer : 4499.

For the description of this composite Ms. see **Ser. No. 112** (with a list of Texts 1-2). Plate 7

«Text 2» **Pañcakalyāṇiky-ekādaśī-stavana** (Apbhr.), anonymous, 9 verses.

(Fol. 9B :) Nemi-jiṇa-rāya paṇamevi paya-paṅkayaṃ
paṇaya-jaṇa-vihiya-maṇa-iṭṭha-suha-saṃpayaṃ
pañca kallāṇa egārasihi santhuvo
bhaṇisu jaha hoi maha sukkha-siva-saṃbhavo (2)
nayari Bāravaï niva Kanha jiṇa-bhattao
khāi sammatti jasu citta aṇurattao
teṇi siri-Nemi-jiṇa-nāha vinnatao
sāmihūṃ visaya-rasi paṅki aïkkhuttao (2) *etc.*
īya pañca kallāṇahiṃ guru bahumāṇihi
tihuya-ṇisayali jivi cchariya
tasu guṇa-gaṇa-thuvaṇaṃ maṅgala-bhuvaṇaṃ
paḍhaha guṇaha ahi-nisi bhaviyaṃ (9)

«Colophon :» iti Paṃcakalyāṇikyekādaśīstavanaṃ samāptaṃ

«Date :» saṃ. 152× vaiśāṣa su 3 budhe kṛtti-nakṣa.

References. Neither LEUMANN nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 787, No. 4499) mentions this Text.

Notes. This Text is copied by a second scribe. The missing digit in the figure for saṃvat year is presumably 7 because, according to Ind. Ephemeris, 5, p. 14, it was in saṃvat 1527 that the day mentioned fell on Wednesday, 4th April 1470. — The pāda b of vs. 9 is metrically defect, our reading is tentative. — The Text could not be traced in any catalogue at hand. For a similar work, see Jina-pañca-kalyāṇaka-stotra (Apbhr.) by Municandra noticed by C. D. DALĀL, Cat. Pattan, p. 71, No. 105 (22).

Serial No. 298

Leumann : S 327. (Max-Müller-Stiftung, 27) Wickersheimer : 4410.

For descripion of this composite Ms. see **Ser. No. 295** (with a list of Texts 1-2).

«Text 2» **[Daśalakṣaṇa-samuccaya-jayamālā]** (Apbhr.). 7 verses.

(Fol. 10AB:)

iya kāuṇa ṇijjaraṃ je haṇanti bhava-piñjaraṃ
ṇiroyaṃ ajarâmaraṃ te lahanti sokhaṃ paraṃ, cha.

jeṇa mokha-phal(u) taṃ pāvijjaï, so dhammaṃ dhiva eha ugijjaï
khama[ya] khamâyalu tungaya dehaü, maddaü pallaü ajjhavasāhaü (1) ...
jjhāṇa-ṭhāṇu bhallāraü kijjaï, mi[c]chā-mayahu pavesa ṇa dijjaï
sīla-salila-dhārahī siṃcijjaï, ema payattē vaṭṭārijjaï (5)

ghattā: kohâṇ(a)lu cukkaü, hoü guru-kkaü,
jāï ris'indahī siḍḍhaï
jag(a)tāī suhaṃ-k(a)ru, dhamma-mahātaru
deï phalāī sumiṭṭhaï.

«Colophon:» iti jayamāla saṃpūrṇaṃ.

References. Neither LEUMANN (WZKM 11) nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 777, No. 4410) mentions this Text. — Published in the JñP-Pūjâñjali, p. 219.

Notes. This Text is copied by a scribe other than that of Text 1 (cf. **Ser. No. 295**). — We could not trace it in the catalogues at hand; most probably it is considered to be a part of the Daśalakṣaṇa-jayamālā by Raīdhū (= Text 1). Ed. JñP-P. calles it Samuccaya-jayamālā and is silent about the authorship.

Serial No. 299

Leumann: S 403. Wickersheimer: 4488.

For description of this composite Ms. see **Ser. No. 278** (with a list of Texts 1-13).

«Text 10» **Tīrtha-jayamālā** (Guj.) by SUMATISĀGARA.

«Begins (27) B:» jaimāla likhite.

vaṃdo bhaviyaṇa-jaṇa, maṇa-vaya-kāyā sudha karī, vara tīrtha mahī <te>
bhava bhaya bhaṃjaṇa, muni mana raṃjaṇa, gaṃjaṇa kāma kaṭhora sahī (1) *etc.*

«Ends (29) B:»

ghattā: jaya jaya paramesara, vodha jinesara,
Abhayanaṃdi munivara saraṇaiṃ
jaya karma vidāraṇa, bhava bhaya vāraṇa,
Sumatisāgara tava saraṇaiṃ (1)

References. LEUMANN does not record this Text (nor this Ms.). WICKERSHEIMER, Cat Gén. Mss. 47, p. 786, No. 4488. KĀSLIVĀL, Rāj. sūcī 2, p. 97, No. 899, [3]. VELANKAR, JRK, p. 160[b]. — Publ. partly in Tīrthavandanasaṃgraha, ed. JOHRĀPURKAR, JJG. 17. 1965, pp. 55-6.

Notes. Fol. 28B is blank, but there is no break in the text. We miss a colophon. — KĀSLIVĀL calls the Text Samastatīrthajayamāla. On the date (middle of 16th cent.) and other works (e.g. Jambūdvīpa-jayamālā) of Sumatisāgara see JOHRĀPURKAR, op.cit. p. 54.

Serial No. 300

Leumann: S 318. (Max-Müller-Stiftung, 18) Wickersheimer: 4401.

Description. Indian paper. Folios: 142 (original foliations [A]-[B]; I: 1-101, 102-103; II: 1-36-[37]). Size: 21 × 15.5 cm. Lines: 13-9 (ca. 16 × 11 cm). Devanāgarī. Good condition. Date: saṃ. 1741 (see Text 5 and Text 6; i.e. **Ser. No. 269** and **Ser. No. 62**). — A composite Ms. containing eight Texts.

«Text 1» **Maṅgala-gīta** (Hindi) by RŪPACANDA, 25 verses.

«Begins (1) A :» śrī-pārsanāthajī sati.

paṇavavi pañca parama guru guru Jina śāsanaṃ
sakala sidhi dātāra so vighana vināsanaṃ
Sārada aru guru Gotama sumati prakāsanaṃ
maṅgala kara caüsaṅghahi pāpa paṇāsanaṃ
pāpa panāsanaṃ gunaha garavo doṣa aṣṭādaśa rahyau
dhari dhyāna karama vināsi kevala gyāna avicala jina lahyau
prabhu pañca kalyāṇaka virājata sakala sura nara dhyāiyai
trilokanātha sudeva Jiṇavara jagata maṅgala gāīyai (1) *etc.*

«Ends (6) B :»

maiṃ matihīna bhagati basi bhāvana bhāiyā
Maṅgalagīta pravandha sujiṇa guṇa gāiyā
yo yau suṇaï baṣānaï sura dhari gāvaï
manavāñchita phala so nara hvai pāvaï
pāvaï aṣṭā siddha nava nidhi mana pratīti jo māṇasai
bhrama bhāva chūṭahi sakala manake jina svarūpa su jāniye
puni haraya pātiga ṭaraï vighana su hoi maṅgala nita naye
bh(a)ni Rūpacanda trilokipati jinadeva causaṅgha ha jaye (25)

«Colophon :» iti Maṃgalagīta saṃpūrṇa.

References. LEUMANN, WZKM 11, p. 298. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 776, No. 4401. SCHUBRING, Jaina-Hss. PrStB, No. 439. KĀSLIVĀL, Rāj. sūcī 2, p. 419[a]; 3, p. 373[b]; 4, p. 922[b]. — Publ. in: Jñānapīṭha-Pūjāñjali, Kāśī, Mūrtidevī Ser. Hindi 7.1957, pp. 94-104.

Notes. LEUMANN mentions only Texts 5 and 6 of the present Ms. The sequence of Texts given by WICKERSHEIMER is wrong. — The Ms. is not only a composite one, but also a collective one. Foll. 1-36-[37] of the second foliation show difference of paper and script. Foll. [A]-[B] are modern dust-leaves (European paper). On Fol. [A]A, there is a list of Texts, e.g. patra 1 paṃca-maṃgala, ... 101 "anupreṣyā guṇa sathānaka-kī pīṭhikā vā covīsa ṭhāṇūṃ". To this list LEUMANN has added his numbers 318a, ... On Fol. [B]A, there is a fragmentary beginning (§O dohā śrī bhagateṃmaṃta), the rest of the Folio being blank. — The verse-number 25 is inserted above the line. In Jaina-Hss. No. 439, the last four lines of vs. 25 are missing. The text is also called: Pañcakalyāṇa, Pañcakalyāṇaka-pāṭha, -pūjā; Pañcamaṅgala; Maṅgalagītaprabandha, etc. For another edition see MUKHTĀR, PrSgr [1954], Intr. p. 80. — According to J. MUKHTĀR (op. cit. pp. 76-81), the author Rūpacanda was born in Salemapura as a son of Bhagavānadāsa. He belonged to the Agravāla-vaṃśa. In saṃ. 1672 he visited Agra where he influenced the poet Banārasīdāsa (see his "Ardhakathānaka"). Rūpacanda is also known as Rūpacandra. He is reported to have died in saṃ. 1694. — He is to be distinguished from Rūpacanda (or Pāṇḍe R.), a pupil of Nemicandra. The available dates for Pāṇḍe Rūpacanda are: saṃ. 1767 (copied the Ms.: Jaina-Hss. No. 261), saṃ. 1769 (composed Neminātha-rāsa, cf. JGBh. in Rāj. pp. 245-6), and saṃ. 1826 (copied the Ms.: PrSgr[Jaipur], pp. 248-9, No. 59). Also compare KAPADIA, Cat. BhORI 19.2, p. 291 (No. 692).

The other Texts in the Ms. are:

«Text 2» (Foll. 7A-9B :)	Jogī-rāsa by Jinadāsa	(see **Ser. No. 302**)
«Text 3» (Foll. 9B-11A :)	Mālī-rāsa by Jinadāsa	(see **Ser. No. 303**)
«Text 4» (Foll. 11A-12B :)	Brahma-dīpa-rāsa by Bhīmasena	(see **Ser. No. 301**)
«Text 5» (Foll. 12A-40A :)	Bhaktâmara-stotra by Mānatuṅga, with an anonymous commentary	(see **Ser. No. 269**)

«Text 6» (Foll. 41B-101A :) Aṣṭa-prābhṛta of Kundakunda (see **Ser. No. 62**)
«Text 7» (Foll. 101B-103A :) [Aṇuprekṣā-pīṭhikā] (see **Ser. No. 82**)
«Text 8» (Foll. 1B-37A of second foliation :) Gommaṭasāra by Nemicandra, a selection of 28 verses (see **Ser. No. 123**)

Serial No. 301

Leumann : S 318. (Max-Müller-Stiftung, 18) Wickersheimer : 4401.

For description of this composite Ms. see **Ser. No. 300** (with a list of Texts 1-8).

«Text 4» **Brahmadīpa-rāsa** (Raj.) by BHĪMASENA.

(Foll. 11A-12B :) īta Manakarahā liṣate.
mana karahā bhava vanamā caraī taha viṣaya velaḍī vahutā re
tiha carataī vahu duṣa pāīyo ajuhu na cetahi mītā re
maṇa karahā bhava vanamā caraī (1)
pañca payāra hitū rulai naraya nigoda majjhāri re
tiriya-taṇā duṣa taī sahyā aju vana bhramaṇa nivāri re
mana ° (2) *etc.*
paṃḍita suṇata mana ulhasaya jaya hiyaḍaī ruci hoī re
karama kāṭi mukata hi varaī janama vichoḍā hoī re
maṇa ° (19)
Bhīmaseṇi ṭou ubha bhalaü jiṇa caitālai āī re
Vrahmadīparāsau kiyo bhaviyaṇa hiyahi samāī re
mana karahā bhava vanamā caraī (20)

«Colophon :» iti Maṇakarahāgīta saṃpūrṇa, cha.

References. LEUMANN does not mention this Text. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 776, No. 4401. — Published?

Notes. In the colophons to the Texts 1, 4, 6 (eight colophons), the Ms. writes the initial i (of iti) with "prefixed ī-mātrā', see **Ser. No. 62**. — Our Heading is based on the last verse (see Citations). The title Manakarahā-gīta given in the colophon can be compared with Manakarahā-rāsa (by Bhagavatīdāsa, "17th century") mentioned by KASLIWAL, JGBh. in Rāj. p. 86.

Serial No. 302

Leumann : S 318. (Max-Müller-Stiftung, 18) Wickersheimer : 4401.

For description of this compostie Ms. see **Ser. No. 300** (with a list of Texts 1-8).

«Text 2» **Jogī-rāsa** (Raj.) by JINADĀSA.

«Begins (7) A :» atha Jogīrāsau liṣate.
ādi-pur(u)ṣa jo ādi-yogotama ādi-yati Ādināthai
ādi-jagata-guru joga payāsiu jaya jaya jaya jaganāthau
tāsu paraṃpara munivara hūvā digaṃbara saha ṇāṇī
Kundakunda-cārja guru merā Pāhuḍa kahī kahāṇī (1 [1]) *etc.*

«Ends (9) B :»
hū balihārī cetana-kerī jo cetana mana lyāvai
choḍi a-cetana jhūpari cārre āpana sivapura jāvai
Jogirāsau sīṣyau śrāvaka dosa na kāhū dīje
jo Jiṇadāsa tribidhi tribidhi kari siddhahā sumiraṇa kīje (41 [22])

«Colophon :» īti Jogīrāsau samāptā.

References. LEUMANN does not mention this Text. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 776, No. 4401. JINAVIJAYA, Rājasthānī-sūcī, Bh. 1, pp. 34-5, Nos. 681-82, 684, and p. 125, No. 681. KĀSLIVĀL, Rāj. sūcī 2, p. 404[b]; 4, p. 823[b]. – Published?

Notes. The verses are given two-fold numbering: (1)-(41) and [1]-[22], the latter being inserted above the lines. The work is also called Yogīrāso (Rāj. sūcī 1, p. 118). The author is called Jinadāsa Pāṇḍe by KĀSLIVĀL (PrSgr [Jaipur], Intr. p. 20). For his Māli-rāsa see the next Entry. — KAPADIA, Cat. BhORI 19.2, pp. 206-7, No. 582 registers vss. 1-9 of our Text under the title Ādīśvara-guṇamālā.

Serial No. 303

Leumann : S 318. (Max-Müller-Stiftung, 18) Wickersheimer: 4401.

For description of this composite Ms. see **Ser. No. 300** (with a list of Texts 1-8).

«Text 3» **Mālī-rāsa** (Raj.) by JINADĀSA.

«Begins (9) B :» atha Mālīrāso likhatē.
bhava taru sīcyai māliyā tihi taru cyāri ta ḍāla
cahū ḍālī kala juvājuvā te phala cāṣai kāla re
prāṇī kāī na cetahī (1)
kāla kahai suṇi māliyā sīci ma āhi gavāru
deṣata hīkā huḍahuḍa bhītari nahi kachu sāra re
prāṇī kāhi na cetahī (2) *etc.*

«Ends (11) A :»
jo Jiṇadāsa hi rācijyai daṃsaṇa vīja samhāli
vañchita phala tiha lāgisī kisa hī bhavata vyikālī re
prāṇī kāī na cetaī (27)

«Colophon :» īti Mālīrāsau samāptā.

References. LEUMANN does not mention this Text. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 776, No. 4401. KĀSLIVĀL, Rāj. sūcī 3, p. 166, No. 851 [, 1]; and 4, p. 579, No. 5401.13. — Published?

Notes. The author is called Jiṇadāsa also by KĀSLIVĀL (op. cit. 4, p. 166). For the Jogī-rāsa by the same Jinadāsa see the preceding Entry.

Serial No. 304

Leumann : S 205. Wickersheimer : 4382.

For description of this composite Ms. see **Ser. No. 212** (with a list of Texts 1-2).

«Text 2» **Neminātha-lāvaṇī** (Raj.) by CATURAKUŚALA. 10 verses.

(Fol. [28] A-B :)

Nemanātha morī araja suṇejyau mai hũ dāsī caraṇākī
toraṇa āya phirai mata jāvo tūmakū sogana Yādava-kī Ne° (1)
jāna leī tuma vyāhana āe lārai senyā Mādhava-kī
chappana koḍa Jādava mila āe e avasara nahī phiranaikī Ne° (2)
ratha phera giravarakū siddhāe hamakū chāḍī nava bhavakī
mere sāvare syāma salūṇe mai ihā nahī chū rahanaikī Ne° (3)
suṇa jananī mai tonai kahū chū deṣū sobhā giravarakī
māta-pitā bandhava sava choḍū jāsyū saṅgai Jādava-kī Ne° (4)
Rājula sundara ihāisū nikasī jāya caḍhī ṭūke sarakī
Nema jiṇandakū deṣī āṇanda tata-ṣiṇa pāe paḍanaikī Ne° (5)
hātha joḍakai vinavai Rājula [bā]ta suṇo piu mujha gharakī
hamakū chāḍa cale Giradhārī aba hũ prītama saranaikī Ne° (6)
Nema kahai tuma suna ho Rājula vipra māra sahai viṣadharakī
o saṃsāra asāra nirantara kara karaṇī ika taranēkī Ne° (7)
pīūjī pāsai saṃjama līno jinasai kāraja saraṇaikī
tapasyā karaṇī uttama kīnī iha bhava pāra utaraṇaikī Ne° (8)
piūjī pahilā Rājula nārī pahutī hai parama padakī
kevala pāe Nema siddhāe ehavī sobhā hai jinavarakī Ne° (9)
Caturakusalai kahī lāvaṇī jinasai kāraja saraṇaikī
arihanta dhyāna dharo mana-māhai phara pherā nahī phiranaikī Ne° (10)

«Colophon :» iti lāvaṇī saṃpūrṇaṃḥ, śrīḥ.

References. Neither LEUMANN (Übersicht, p. III[b]) nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 775, No. 4382) notices this Text. Nor could we trace it in the catalogues at hand. — Published?

Notes. On the basis of the last verse and the colophon we supply the Heading. — The first verse in Jaina-Hss. No. 531 (Gujarati) agrees with vs. 1 of our work. — Nemiśvara-gīta by Caturamala (see PrSgr [Jaipur], p. 231, No. 37) is a different hymn.

Serial No. 305

Leumann : S 429[a]. Wickersheimer : 4516.

Plate 3 For description of this composite Ms. see **Ser. No. 56** (with a list of Texts 1-2).

«Text 2» **[sarovara pāṇī sialā** ...] (Guj.) by [SEVAKA].

(Fol. 2B [*verbatim*] :)

sarovara pāṇī sīalā pasu bhari ni pīvāi re
taḍi gayā tarasayā rahā kūā vāvi sodhāvi re
moṭe saja nesū kīji nāhanā guṇa līji re, moṭe (1)
rupī ruḍā adra vāraṇā sūri a mānasa āi re
muha mīṭhā tehanū mana na vi dekhī jine thākai re, moṭe (2)
kevala pānathi ruïḍā nahīnā ṭālī ji re, moṭa
kara joḍī Sevaka bhaṇi arihanta haïḍi dharī ji re, māṭa (3)
ucā taruara tāḍa sarīṣā yadhama puruṣa te sarīkhā <2>
kalpavṛkṣa samāna vi ika nara nīcā namaṇā te sāra re (4) mo°

References. Neither LEUMANN nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 789, No. 4516) mentions this Text. Nor could it be traced in the catalogues at hand. — Published?

Notes. A part of the second line in vs. 2 is written on the left-hand margin. The Text is copied by a scribe other than that of Text 1; vs. 4 is probably by a third scribe! The script is not very clear, our readings are partly uncertain. — The author Sevaka has inserted his name in vs. 3 (line 2). In **Ser. No. 236** we meet with a person called Sevaka (cf. the Scribal Remark by the 2nd scribe: Sevaka-paṭhanârthaṃ, śu. cha.). Is he identical with our author?

Serial No. 306

Leumann : S 363. (Max-Müller-Stiftung, 63) Wickersheimer : 4448.

Description. Indian paper (of different types). Total number of Folios : 86. For the original foliations see Notes. Size : 23 × 18.7 cm. Lines : circa 18 (19.5 × 15-15.8 cm). Kannaḍa (different scribes). Good condition, the lower half of Fol. [64] is lost. Bound in India. No date. — The composite Ms. contains eighteen Texts.

«Text 1» **Ratnākarâdhîśvara-sapādaśataka** (Kannaḍa) by RATNĀKARA, incomplete.

«Begins (7 [= 1] A) :»

/// [sārdipa]rsuḍugāḍaneke tapavetā parvvado[ḷa]matte pe-
ṇṇi[r](da)tte duvareyd[i]duṃ bhramitaro [ratnākarâdhîśvarā] (63)
dhārāpūrvvakamāda pe<ṃ>ṇgaḷolavar pratyekaṃ ekaika pa-
tni rāgavratikarmmadakṣayanimittaṃ kāmaṃ tīrccuvar
vārastrī-bahulânganā-paravadhū-ceṭī-ratakkāṭisar
sārātmā Jinadatta-mukhya-raghare ratnā[karâdhîśvarā] (64) *etc.*

«Ends (11 [= 5] B) :»

trāhi tribhuvanêndra-mastaka-maṇi-virājitânghri-dvaya
trāhi śrī-ramaṇī-naṭan-naṭana-raṅga-śrīpādâbjôbhayā
trāhi trāhi mahêśa māṃ punar api trāhi triratna-trayā
dehi tvaṃ mama dīyatāṃ jaya-jayā ratnā[karâdhîśvarā] (127)

vairāgya-nīti yātma-vicāraṃ taḷ vagedu noḍe [rāji]suguṃ śṛngāra-kavi-Haṃsarājaṃ pūrisida sapāda-śataka-ratnākaradoḷ (128 gadya)

«Colophon :» śrīmad - Devendrakīrti - yogîśvara - pādâmbhoja - bhṛṅgāyamāna - śṛṅgāraka - Haṃsarāja - viracitam appa - Ratnākarâdhîśvara - sapādaśatakaṃ samāptam <āpta> maṅgaḷa mahā śrī. śrī. śrī. śrī.

References. Neither LEUMANN (Übersicht, p. 4[b]) nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 781 "Āvaśyaka") mentions this Text. BHUJABALĪ ŚĀSTRI, Kannaḍa-sūcī, p. 27, Nos. 57-61. — The text is edited by ācārya DEŚABHŪṢAṆA with an Intr., translation and notes in Hindi (Ārā, Syādvāda-prakāśana-mandira, Vīra-saṃ. 2476) in two parts.

Notes. The original foliations run as follows : [I] 7-22 (= [1]-[16]), whereby 20-21-22 are also numbered as 1-2-3 (and 22B also as 1), followed by two unnumbered (= [17],[18]) folios (comparatively thin, modern paper); [II] 4-23[1]-23[2]-52 (= [19]-[68]), again followed by two unnumbered (= [69]-[70]) and modern folios, but then continued 53-68 (= [71]-[86]). Foll. [13]A, [18]AB and [69]A-[70]B are blank, on Fol. [18]A however Leumann wrote "Kriyākalāpa fol. 4-39" (cf. below Text 10). The Foll. [6]A-[8]B and [13]B are written in a very careless hand and hence could not be deciphered; they possibly contain some fragmentary texts in the Kannaḍa language. Fol. [7]A has a diagramm. — The Fol. no. 7 is only partly legible. The lower half of Fol. 11 [= 5] is blank. — The text is called Ratnākarâdhîśvara-śataka by the editor. "Ratnākara-śataka" (Bhujabalī ś.) may be a collective title for the three śatakas, viz. the present one, and the Aparājita- and Trailokê=śvara-ś. by the poet Ratnākara, compare also the main title of the edition mentioned. — The poet is named Ratnākara varṇī and put in the 16th cent. A.D. by the editor, see his Intr. pp. 15ff.

"Śṛṅgāraka-Haṃsarāja" or "Śṛṅgārakavi-rājahaṃsa" is probably an honorific title bestowed upon him. Or, was Haṃsarāja his name and the people called him Ratnākara because of his present poem? His teacher Devendrakīrti is also named Mahendrakīrti; his another teacher was Cārukīrti. — E. LEUMANN utilised and analysed this Ms. extensively in his Übersicht, wherein on p. 4 he gave a list of the contents (however he left out the Texts 1-5).

The other Texts:

«Text 2» (Fol. [9]A-B):	[Padmāvatī-stuti]	(see **Ser. No. 293**)
«Text 3» (Foll. [10]A-[11]B):	Bhūpāla-stotra	(see **Ser. No. 274**)
«Text 4» (Foll. [11]B-[12]A):	Suprabhāta-stotra	(see **Ser. No. 282A**)
«Text 5» (Fol. [12]A4-[12]B):	[mātā yasya prabhāte]	(see **Ser. No. 282B**)
«Text 6» (Foll. [14]A-[16]A):	Bhaktâmara-stotra by Mānatunga	(see **Ser. No. 267**)
«Text 7» (Fol. [17]A-B):	Nandîśvara-stotra	(see **Ser. No. 288**)
«Text 8» (Fol. [17]A-B):	Dṛṣṭâṣṭaka	(see **Ser. No. 287**)
«Text 9» (Fol. [17]B2-21):	Samavasaraṇâṣṭaka	(see **Ser. No. 290**)
«Text 10» (Foll. [19]A-[55]B):	Kriyākalāpa	(see **Ser. No. 83**)
«Text 11» (Foll. [56]A-[61]A5):	Jinasahasranāma-stotra by Jinasena	(see **Ser. No. 283**)
«Text 12» (Foll. [61]A6-[63]A5):	Ekībhāva-stotra by Vādirāja	(see **Ser. No. 272**)
«Text 13» (Foll. [63]A5-[65]A7):	Viṣâpahāra-stotra by Dhanañjaya	(see **Ser. No. 273**)
«Text 14» (Foll. [65]A8-[68]A11):	Kalyāṇamandira-stotra by Siddhasena divākara	(see **Ser. No. 270**)
«Text 15» (Fol. [68]A11-B):	Pañcaparameṣṭhi-stotra	(see **Ser. No. 281**)
«Text 16» (Foll. [71]A-[72]B):	Maṅgala-ārati	(see **Ser. No. 307**)
«Text 17» (Foll. [72]B-[80]B):	Tattvârtha-sūtra of Umāsvāti	(see **Ser. No. 106**)
«Text 18» (Foll. [81]A-[86]B):	Bhūpāla-stotra with a Kannaḍa-artha, incomplete	(see **Ser. No. 275**)

Serial No. 307

Leumann: S 363. (Max-Müller-Stiftung, 63) Wickersheimer: 4448.

For description of this composite Ms. see **Ser. No. 306** (with a list of Texts 1-18).

«Text 16» **[Maṅgala-ārati]**. Three hymns (3, 5, 5 verses respectively).

(Foll. [71]A-[72]A [*verbatim*]:) śrī-vītarāgāya namaḥ.
maṃgalā ārati paṭha.

[Hymn 1:] jaya deva jaya deva jaya pāriśveśā śrī pāriśvesā
tuji mu daraśaṇa jiṭija ... tuji caraṇa gati, jaya (1)
... (2) ... (3) ***

[Hymn 2:] jiyo jiyo caṃdranātha
jina ārati karo tujhiyā caraṇu ... jiyo (1)
... (2) ... (3) ... (4) ... (5) ***

[Hymn 3:] maṃgala ārati pāṭha
ārati karo karo nātha teri ... (1) ... (2) ... (3) ... (4)
... śūlāṃdhavi tuja sabhati, ārati (5)

References. LEUMANN Übersicht, p. 4[b], line 28. (WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4448, does not mention this Text). BJUJABALI ŚĀSTRI, Kannaḍa-sūci, p. 85, No. 27. — Published?

Notes. All the three hymns seem to be in Marathi-cum-Kannaḍa. LEUMANN titled it "Kanaresischer Hymnus". The text noticed by BHUJABALI ŚĀSTRI is in Kannaḍa ("Tīrthaṃkara= maṃgalâratī") and is reported to be an āratī of the 24 Tīrthaṅkaras and the Pañca-parameṣṭhi. — KĀSLIVĀL, Rāj. sūcī. 4, pp. 806-7, registers many hymns in Hindi (and Skt.) called āratī, two by Dyānatarāya are available in the JñP-Pūjâñjali, pp. 534-5.

5.5 MANTRAS

Serial No. 308

Leumann : S 360[A]. (Max-Müller-Stiftung, 60) Wickersheimer : 4445.

For description of this composite Ms. see **Ser. No. 309** (with a list of Texts 1-5).

«Text 2» **Ekadanta-mantra** (Hindi).

(Fol. [2] B [*verbatim*] :) o[ṃ]
nmo ekadaṃnta jagi-adhāra, tu hī sāra,
tu hī dhīra, tu hī vīra, ...
gurukī sakti, merī bhakti, phurau maṃtra
i sa rau bā yā.
bāra 21 japije. śrī.

References. Neither LEUMANN (Übersicht, pp. 3-6) nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 781, No. 4445) mentions this Text. — Published?

Notes. This small tract could not be traced in the catalogues at hand. Neither VELANKAR (JRK, p. 61) nor NCC (3, p. 49) registers it. The end of the mantra (i ... yā) is not clear. The phrase bāra 21 japije is appended to the Ghaṇṭākarṇa-mantra (cf. **Ser. No. 309** : ... japijai) also, it means that the mantra is to be repeated twenty-one times.

Serial No. 309

Leumann : S 360[A]. (Max-Müller-Stiftung, 60) Wickersheimer : 4445.

Description. Indian paper. Foll. : 12 ([1]-[4] are unnumbered, original foliation : 1-8). Size : ca. 14.5 × 9.8 cm. Lines : normally 10 (11.5 × 7 cm). Devanāgarī (probably two scribes). Tolerable condition. Some Foll. mutilated ; some blank (see Notes). Date : saṃ. 1713 (see Text 1). — A composite Ms. having five Texts.

«Text 1» **Ghaṇṭākarṇa-stotra** (4 vss.) and **Ghaṇṭākarṇa-mantra.**

(Fol. [2]A [*verbatim*] :) rdaḥ. o nmo.
ghaṃṭākaraṇe mahāvīra sarva-vyādhi-vināsaka < ḥ >
visphuṭ bhayaṃ prāpti rakṣa rakṣa mahābala [1]
yatra tvaṃ tiṣṭase deva likhito 'kṣara-paṃktibhiḥ
rogās tatru vinasyaṃte vāta-pitta-kaphôdbhavā [2] ... [3]
... oṃ ghaṃṭākarṇa namo 'stu te [4]
he devadatta sakala-doṣa-nigrahaṃ kuru svahā < ḥ >
vāra 21 japijai < ḥ >. cha - śrī.

«Colophon :» ivi maṃtra samāptā.

«Scribal Remarks:» saṃvat 1713 varṣa māgha sūdi 2 Bāi-naṃgara-madhye, śrī.

References. (LEUMANN, Übersicht, pp. 3-6). WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4445. VELANKAR, Cat. BBRAS, No. 1810/2. KAPADIA, Cat. BhORI, 19.1, p. 75 (Fol. 3B of No. 57) and p. 158, No. 138. KĀSLĪVĀL, Rāj. sūcī. 4, p. 347, No. 3587, p. 425, No. 4165, etc. Cat. LDI, No. 4736 (and Nos. 4649-4650). VELANKAR, JRK, p. 113[a]. – Published: see KAPADIA, op. cit. p. 158.

Notes. Foll. [1]AB, [3]AB, [4]B, and 8B are blank. These twelve Foll. are prefixed to Foll. 13-138 (= S 360[B], cf. **Ser. No. 245**) so that S 360 is a compound Ms. (of the guṭakā-type), which was perhaps loosely bound at some time. We separate the portions [A] and [B] each is a composite Ms.! – for the sake of easy handling. — Both, LEUMANN and WICKERSHEIMER are silent about the Texts 1, 2, 3, and 5 (WZKM 11, p. 304: Nandisangha-gurvāvalī might refer to Text 4) of this portion. — The present Text consists of a hymn in 4 vss. (reproduced by KAPADIA) and a mantra (he Devadatta ... svāhā). The vss. recur in Text 3 (see the next Entry). The hymn is also called Ghaṇṭākarṇa-stava or Ghaṇṭākarṇa-mahāvīra-stotra (Cat. BBRAS). (Ghaṇṭākarṇa-kalpa: JRK, is most probably a bigger work). Cat. LDI, No. 4649 is reported to contain an illustration of Ghaṇṭākarṇa. Also compare KAPADIA, op. cit. p. 158, note 1. Also see M.B. JHAVERY, Comparative and Critical Study of Mantrasastra (Ahmedabad 1944), pp. 285-7. — The place of copying may be Bāi-nagar or Vāi-nagar, cf. Vāighāṭā in Cat. LDI, Appx. p. 214 (No. 3766: saṃ. 1693). We could not locate it.

The other Texts in the Ms. are:

«Text 2» (Fol. [2]B:)	Ekadanta-mantra	(see **Ser. No. 308**)
«Text 3» (Fol. [4]A:)	Ghaṇṭākarṇa-stotra	(see **Ser. No. 310**)
«Text 4» (Foll. 1A-6B:)	[Balātkāra-gaṇa-paṭṭâvalī]	(see **Ser. No. 242**)
«Text 5» (Foll. 6B-8A:)	Dharma-jayamālā	(see **Ser. No. 296**)

Serial No. 310

Leumann: S 360[A]. (Max-Müller-Stiftung, 60) Wickersheimer: 4445.

For description of this composite Ms. see **Ser. No. 309** (with a list of Texts 1-5).

«Text 3» **Ghaṇṭākarṇa-stotra** (4 verses).

(Fol. [4]A [*verbatim*]:) o[ṃ] namo.
ghaṃṭākaraṇe mahāvīra ... [*cf.* **Ser. No. 309**] ... (1)
... (2) ... (3)
... oṃ hrīṃ ghaṭakaraṇaṃ namo 'stu te [4].

References. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 781, No. 4445. For further References vide the preceding Entry.

Notes. Foll. [3]AB and [4]B are blank. — This Text was copied by a second scribe. We miss here not only a colophon but also the Ghaṇṭākarṇa-mantra available on Fol. [2]A, see **Ser. No. 309** (with detailed Notes on the text and the Ms.).

6. MISCELLANEOUS

6.1 UNIDENTIFIED VERSES

Serial No. 311

Leumann : S 310. (Max-Müller-Stiftung, 10) Wickersheimer : 4393.

For description of the Ms. see **Ser. No. 20** (with a list of Texts 1-2).

«Text 2» **[sacittâcitta-vibhāga]**. Two Prakrit-verses.

(Fol. 4B :) paṇa diṇamāṇā luddho acālio sāvaṇe a bhaddavae,
caü āsoe, kittiya-magasira-posesu tinni diṇā, (1)
paṇa pahara māha phagguṇie harā, cattāri citta-vaīsāhe,
jiṭṭh'-āsāḍhe ti pahara. teṇa paraṃ hoi accitto (2)

«Colophon :» sacittâcitta-vibhāgaḥ.

References. Neither LEUMANN (Übersicht, pp. III-IV) nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 776, No. 4393) records this Text.

Notes. The two vss. follow directly the mūla in **Ser. No. 20**. — For the contents compare Gujarati explanations called "Vastukālapramāṇa" or "Vastunā kālamāna-nū yantra" in :" [Añcala= gacchīya] Aṇagārasya pratikramaṇasāmācārī, saṃśodhaka : Guṇasāgarajī mahārāj, prakāśaka : Śā. Ravajī Sojapāla, Kaccha-Lāyajā, Vīra-saṃ. 2469, fol. 73B-74A".

Serial No. 312

Leumann : S 349. (Max-Müller-Stiftung, 49) Wickersheimer : 4433.

For description of this collective Ms. see **Ser. No. 289** (with a list of Texts 1-18).

«Text 14» **[ṣaḍvidhâhāra]**. Two Prakrit-verses.

(Fol. [15]B :) atha ṣaḍvidhâhāra-gāthā.
maṇha ṇokamma kamm'-ahāro kavalâhāro ya leyamahâhāro
ojo maṇo vi kamaso āhāro chaviho bhaṇiyo (1)
ṇokammaṃ titthayare ... ūjo pakkhī ṇago leo (2)

References. Neither LEUMANN nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 780, No. 4433) registers this Text.

Notes. We cite *verbatim*. The two vss. could not be identified. The numbering of vss. is continued in the following Text 15 (see **Ser. No. 320**).

Serial No. 313

Leumann : S 433c. (Max-Müller-Stiftung, 133) Wickersheimer : 4523.

For description of the Ms. see **Ser. No. 24** (with a list of Texts 1-2).

«Text 2» [nāṇe daṃsaṇa-caraṇe ...] (Pkt.).

(Fol. 8A-B :)
nāṇe daṃsaṇa-caraṇe tava-virie siddha-sakkhiyaṃ suṃddhaṃ
jenhāmi uccarāmī vay'-āiṃ jaha gahiya bhaṃgāiṃ (1)
puḍhavi daga agaṇi vāū vaṇa bi-ti-caür'-iṃdiesuṃ jīvesu
naraya tiriya narâmara jīvesu khāmemi khamayāmi (2)
jīva-vah'-ādi ya corī mehuṇa dhaṇa-muccha koha maya māyā
lohā pijjuṃ dose kalah' abbhakkhāṇe pesanne [3A]
araya raya ra vivāyaṃ māyā mosaṃ ca miccha sallaṃ ca
iṃa pāva-ṭṭhāṇāiṃ aṭṭārasa vosirāmi ahaṃ (3 [B])
jaṃ rāga dosa moheṇaṃ tivihaṃ tivaheṇaṃ tiṃhayaṇaṃmi mae
tivihaṃ dhammaṃ-viruddhaṃ iṃhaṃ na vi yaṃ pi taṃ naṃde (4) ...
sāgaremāṇāgāraṃ saraṇaṃ jiṇa siddha sāhū dhammaṃ ca
yaṃce parimiṣṭhamaṃtaṃ seremi suha bhāva saṃjutto (7)
nāhaṃ kassa na majjha ya ke vi aha nimmamo sadehe yi
kiu siri vīra yāyāga ima ihu usaya kālaṃ [8]
bhava carimaṃ paccakkhāmi ...
jaī me hujja pamāu imassa dehassa imāi velāe
āhāram uvihiṃ dehaṃ desaṃ tiviheṇa vosiriuṃ [9]
iti kiṃcit. velāvicāra
jaī me hujja pamāo imassa dehassa imāi velāe
āhāram uvahi dehaṃ desaṃ tiviheṇa vosiriu [9]
iti ciṃtita velā caüvihāra aṇasaṇa.

References. Neither LEUMANN (Übersicht, pp. III-IV) nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 790) notices the presence of these verses. PUṆYAVIJAYA, Cat. Jesalmer, pp. 50-51, No. 154[.22] (8 verses).

Notes. This Text is copied by somebody other than the scribe of Text 1 (= **Ser. No. 24**: Paryantârādhanā). We cite *verbatim*. — Seemingly these vss. belong to some text meant for recitation by a monk before going to bed. We could detect in some cases a few parallels as below : Our vss. 3A-3B, [8] and [9] have parallel verses in a text called "Saṃstārakapaurasīsūtra", vss. 5-6, 8 and 4 respectively, as available in : Ṣaḍ-āvaśyaka-sūtrāṇi (Ratlam ṚKŚS, saṃ. 1992), pp. 24-25. Moreover, our vss. 3A-3B, 7, [8] and [9] show similar correspondence with "Rāïyasaṃthāraporisī-nī vīśa gāthā" published in the "[Añcalagacchīya] Aṇagārasya Pratikramaṇasāmācārī" (ed. Guṇasāgarajī, publ. Kaccha-Lāyajā : Śā.Ravajī Sojapāla, vīra-saṃ. 2469), foll. 57B-58B. With our vss. 2 and 3A-3B also compare two Gujarati texts called "Sātalākhasūtra" and "Aḍhārapāpasthānasūtra" respectively which were published in Pañca Pratikramaṇa Sūtra (Bhāvnagar, Ātm. Ser. 55. saṃ. 1982), pp. 80-81 (nos. 31-32). — In the Jesalmer Manuscript the Text is called "Ārādhanā".

Serial No. 314

Leumann : S 349. (Max-Müller-Stiftung, 49) Wickersheimer : 4433.

For description of this collective Ms. see **Ser. No. 289** (with a list of Texts 1-18).

«Text 18» [pukkhara addhe dīve ...]. 6 Pkt.-verses.

(Fol. 2 [= 17] A :) ///ṇi vaitālā (21)
puṣkara addhe dive caṃdā bāhāttari muṇeyavvā
ravi puṇa tetiya mettaṃ payāi naṃdi tidivāṇāṃ (22)

puḍhavi appu aggi aṇilaṃ vaṇappharuveyate caüriṃda
parisaha tacca tisattaṃ aṭṭhāvisehi satta vasu ṇavayaṃ (23) ...
caü-naraya-dukkha-uṇhaṃ sito uṇhehi dukha dhumappaṃ
tamaṇaraye siaccaṃ aṃtima-ṇaraya hi siu tivvaṃ ca (28)
śrī. śrī.

References. Neither LEUMANN nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 780, No. 4433) registers this Text.

Notes. Fol. [17]B is blank. The Text has no colophon. — According to PJVS, a verse with the pratīka similar to that of our vs. 22 occurs in a Manuscript of the Jaṃbūdvīpaprajñapti or Jaṃbūddivapannatti, 21.21. We cite *verbatim*.

Serial No. 315

Leumann : S 349. (Max-Müller-Stiftung, 49) Wickersheimer : 4433.

For description of this collective Ms. see **Ser. No. 289** (with a list of Texts 1-18).

«Text 8» **[acalâtmakasaṃjñaka]** (Skt.), verses 78-83 and a long prose passage.

«Begins [10] A :» ///taṃ śrī-jinaiḥ proktaṃ acalâtmaka-saṃjñakaṃ (78)
piṇḍīkṛtā ime sarve '[ṅ]kā ekatriṃśad a[ṃ]jasā
pādānāṃ saṃkhyayā proktā anyonya-gaṇanôdbhavā (79)
ṣaṣṭy-aṅka nikhilā santi śūnyāni navati sphuṭaṃ
sarvâikatrīkṛtā aṅkāḥ sârddha-śataṃ ca saṃkhyayā (80)
bhāvamānaṃ aparyāptā <nikotānāṃ> jñāna-mātraṃ yad asti tat
jaghanyaṃ, sarvatotkṛṣṭaṃ jñānaṃ kevalināṃ paraṃ (81) ... (83)
pūrvangaṃ 8400000 (1) *etc.*

«Ends [10] B :»
acalâtmakaṃ 4494256631493854619752955668188751637516065267245169602723 84 śū 90 (31)

References. Neither LEUMANN nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 780, No. 4433) mentions this Text.

Notes. The vs. 81 is cited *verbatim*. The fragmentary Text seems to belong to some cosmographical work.

Serial No. 316

Leumann : S 403. (Max-Müller-Stiftung, 103) Wickersheimer : 4488.

For description of this composite Ms. see **Ser. No. 278** (with a list of Texts 1-13).

«Text 12» **Caityastuti** (Skt.) by DHARMA sūri, vs. 13 (mutilated).

(Fol. 30B :) [*verbatim* :]
vrāhmī[1] suṃdarī[2] vālikā[3] bhagavatī[4] rājamatī[5] dropadī[6]
kauśalyā[7] mragāvattī[8] sulabhā[9] sītāṃ[10] subhadrā[11] śivā[12]
kuṃtī[13] sīlavaṃtī[14] nalasajyavatī[15] caṃdanā[16] (1)

References. Neither LEUMANN nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 786, No. 4488) notices this Text. Leumann does not utilise this Ms. in his Übersicht, pp. 3ff. SCHUBRING, Jaina-Hss. PrStB, No. 643. — Published in the (Jaina)Stotrasamuccaya, ed. CATURAVIJAYA (a pupil of Amaravijaya), Bombay NSP 1928, pp. 1-3.

Notes. This list of names of "Mahāsatīs" is only a part of the verse as edited by SCHUBRING and CATURAVIJAYA. The complete verse runs :

Brāhmī Candanabālikā bhagavatī Rājīmatī Draupadī
Kauśalyā ca Mṛgāvatī ca Sulasā Sītā Subhadrā Śivā
Kuntī Śīlavatī-Nalasya dayitā cūlā Prabhāvaty api
Padmāvaty api Sundarī dinamukhe kurvantu vo maṅgalam.

(Pāda c in Jaina-Hss. : Kuntī Śīlavatī Mṛgasya dayitā Padmā Prabhāvaty api). — In CATURAVIJAYA's edition the heading given to the hymn is Maṅgalastotra, in the colophon (from a Ms. dated saṃ. 1839) it is called Caityastutistotra. Also compare JRK, p. 300[a] (I) Maṅgalâṣṭaka by Dharmasūri (Be[ginning] :- nitya śrībhava [CATURAVIJAYA : nitye śrībhuvanâ°]). For a similar list of names see vs. 13 of a Māṅgalikastava by Guṇasena sūri described by KAPADIA, Cat. BhORI. 19.2, pp. 54-5, No. 414.

6.2 FLOATING VERSES

Serial No. 317

Leumann : S 452. Wickersheimer : 4549.

For description of the Ms. see **Ser. No. 49** (with a list of Texts 1-2).

«Text 2» [sajjanasya hṛdaye navanītaṃ ...], one Skt.-verse.

(Fol. [Y] A :) sajjanasya hṛdaye navanītaṃ
gītam atra kavibhir, na tathā tu
anyad eva vilasitaḥ paritāpāt
sajjano dravati, nô navanītaṃ (1)

«2nd scribe :» śrīḥ.

References. Neither LEUMANN nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 792) noticed the presence of this Text.

Notes. The verse appears (with minor variations) in the Subhāṣita-ratna-bhāṇḍāgāra (Bombay NSP, 1952[8]), p. 49[a], no. 162. We have cited *verbatim*.

Serial No. 318

Leumann : S 200. Wickersheimer : 4377.

For description of the Ms. see **Ser. No. 17** (with a list of Texts 1-2).

«Text 2» [kīrti-sthānāni] *and* [yaṣṭi-guṇāḥ]. Two Skt.-verses.

(Fol. 75A :) bhūtânukaṃpā[1] priyavāg[2] ayācñā[3]
lajjā[4]-kṣam[5]-âucityam[6] udāratā ca[7]
kṛtajñatā[8] nyāyakṛtiḥ[9] su(ś)īlaṃ[10]
sthānāni kirtter daśa kīrttitāni (1)

parvatârohaṇe[1] toye[2] gokule[3] (ś)vāna-vigrahe[4]
patitasya samutthāne[5] yaṣṭeḥ pañca guṇāḥ smṛtāḥ (1 [= 2])

References. Neither LEUMANN nor WICKERSHEIMER (cf. References in **Ser. No. 17**) noticed the presence of this Text.

Serial No. 319

Leumann : S 349. (Max-Müller-Stiftung, 49) Wickersheimer : 4433.

For description of this collective Ms. see **Ser. No. 289** (with a list of Texts 1-18).

«Text 6» [kaḥ śūro vijitêndriyaḥ ...]. Five Sanskrit subhāṣitas.

(Fol. [8]B :)
kaḥ śūro? vijitêndriyaḥ. priyatamā kāntânuraktā dhanaṃ
vidyā kiṃ sukham apravāsa-gamanaṃ. rājyaṃ kim ājñā-phalaṃ
ko lābho guṇi-saṅgamaḥ. kim asukhaṃ mūrkhe jane saṅgatiḥ.
kā hāniḥ samaya-cyutir. nipuṇatā kā dharma-tattve rati[ḥ] (1)
ātmâtmanā bhavaṃ mokṣam ātmanaḥ kurute yataḥ
ato ripur guruś câyam ātmâiva sphuṭam ātmanaḥ (2)
pṛthag dṛṣṭvâtmanaḥ kāyaṃ kāyād ātmānam ātmavit
tatas tyaj(a)ty aśaṅko 'ṅgaṃ yathā vastraṃ ghṛṇâspadaṃ (3)
ātm(ā)naṃ siddham ārādhya prāpnoty ātmâpi siddhatāṃ
varttiḥ pradīpam āsādya yathâbhyeti pradīpatāṃ (4)
ārādhyâtmānam evâtmā paramātmatvam aśnute yathā
bhavati vṛkṣaḥ svaṃ svenâghṛṣya hutāśanaḥ (5)

References. Neither LEUMANN nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 780, No. 4443) records this Text.

Notes. Vs. 1ab and vs. 5cd seem to be in disorder.

Serial No. 320

Leumann : S 349. (Max-Müller-Stiftung, 49) Wickersheimer : 4433.

For description of this collective Ms. see **Ser. No. 289** (with a list of Texts 1-18).

«Text 15» [udyamena vinā rājan ...]. Five Skt.-verses.

(Fol. [15]B :) udyamena vinā rājan na sidhyanti manorathāḥ
kātarā eva jalpanti yad bhāvyaṃ tad bhaviṣyati (3)
udyame nâsti dāridryaṃ ... (4)
śāstraṃ paṭhet tu ... (5)
yādṛśaṃ jana-manaḥ para-nāryāṃ yādṛśaṃ jana-manaḥ para-vitte
tādṛśaṃ yadi bhavej jagadīśe mokṣa-vastu kim u tiṣṭhati dūre (6)
tapa ekena ca, dvābhyāṃ paṭhanaṃ siddhyati dhruvaṃ
gītaṃ tribhiś ca, saṅgrāmaṃ bahubhir jaya-hetave (7)

References. Neither LEUMANN (WZKM 11) nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 780, No. 4433) mentions this Text.

Notes. The numbering of verses is in continuation of that in the preceding Text. (**Ser. No. 312**). — All five verses are floating maxims (subhāṣitas). None of these vss. could be traced in the Subhāṣitaratnabhāṇḍâgāra (Bombay NSP 1952[8]). For vss. 3-4 compare, however, the section called udyama-praśaṃsā in the Subhāṣitaratnabhāṇḍâgāra, pp. 82-83. — Our vss. 3-4 are registered in BÖHTLINGK's Ind. Spr. 2, nos. 1248 and 1250; vs. 6 in Vallabhadeva's Subhāṣitâvali, no. 3497.

6.3 NON-JAINA TEXTS

Serial No. 321

Leumann : S 349. (Max-Müller-Stiftung, 49) Wickersheimer : 4433.

For description of this collective Ms. see **Ser. No. 289** (with a list of Texts 1-18).

«Text 13» [dhātûpadhātavaḥ]. Two Sanskrit-verses.

(Fol. [15]B :) rasād raktaṃ tato māṃsaṃ mā[ṃ]sān medaḥ pravarttate
medato 'sthi tato majjaṃ majjāc chukraṃ tataḥ prajāḥ (1)
vātaḥ pittaṃ tathā śleṣm(a) snasā syāyuś ca carmma ca
jaṭharâgnir iti prājñaiḥ proktāḥ saptôpadhātavaḥ (2) dhātu

References. Neither LEUMANN (WZKM 11) nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 780, No. 4433) mentions this Text.

Notes. These two verses are probably from some medical work. They list the seven dhātus ("secretions") and seven upadhātus ("secondary secretions"), for which see MONIER-WILLIAMS, Skt.-Engl.-Dictionary, p. 513[c] and p. 200[a] respectively. Hence our title. — The verses have been cited by Sumatikīrti in his Skt. commentary on Nemicandra's Karmaprakṛti, vs. 99 (see ed. HIRĀLĀL ŚĀSTRĪ, Mūrtidevī Ser. Pkt. 11.1964, p. 47).

Serial No. 322

Leumann : S 433[g]. (Max-Müller-Stiftung, 133). Wickersheimer : 4527.

Description. Indian paper. Folios : 3. Size : 26.3 × 11.7 cm. Lines : 21 (22 × 10.2 cm). Devanāgarī. Good condition. No date. — A composite Ms. containing two Texts.

«Text 1» **Īśvara-vāda**. (Skt.), anonymous.

«Begins (1) A :» §O aiṃ namaḥ.
kṣitiḥ sa-kartṛkā kāryatvāt, ghaṭavad ity-atra kṣititvasya pakṣatâvacchedakatve jalâdau sandigdhā,nâikāntaṃ sāmānâdhikaraṇyenânumitir uddeśyatve *ghaṭâdau siddh(i)-sādhanaṃ kṣititvâvacchedenânumiter uddeśyatve* paramāṇau bādhā-janya-kṣititvasya pakṣatâvacchedakatve tanyate vyāvṛtyā prasiddhiḥ. prācīna-mate 'vacchedakâvacchedenânumitāv api sāmānâdhikaraṇyena siddheḥ pratibandhakatvāt, na ca janya-kṛtya[ṃ] janyaṃ, janyaṃ pakṣaḥ. guru-mate janya-viśeṣaṇa-vyāvṛtyâprasiddheḥ. *etc.*

«Ends (2)B :» pūrvôtpanna-ghaṭâdi-nāśo 'pi viśeṣa-sāmagrīti na kiñcit. tasmāt śruter evêśvara-siddhau kāraṇatvam ity apāstaṃ anumānâdinā. īśvara-pada-śakti-grahe śābda-bodham utpādya śrutiḥ pramāṇaṃ, anumānaṃ cânukūla-tarka-viraheṇâprayojakam iti saṅkṣepaḥ.

«Colophon :» iti Īśvaravādaḥ, cha.

References. LEUMANN does not register this Ms. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 790, No. 4527. VELANKAR, JRK. p. 41[a]. NCC 1, pp. 177-8. — Published?

Notes. Seemingly this and the next are Non-Jaina works. The "guru-mata" mentioned therein refers to the views of Prabhākara. The portion put between asterisks is written in the upper margin. (Compare C.D. DALĀL, Cat. Pattan, p. 4, No. 3, 4: Īśvarakartṛtvanirākaraṇa by Candraprabha. Īśvaravādanirākaraṇa in Cat. BhORI 18.1, p. 295, No. 186 is a different work).

The other Text in the Ms. is:
«Text 2» (Foll. 2B-[3]A :) ¡Nirvikalpa-vāda (see **Ser. No. 323**)

Serial No. 323

Leumann : S 433[g]. (Max-Müller-Stiftung, 133) Wickersheimer : 4527.

For description of this composite Ms. see **Ser. No. 322** (with a list of Texts 1-2).

«Text 2» **Nirvikalpa-vāda** (Skt.), anonymous.

«Begins (2) B :» nanu, viśeṣaṇa-jñānasya viśiṣṭa-buddhitvâvacchinna-pratihetu=tvena kiṃ mānaṃ. na ca tasyâhetutve kadācit tat-tat-prakārakaṃ kadācit tad-viśeṣyakaṃ jñānam ity-atra kiṃ niyāmakaṃ? man-mate yatra viśeṣaṇa-jñānaṃ tatra tat-prakā=rakaṃ, yatra na taj jñānaṃ tatra tad-viśeṣyakaṃ jñānam iti vācyaṃ. virvikalpake ca ghaṭa-paṭatvayor bhānāt ghaṭatve kathaṃ na ghaṭasya prakāratā ? *etc.*

«Ends [3]A :» ayaṃ ghaṭaḥ prāthamika-viśiṣṭa-pratyakṣânantaraṃ ghaṭatvenê=daṃ sākṣātkaromîty evânuvyavasāyôtpatyā tatra nirvikalpaka-bhānasya vaktum aśaky=atvāt prakāratvasya tṛtīyârthatvāt viṣayitā-sāmānyasya tṛtīyârthatve samavāyena gha=ṭatvaṃ sākṣātkaromîty anuvyavasāyâpatter ata eva mānasatvâvacchinnaṃ prativigama=nâvirahān niḥprakāraka-jñānatvâdinā pratibadhya-pratibandhaka-traya-kalpanâpi na doṣāya prāmāṇikatvād anyathā gurutvâder apy atīndriyatva-vilopâpatter iti samāsaḥ. nirvikalpakasy(ê)ndriyatva-nirāsaḥ.

«Colophon :» iti Nirvikalpavādaḥ.

References. LEUMANN does not register this Ms. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 790, No. 4527. VELANKAR, JRK, p. 214[b] (Nirvikalpajñāna-samarthanā).

Notes. Fol. [3]B is blank. WICKERSHEIMER gives also a collective title for the Texts 1-2: "Vadadvaya". "Nirikalpavâda" is surely a mis-print.

Serial No. 324

Leumann : S 352. (Max-Müller-Stiftung, 52) Wickersheimer : 4436.

For description see **Ser. No. 157** (with a list of Texts 1-2).

«Text 2» **Mīmāṃsāślokavārtika** (Skt.) of KUMĀRILA bhaṭṭa. Only two verses.

(Fol. 18B :) asty hy ālocanā-jñānaṃ prathamaṃ nirvikalpajaṃ
bāla-mūkâdi-vijñāna-sadṛśaṃ śuddha-vastujaṃ [1]
tataḥ paraṃ punar vastu-dharm(ai)r jāty-ādibhir yayā
budhyâvasīyate [sâpi pratyakṣatvena sammatā 2]

References. Neither LEUMANN nor WICKERSHEIMER records the existence of these verses. — For the complete work see for instance AUFRECHT: CC 1, p. 677[b]. For its edition see EMENEAU: Union List, p. 241, No.. 2481.

Notes. The present Text ends in the third line of Fol. 18B, where there are still eight blank lines. The original before the scribe ended presumably in the same way, leaving vs. [2] incomplete. — These verses are directly attached to the post-colophon vss. [1]-[2] of the Prameyakaṇṭhikā, which is based on the first sūtra of the Parīkṣāmukha, see **Ser. No. 157**. — Both these verses are quoted by Prabhācandra in his Prameyakamalamārttaṇḍa (PKM), a commentary on the Parīkṣāmukha; PKM, ed. Pt. MAHENDRAKUMĀRA ŚĀSTRI (Bombay NSP, 1941[2]), p. 482, records the source as Mī. ślo. pratyakṣasū. 112, 120. Our vs. [1] is quoted also by Anantavīrya in his Laghuvṛtti (called Prameyaratnamālā) on the Parīkṣāmukha (ed. SBJ 11.1940, p. 23) and by Vidyānanda in his Satyaśāsanaparīkṣā (Mūrtidevī Ser. Skt. 30.1964, p. 3) § 17. Kumārila's work is also called Ślokavārtika. — Even the Tattvārtha-ślokavārtika of Vidyānanda, a commentary on the Tattvārthasūtra, is sometimes called Ślokavārtika, or Ślokavārtikâlaṅkāra, see for instance V. P. JOHRĀPURKAR (JJG 16.1964, Intr. p. 69).

Serial No. 325

Leumann: S 349. Wickersheimer: 4433.

For description of this collective Ms. see **Ser. No. 289** (with a list of Texts 1-18).

«Text 4» **Ekâkṣara-nāmamālā** (Skt.). 19 verses.

«Begins:» §O śrī-Sarasvatyai namaḥ. athâikākṣarī-nāmamālā.
aḥ kṛṣṇaḥ, ā svayaṃbhūr, iḥ kāma, īḥ śrīr, ur īśvaraḥ
ū rakṣaṇam, ṛ ṝ jñeye deva-dānava-mātarau (1) *etc.*

«Ends:» kṣaḥ kṣetre rakṣasīty uktā mālā prāk-sūri-saṃmatā
nāmnām ekârtha-nānârthâikâkṣarāṇaṃ iyaṃ mayā (19)

«Colophon:» iti śrī-Ekâkṣarī-nāmamālā saṃpūrṇṇaṃ, cha.

References. LEUMANN, WZKM 11, p. 300. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 780, No. 4433. WEBER, Verzeichnis, No. 1702c. JANERT, Ind. Hss. 1, No. 455. VELANKAR, JRK, p. 61. NCC 3, p. 58. — Publ.: (DLJP 87.1933).

Notes. The last line is missing in the Mss. described by WEBER and JANERT. In NCC the work is ascribed to Sudhākalaśa (a pupil of Rājaśekhara). The work is also called -nāmamālikā. For other works with similar (or same) title, see JRK and NCC.

Serial No. 326

Leumann: S 372. (Max-Müller-Stiftung, 72) Wickersheimer: 4457.

Description. Indian paper. Folios: 4. Size: 26 × 11 cm. Lines: 22 (24 × 9.8 cm). ◇ with a rosette within. Devanāgarī. Good condition. No date.

Kriyākalāpa (Skt.) by JAYĀNANDA. A grammatical work on Sanskrit verbs.

«Begins (1) A:» §O
jayati caturddaśa-bhuvanâdhipatya-lakṣmī-vibhūṣitôtsaṅgaḥ
bhaktâika-pakṣapātī kṛpârṇṇava-śrī-Mahādevaḥ (1)
askhalita-khela-gatinā Vidyānandena satprabandheṣu
dhātu-prayoga-kadalī-vanam anaghaṃ ropyate tad idaṃ (2)

asm(a)d-upajīvya-jane dhātu-vyutpatti-vividha-vistāraṃ
śata-śākha-mati-vilāsas tvarita-kavir bhavati na bhrāntiḥ (3)
nipuṇaṃ niścitya ciraṃ na dhātu-pārāyaṇa-śrutā eva
iha nāmadhātavo 'pi śruta-prayogāḥ paryujyante (4)
kvacid abhihito 'pi dhātuḥ punar āvarttiṣyate 'nyatra
artha-vibhedāc cintyo, na punaḥ punar-uktijo doṣaḥ (5) *etc.*

«Ends (4) B :»
pūrvaṃ pūrva-kavi-praṇīta-vividha-granthēṣu dṛṣṭās tato
nirṇītā hṛdaye nirūpya nipuṇaṃ ye dhātu-pārāyaṇaṃ
dhātūnāṃ tanu-dhīr api vyaracayat teṣāṃ imaṃ saṅgrahaṃ
Vidyānanda-kavir viśuddhi-hṛdayaḥ Kāyastha-vaṃśôdbhavaḥ (452)
vyutpatti-vartmany akṛta-praveśaiḥ
śāstraṃ jaḍair nêdam udī[kṣa]ṇīyaṃ
dhātv-artha-tanmātra-nirūpaṇena
yato matir moham upaiti teṣāṃ (453)
imāḥ pratyaya-pīyūṣa-samṛddhi-madhurāḥ kriyāḥ
samastāḥ santu dhīrāṇām upayogād upakriyāḥ (454)

«Colophon :» iti sārasvato-hṛdaya-hārâvatāra-Kāyastha-kulâlaṃkāra-kavi-Ja=yānaṃda-kṛte Kriyākalāpe caturtho 'dhyāyaḥ saṃpūrṇṇaḥ, cha.

«*Addenda* :»
ści-śri-ḍī-śī-yu-ru-kṣu-kṣṇu-ṇu-snu-bhy-aś-vavṛgovṛdaḥ
kurdvadaṃta-yuj-ādibhyaḥ svarâṃtā dhātavo 'pare (1) ...
śliṣyatir-dviṣir ate ghasivasatīrohatir luhir ihī anigadi-gaditau
degdhi dogdhi lihayor miha vahatī nahyatir dīharati sph(u)ṭam aniṭaḥ (7)
iti śrī-Jayānaṃda-kavi-viracite Kriyākalāpe uddhṛta-kriyā-svarūpaṃ. cha, śrīḥ, cha, śrīḥ, cha.
sasāra. saśru. prasasāre. āśiśrayaḥ. śiśruyaḥ. ... asi. syuḥ. āsa.

References. LEUMANN, Übersicht, p. III[a]. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 782, No. 4457. PETERSON, 4th Report, No. 489 (List, p. 17). Cat. IO, No. 5093. VELANKAR, Cat. BBRAS, No. 79. VELANKAR, JRK, p. 96 (II. Kriyākalāpa). AUFRECHT, Cat. Cat. 1, p. 133[b] NCC 5, p. 130[a]. — Publ. (Bombay 1871 : see NCC).

Notes. The author is called Jayānanda or Vidyānanda or Vijayānanda. (The appelation sūri in Cat. Gén. Mss. 47 is surely wrong). He is put in the first half of the 12th century A.D. (see NCC). — The Text is said to consist of four chapters and of 265 verses, in our Ms. the numbering of vss. runs upto 454. The "*Addenda*" of our Ms. (which is cited *verbatim*) is not available in the BBRAS Ms.

Serial No. 327

Leumann : S 389. (Max-Müller-Stiftung, 89) Wickersheimer : 4474.

Description. Palm-leaf. Folios : 39 (foliation : 1-20, 22-38, [Y], [Z]). Size : 34 × 5 cm. Lines 9 (in two columns : 10 or 16 × 4 cm.) ◘. Kannaḍa. Tolerable condition, edges of some Foll. broken, text mutilated occasionally. No date. — A composite Ms. containing five Texts.

«Text 1» **Ratnamañjūṣā** (Skt.), anonymous. Adhyāya 1-12.

«Begins (1) A :» śrī-Śāṃtināthāya namaḥ.

yo bhūta-bhavya-bhavad-artha-yathārtha-vedī
devâsurêndra-mukuṭârcita-pāda-padmaḥ
vidya-nadī-prabhava-parvata eka eva
taṃ kṣīṇa-kalmaṣa-gaṇaṃ praṇamāmi Vīraṃ.

māyākā (1). narau ce (2). lālitau (3). vivapī (4). śāśāśa (5). ṣiṣeṣu (6). sasvasṛ [7]. hahahi (8). svaro 'ntyas tad-antasya [9]. vyañjanaṃ ca [10]. ya-ra-la-vā dvikasya [11]. ma-nau guru-laghū [12] ... saṃyoga-visarggânusvara-vyañjane n api m [16] ante ca [17]. nâryyādy ayuk-pāde [18]. saṅkhyā dadâdiḥ [19]. ... kṛtiḥ [32]. prâvi-sam-abhy-udaś ca [33]. dinau g [34]. y(ī)ṣṛni [35].

iti Ratnamaṃjūṣikāyāṃ chaṃdovicityāṃ prathamo 'dhyāyaḥ.

arddhe [1]. *etc.*

«Ends (14) A :» prastāraḥ. narddhe. nâikasya m. naṣṭaṃ. siddhiḥ. mecâikaṃ tyajet. uddiṣṭaṃ. dadâiti yakhâkṣare. sapârddham anantyaṃ. taṃ vā tad vā vâdimaḥ. yogenâike vā saṅkhyā. tad-arddhaṃ svarṇṇa-puṃmnaḥ. yoge varṇṇaḥ. ... t(ri)ṣṭubhā gāyatryāḥ. ity-ādinâike saṅkhyā 204.

eka-dvi-mātrikā [.. ..] evam atri-pramātr(i)kāḥ
dvi-tri-mātrāś catu[r]-mātrāḥ syur ggaṇāś câivam-ādayaḥ.

«Colophon :» iti Ratnamaṃjūṣikāyāṃ cchaṃdovicityāṃ dvādaśo 'dhyāyaḥ. 12.

References LEUMANN, WZKM 11, p. 309. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 784, No. 4474. BHUJABALI sāstrī, PrSgr [Arrah], pp. 82-5, No. 25. KĀSLIVĀL, Rāj. sūcī, 4, p. 312, Nos. 3289-90. VELANKAR, JRK, p. 327[b]. — Ed. H.D. VELANKAR, Kashi, Mūrtidevī Ser. Skt. 5.1949.

Notes. In most of the colophons, the work is called Ratnamañjūṣikā. The concluding vs. in our Ms. is incomplete (see Pāda a) and unclear too. The namaskāra-vs. recurs in the commentary also, see **Ser. No. 329**. The Text in the Strasbourg Ms. differs considerably from the edition of VELANKAR, see Citations from Adhyāya **1**. Adhy. **2** ends on Fol. 2B[1], **3** on 3B[8], **4** on 4B[7], **5** on 5B[6], **6** on 6B[4], **7** on 7B[8], **8** on 9B[5], **9** on 10A[6], **10** on 10B[6], **11** on 11B[8], and Adhy. **12** ends on 14A[13]. Fol. 14B is blank. Edition VELANKAR closes with Adhy. **8**.19. The Arrah Ms. ends at the same point. To our knowledge, the Strasbourg Ms. is the only complete Ms. registered till now. — BHUJABALI śāstrī suggests tentatively that Puṇṇāgacandra or Nāgacandra may be the author (but see VELANKAR's Intr. p. iv), he also refers to Pt. N. PREMI's conjecture that Hemacandra kavi might be the author.

The other Texts in the Ms. are :

«Text 2» (Foll. 15A-20B, 22A-38B :)	Ratnamañjūṣā-bhāṣya, Adhy. 1-8	(see **Ser. No. 329**)
«Text 3» (Fol. [Y] A :)	Ratnamañjūṣā, Adhy. 1.1-2. 15	(see **Ser. No. 328**)
«Text 4» (Fol. [Y] B :)	[pratiśruti sanmati kṣemaṅkara ...]	(see **Ser. No. 331**)
«Text 5» (Fol. [Z] AB :)	[pathikasya punaḥ pāthe ...]	(see **Ser. No. 330**)

Serial No. 328

Leumann : S 389. (Max-Müller-Stiftung, 89) Wickersheimer : 4474.

For description of this composite Ms. see **Ser. No. 327** (with a list of Texts 1-5).

«Text 3» **Ratnamañjūṣā** (Skt.), anonymous. Adhyāya 1.1-2.15 only.

(Fol. [Y] A :) śrī-Śāntināthāya namaḥ.

yo bhūta-bhavya-bhavad-arttha-yathārttha-vedi
... [*cf.* **Ser. No. 327**] ... praṇamāmi Vīraṃ.
māyākā (1) ... vyaṃjanaṃ ca [10] ya-ra-la-vā dvikasya [10A] ya-nau guru-laghau [10B] ... saṃyoga-visarggânusvāra-vyaṃjanae n api m [~11] ante ca [12] ... yīṣṛni [26]

«Colophon:» iti Ratnamaṃjūṣakāṃ [sic] chaṃdovicityāṃ prathamo 'dhyāyaḥ. arghe [1] āryyā dṛgo 'rddhaṃ ca [2] ... neva duṇ [8] uditir vyatyaye [8A] ubhayasminn upagītiḥ [8B] ... pūrṇaś ced gītiḥ [14] dṛṇ cāryyāgītiḥ [15] āryyā pād gītir ddhṛṇ *tovopātsmaṃdaḥ*

References. LEUMANN, WZKM 11, p. 309. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 784, No. 4474. For further References see the preceding Entry.

Notes. With unclear *tovopātsmaṃdaḥ* ends the line and the side of the Folio. (For the Text on its other side cf. **Ser. No. 331**). — The Text in our Ms. is extended as compared to Ed. VELANKAR, see for instance 1.10A, 10B, 2.8A, 8B, etc., 1.11 etc. Sūtra 1.7ff. are not numbered (see above).

Serial No. 329

Leumann: S 389. (Max-Müller-Stiftung, 89) Wickersheimer: 4474.

For description of this composite Ms. see **Ser. No. 327** (with a list of Texts 1-5).

«Text 3» **Ratnamañjūṣā-bhāṣya** (Skt.), anonymous. Adhyāya 1-8 only.

«Begins (15) A:» śrī-Vītarāgāya namaḥ.
yo bhūta-bhavya-bhavad-artha-yathārtha-vedī
devâsurêndra-mukuṭârcita-pāda-padmaḥ
vidyā-nadī-prabhava-parvata eka eva
taṃ kṣīṇa-kalmaṣa-guṇaṃ praṇamāmī Vīraṃ.
māyākā ity-asya sarva-guru-trikasya ākāraḥ saṃjñā bhavati kakāro vā, "svaro 'ntyas tad-antasya vyañjanaṃ cê"ti vacanāt. "sūcimukhī pā" ity ākārasya, "bhadravirāḍ yīre kīre" iti kakārasya *etc.*

(Fol. 34A:) athêdānīṃ ṣaḍviṃśatiḥ kīdṛg iti pṛṣṭe prathama-caturtha-pañcama-rāśayaḥ sahitāḥ sâikarūpāḥ ṣaḍviṃśatir jā [l. 5]têti <tyu> prathamaṃ caturtha-pañcama-laghu iti nirddiśet ato 'yaṃ saṃkhyâdiḥ kramaś chaṃdassu nirddiṣṭaḥ. jātiṣu ca kiṃcid vyākhyāmas, tadā nâsti vêti, so 'stîty ucyate. [*Sūtra*:] nāmnāṃ viśeṣe mo, jātiṣu. [*Bhāṣya*:] nāṃ mātrāṇām ity artthaḥ. mnāṃ guru-laghūnām ity artthaḥ. viśeṣate 'ne[nê]ti viśeṣaḥ. ... anta-guruṇîti nirddiśet. yathā
para-parivādaḥ pariṣadi na kathaṃcana paṇḍitena vaktavyaḥ
tathyam api tan na vācyaṃ yad uktam aśubhâvahaṃ bhavati.
asya ślokasyâkṣarāṇy ekacatvāriṃśatāny āryyā mātrābhyaḥ. ...

«Ends (38) B:» nirddiṣṭaṃ, ṣaṣṭi-nirddiṣṭenâhârttham arttha-vaśād vibhakti-pariṇāma ity adoṣaḥ. a(th)ôktaṃ. pṛthivīṃ samīkṛtya prastārayet. iti. tatrâikasya cchaṃdasaḥ. kasyâryājātiḥ, kiyatīṃ pṛthivīṃ samīkṛtya ity a(t)ra brūmaḥ. vikalpa-grahaṇam anuvarttati. kva prakṛtaṃ vikalpān utthāpya guṇayed ity atra kriyate ity atrôcyate. trir-dvy-ekâṃgulayo bhūmiḥ tac-chaṃdaso jāti-vṛtta-saṃkhyā dvi-guṇitā. kā saṃkhyâropa-virahitā prastāra-bhūmir aṃgulasya pramāṇaṃ bhavati, yathā gāya=

tryāṃ catuḥṣaṣṭi-dvi-guṇitāni rahita-rūpāṇi sapta-viṃśati-śatāni 127-mitāv antyo 'ṃgu= layo gāyatri-prastāra-kṣetra-parimāṇam anyatrôkta-parimāṇa-siddhiḥ.

«Colophon :» iti Ratnamaṃjūṣikāyāṃ chaṃdovicityāṃ bhāṣyataḥ aṣṭamo 'dhyāyaḥ samāptaḥ.

«Scribal Remark :» śrīmad-Vādīṃdramunaye namaḥ. ***

References. LEUMANN, WZKM 11, p. 309. WICKERSHEIMER, Cat. Gén. Mss. 47, p. 784, No. 4474. For further References and Edition VELANKAR see **Ser. No. 327**.

Notes. For the mūla see **Ser. No. 327** (Adhy. **1-12**) and **328** (Adhy. **1**.1-**2**.15). In edition VELANKAR, the commentary on Adhy. **8**.19 ends abruptly with eleven verses which have a namaskāra-phrase (śrīmad-Anantanāthāya namaḥ) prefixed. These verses do not belong to the text as our Ms. shows. See Citations from Fol. 34A ; the āryā vs. para-parivādaḥ ... cited there is registered by BÖHTLINGK, Ind. Sprüche[2], no. 3931. — In our Ms. the commentary on Adhy. **1** ends on Fol. 16B[8], **2** on 18B[8], **3** on 20B[4], **4** on 23B[1], **5** on 25B[3], **6** on 28B[4], **7** on 32A[2]. (Adhy. **4** is complete; the original foliation does not use the number 21, but the text of Fol. 20 continues on Fol. 22). — It seems, the commentary on Adhy. **9-12** is available nowhere. Was it composed at all? — The Strasbourg Ms. often writes Ratnamaṃjūṣikā (cf. **Ser. No. 327**). — Vādīndramuni, whom the scribe pays respects, could not be traced.

6.4. ADDENDA

Serial No. 330

Leumann : S 389. (Max-Müller-Stiftung, 89) Wickersheimer : 4474.

For description of this composite Ms. see **Ser. No. 327** (with a list of Texts 1-5).

«Text 5» [pathikasya punaḥ pāthe ...] (Kannaḍa and Skt.). Some stray verses.

(Fol. [Z] A-B :) śrī-Vītarāgāya sarvvajñāya namaḥ. nirvighnam astu. śubham astu. kalyāṇam astu. dig-pālanam astu. kula-gotra-janaṃ sadâstu.
puṣyamāsada śuklapaṣada daśamiya parāhṇadanai Śāṃti-tīrtthakararige kevala-jñāna-kalyāṇa prāytu.

pathikasya punaḥ pāthe phalaṃ vṛkṣe na lakṣyate
na vinā vastu-bandhena vastu prāyeṇa sugṛhaṃ [A]
duṣṭo niṣṭhura-vāk pūjyo viśiṣṭo mṛṣṭa-vāk kutaḥ
jalaṃ dadāti kākebhyaḥ kokilebhyas tu ko 'pi na [B] ... [C]
muṣṇāti duritaṃ dūrāt paraṃ puṣṇāti yogyatāṃ
bhūyaḥ kriyāsu badhnāti prāyaḥ sādhu-samāgamaḥ [D] *etc.*
yato guru-nideśena jātā naḥ śuddhir īdṛśī
tato guru-pade bhaktir bbhūyāj janmântare 'pi naḥ [W]
ratna-traya-viśuddhas san pātra-snehe parârtthakṛt
paripālita-dharmmo hi bhavâbdhi<s>-tārako guruḥ [X]
guru-bhakto bhavād bhīto vinīto dhārmmikaḥ śuciḥ
śānta-svānto hy atandrāluḥ śiṣyaḥ śikṣyo 'yam iṣyate [Y]
paryuṣeta pānīyaṃ ... [Z]
śāṃtināthāya namaḥ.
guru-bhakto ... [Y]

svinnânga-pratibiṃbitaiḥ sura-pure śātôdarīṇāṃ mukhair
nnetrair nnirmala-gandha-bhāga-patitaiḥ śrī-kaṇṭhadaiḥ kaṇṭhayoḥ
arddha-strī-balam ākulaś ca [...]
raṃbhā roditi sā sabāṣpa-nayanā câbhāti paṃca-stanī [Z^1]

References. Neither LEUMANN nor WICKERSHEIMER notices this Text.

Notes. Vs. [Z^1] only on Fol. [Z]B. Vs. [Y] is written twice.

Serial No. 331

Leumann : S 389. (Max-Müller-Stiftung, 89) Wickersheimer : 4474.

For description of this composite Ms. see **Ser. No. 327** (with a list of Texts 1-5).

«Text 4» [pratiśruti sanmati kṣemaṅkara ...] (Kannaḍa).

(Fol. [Y] B :) pratiśruti sanmati kṣemaṃkara kṣemaṃdhara nemaṃkara nemaṃ= dhara vimalavāhana cakṣuṣmān yaśasvī abha[ya]caṃdra caṃdrâbha maruddeva prase= najit nābhirāja eṃjidaru (14)

References. Neither Leumann nor Wickersheimer notices this Text.

Notes. This is most probably a list of 14 names taken from the Jaina mythology. The Text is copied not by the scribe of Texts 1-3.

Serial No. 332

Leumann : S 387. (Max-Müller-Stiftung, 87) Wickersheimer : 4472.

For description of this composite Ms. see **Ser. No. 217** (with a list of Texts 1-3).

«Text 2» [**arahantā** asarīrā ...]. One Pkt.-verse, and some Skt.-words and a Skt.-verse.

(Fol. 24B$^{1-3}$:)

arahantā asarīrā āiriyā uvajjhāyā muṇiṇo
paḍham'-akkhara-ṇippaṇo okāro paṃca-parameṭṭhī [1]

vṛṣabha-vāhanaṃ tapta-kāṃcana-varṇṇaṃ. sarvvâyudha-saṃpannaṃ. lokâloka-vyāpti. mahāśakti. triṇetraṃ. dvādaśa-sahasra-bāhuṃ. .... paramaṃ. avyayaṃ. Paṃcâkṣar(a)-garbbhitaṃ. sardvīyaṃ [*sic*]. okāra-māhātmyaṃ.

akāro 'nanta-vīryyâtmā rephaś câtma[. .]kâika-dṛk
hakāra[ḥ] paramo bodhā bindu[ḥ] syād uttamaṃ sukhaṃ.

References. Neither LEUMANN nor WICKERSHEIMER (Cat. Gén. Mss. 47, p. 784, No. 4472) mentions this Text.

Serial No. 333

Leumann : S 387. (Max-Müller-Stiftung, 87) Wickersheimer : 4472.

For description of this composite Ms. see **Ser. No. 217** (with a list of Texts 1-3).

«Text 3» **Cattāri-daṇḍaka** (Pkt.). With a Skt.-commentary by PRABHĀCANDRA.

(Fol. 24 B^{3-8}:) arhaṃ.

[1] cattāri maṃgaḷaṃ. arahantā maṃgalaṃ, siddhā m., sāhū m., kevaḷi-paṇṇatto dhammo maṃgalaṃ.

[2] cattāri log'-uttamā. arahantā l., siddhā l., sāhū l., k.-p. dh. l.

[3] cattāri saraṇaṃ. <saraṇaṃ> pavvajjāmi. arahant(a)-saraṇaṃ p. ...

[1C] cattāri maṃgaḷam ity-ādi. arhad-ādayaś catvāro bhavyānāṃ mala-gālana-he=tutvāt maṃgalaṃ. maṃgaṃ sukhaṃ tat-prāpti-nimitatvād vā maṃgalaṃ. ...

[2C] cattāri ḷog'-uttamā ity-ādi. uttama-guṇôpetatvād uttama-pada-prāptatvād u=ttama-mārggâdhirūḍhatvāt. bhavyānām uttama-guṇâdi-prāpti-hetutvād vā ar=had-ādayaś cattāri ḷog'-uttamā.

[3C] cattāri saraṇaṃ pavvajjāmi ity-ādi. durjjaya-karmmārāti-prabhava-duḥkhârṇa=vôttaraṇa-hetu-bhūtatvād vā arhad-ādīn caturaḥ śaraṇaṃ pravrajāmi. saṃsāra-duḥkhârṇṇave 'nyasyôttaraṇa-hetutvâsaṃbhavāt.

[4C] kva te arhad-ādayaḥ saṃbhavantîty āhuḥ.

References. Neither LEUMANN or WICKERSHEIMER (Cat. Gén. Mss. 47, p. 784, No. 4472) mentions this Text. — Published: Daśabhakti (Sholapur 1921), pp. 7-11.

Notes. For a Śvetâmbara version of the Pkt.-formulas see ṢaḍĀvSū (ṚKŚS saṃ. 1922), pp. 12-3, where they are prefixed to the Pratikramaṇasūtra. — In DBh., 1C is on p. 7, 2C on p. 9. 3C on p. 10, and 4C (our Ms. supplies the introductory sentence only) on p. 11. The Pkt.-formulas appear also in **Ser. No. 257**, our Notes thereon discuss them.

Serial No. 334

Leumann: S 388. (Max-Müller-Stiftung, 88) Wickersheimer: 4473.

For description of this composite Ms. see **Ser. No. 219**.

«Text 2» **[ṣaḍ ripavaḥ]**. Sanskrit explanations followed by a Pkt. and some Skt. verses.

«Begins (30) A^{4}:» ayuktitaḥ praṇītāḥ [1]kāma-[2]krodha-[3]lobha-[4]māna-[5]mada-[6]marṣāḥ kṣitiśānām antaraṅg(o) ripu-varggaḥ. para-parigṛhītāsu anuḍhāsu ca strīṣu durabhi=sandhiḥ [1]kāmaḥ. ... nir-nnimittam anyasya duḥkhôtpādanena svasyânarttha-saṃśrayeṇa vā manaḥ-prīti-jananau [6]marṣaḥ.
yo 'nukūla-pratikūlayor Indra-Yama-sthānaṃ sa rājā. rājño hi duṣṭa-nigrahaḥ śiṣṭa-pratipālanaṃ ca dharmmeṇa. punaḥ śiro-muṇḍanaṃ jaṭā-dhāraṇaṃ vā ... [30B] ...

aṭṭh' eva ya aṭṭha-sayā aṭṭha-sahassā ya aṭṭha-koḍiṇ(o)
rakkhantu me sarīraṃ devâsura-paṇamiy(ā) siddhā. *etc.*

«Ends (30) B^{9}:»

udbhūtān pratiromayan kusumitāṃś cinvan laghūn varddhayan
krūrān kaṇṭakino bahir niyamayan .. ..
atyuccān namayan natāṃś ca śanakair unnāmayan bhū-ruhān
mālākāra iva prayoga-nipuṇo rājā ciraṃ nandati.
bhikṣāṃ pradehi capalôtpala-patra-netre
puṣpiṇy ahaṃ .. .. surâsura-vandanīyaḥ
bāle tvayā yadi phalaṃ .. ..
vākyair alaṃ .. .. Haro 'si yāhi.

pātraṃ kiṃ unnamayasi...
bhikṣāṃ pradehi sutano bhujam unnamayya
kiṃ te bhujônnamanataḥ phalam asti Śaṃbho
kiṃ te phalaṃ ...
.. .. ramaṇi kakṣa-nakhâṃśu-guptyā. ...

References. Neither LEUMANN nor WICKERSHEIMER registers the presence of this Text.

Notes. Fol. 30B is not clearly legible, lines 8-9 have been deciphered tentatively (see .. .. .. in Citations). — The Text seems to consist of three sections: (1) [ṣaḍ ripavaḥ], (2) a Pkt. vs., and (3) stray verses in Sanskrit of non-Jaina character. None of these vss. could be traced.

PART THREE

APPENDICES

APPENDIX 1

CORRESPONDENCE TABLE OF NUMBERS

Number of the Manuscript		*Text No.*	**Serial No. of Entry**
Leumann	*Wickersheimer*		
S 160	4372		**29**
S 161	4373		**44**
S 162	4374		**38**
S 163	4375	«1»	**43**
		«2»	**41**
S 164	4376		**45**
S 200	4377	«1»	**17**
		«2»	**318**
S 201	4378		**36**
S 202	4379		**31**
S 203	4380		**37**
S 204	4381		**57**
S 205	4382	«1»	**212**
		«2»	**304**
S 301	4383-4		**46**
S 302	4385	«1»	**16**
		«2»	**32**
S 303	4386		**220**
S 304	4387		**58**
S 305	4388		**27**
S 306	4389		**179**
S 307	4390		**263**
S 308	4391		**48**
S 309	4392		**28**
S 310	4393	«1»	**20**
		«2»	**311**
S 311	4394		**214**
S 312	4395		**18**
S 313	4396		**54**
S 314	4397		**136**
S 315	4398	«1»	**13**
		«2»	**34**
S 316	4399		**209**
S 317	4400		**40**
S 318	4401	«1»	**300**
		«2»	**302**
		«3»	**303**
		«4»	**301**
		«5»	**269**
		«6»	**62**
		«7»	**82**
		«8»	**123**

Number of the Manuscript		*Text No.*	**Serial No. of Entry**
Leumann	*Wickersheimer*		
S 319	4402		**193**
S 320	4403		**126**
S 321	4404		**195**
S 322	4405		**205**
S 323	4406		**223**
S 324	4407	«1»	**280**
		«2»	**252**
		«3»	**260**
		«4»	**253**
		«5»	**254**
		«6»	**259**
		«7»	**255**
S 325	4408		**251**
S 326	4409		**256**
S 327	4410	«1»	**295**
		«2»	**298**
S 328	4411	«1»	**257**
		«2»	**261**
S 329	4412		**181**
S 330	4413	«1»	**95**
		«2»	**104**
		«3»	**94**
S 331	4414		**141**
S 332	4415		**218**
S 333	4416	«1»	**101**
		«2»	**93**
		«3»	**97**
		«4»	**88**
		«5»	**99**
S 334[a]	4417	«1»	**65**
		«2»	**96**
S 334[b]			**66**
S 335	4418		**156**
S 336	4419		**182**
S 337	4420		**175**
S 338	4421		**258**
S 339[a]	4422		**284**
S 339[b]			**285**
S 339[c]			**225**
S 340	4423		**148**
S 341	4424		**174**
S 342	4425		**197**

Number of the Manuscript		*Text No.*	**Serial No. of Entry**
Leumann	*Wickersheimer*		
S 343	4426-7		**194**
S 344	4428		**77**
S 345	4429	«1»	**185**
		«2»	**243**
S 346	4430	«1»	**125**
		«2»	**128**
		«3»	**127**
S 347	4431	«1»	**161**
		«2»	**244**
S 348	4432		**63**
S 349	4433	«1»	**289**
		«2»	**291**
		«3»	**132**
		«4»	**325**
		«5»	**129**
		«6»	**319**
		«7»	**71**
		«8»	**315**
		«9»	**140**
		«10»	**139**
		«11»	**131B**
		«12»	**130**
		«13»	**321**
		«14»	**312**
		«15»	**320**
		«16»	**131A**
		«17»	**124**
		«18»	**314**
S 350	4434		**198**
S 351	4435		**103**
S 352	4436	«1»	**157**
		«2»	**324**
S 353	4437		**199**
S 354	4438		**166**
(S 355	4439-40)		*Non-Jaina*
S 356	4441		**176**
S 357	4442		**207**
S 358	4443		**186**
S 359	4444		**75**
S 360[A]	4445	«1»	**309**
		«2»	**308**
		«3»	**310**
		«4»	**242**
		«5»	**296**
S 360[B]	4445	«1»	**245**
		«2»	**102**
		«3»	**85**
		«4»	**105**
		«5»	**266**
		«6»	**286**
		«7»	**(279)**
		«8»	**246**
		«9»	**262**
		«10»	**294**
		«11»	**177**
S 361	4446		**86**
S 362	4447	«1»	**89**
		«2»	**110**
S 363	4448	«1»	**306**
		«2»	**293**
		«3»	**274**
		«4»	**282A**
		«5»	**282B**
		«6»	**267**
		«7»	**288**
		«8»	**287**
		«9»	**290**
		«10»	**83**
		«11»	**283**
		«12»	**272**
		«13»	**273**
		«14»	**270**
		«15»	**281**
		«16»	**307**
		«17»	**106**
		«18»	**275**
S 364	4449	«1»	**163**
		«2»	**164**
		«3»	**165**
		«4»	**158**
		«5»	**159**
		«6»	**184**
		«7»	**150**
		«8»	**221**
		«9»	**172**
		«10»	**61**
S 365	4450		**196**
S 366	4451		**107**
S 367	4452		**81**
S 368	4453		**222**
S 369	4454		**190**
S 370	4455		**208**
S 371	4456		**133**
S 372	4457		**326**
S 373	4458		**30**
S 374	4459		**135**
S 375	4460		**144**
S 376	4461		**50**

Number of the Manuscript		*Text No.*	**Serial No. of Entry**
Leumann	*Wickersheimer*		
S 377	4462		**22**
S 378	4463		**42**
S 379	4464		**115**
S 380	4465		**227**
S 381	4466		**59**
S 382	4467		**170**
S 383	4468		**143**
S 384	4469		**151**
S 385	4470		**67**
S 386	4471		**142**
S 387	4472	«1»	**217**
		«2»	**332**
		«3»	**333**
S 388	4473		**219**
S 389	4474	«1»	**327**
		«2»	**329**
		«3»	**328**
		«4»	**331**
		«5»	**330**
(S 390	4475)		
S 391	4476		**109**
S 392	4477		**233**
S 393	4478		**53**
S 394	4479		**23**
S 395	4480		**192**
S 396	4481	«1»	**235**
		«2»	**240**
S 397	4482	«1»	**1**
		«2»	**3**
		«3»	**5**
		«4»	**7**
		«5»	**9**
		«6»	**2**
		«7»	**4**
		«8»	**6**
		«9»	**8**
		«10»	**10**
S 398	4483		**39**
S 399	4484		**51**
S 400	4485		**201**
S 401	4486		**137**
S 402	4487		**84**
S 403	4488	«1»	**278**
		«2»	**90**
		«3»	**92**
		«4»	**98**
		«5»	**87**
		«6»	**100**
		«7»	**271**
		«8»	**292**
		«9»	**268**
		«10»	**299**
		«11»	**91**
		«12»	**316**
		«13»	**276**
S 404	4489		**173**
S 405	4490		**80**
S 406	4491		**250**
S 407	4492		**249**
S 408	4493		**155**
S 409	4494	«1»	**70**
		«2»	**72**
		«3»	**76**
S 410	4495		**64**
S 411	4496-7		**79**
S 412	4498		**171**
S 413	4499	«1»	**112**
		«2»	**297**
S 414	4500		**210**
S 415	4501		**122**
S 416	4502	«1»	**14**
		«2»	**33**
S 417	4503		**178**
S 418[a]	4504		**229**
S 418[b]			**189**
S 418[c]			**230**
S 418[d]			**231**
S 418[e]			**213**
S 418[f]			**228**
S 419	4505		**21**
S 420[a]	4506		**237**
S 420[b]		«1»	**47**
		«2»	**11**
		«3»	**241**
		«4»	**239**
		«5»	**145**
S 421	4507		**232**
S 422	4508		**108**
S 423	4509		**147**
S 424	4510		**68**
S 425	4511		**206**
S 426	4512		**12**
S 427[a]	4513		**168**
S 427[b]	4514		**167**
S 428	4515		**234**
S 429[a]	4516	«1»	**56**
		«2»	**305**
S 429[b]	4517		**55**

Number of the Manuscript		*Text No.*	**Serial No. of Entry**
Leumann	*Wickersheimer*		
S 430	4518		**215**
S 431	4519		**146**
S 432[a]	4520		**277**
S 432[b]			**265**
S 432[c]			**264**
S 433[a]	4521		**52**
S 433[b]	4522		**247**
S 433[c]	4523	«1»	**24**
		«2»	**313**
S 433[d]	4524	«1»	**26**
		«2»	**25**
S 433[e]	4525		**248**
S 433[f]	4526		**138**
S 433[g]	4527	«1»	**322**
		«2»	**323**
S 433[h]	4528		**160**
S 433[i]	4529		**162**
S 433[k][A]	4530		**238**
S 433[k][B]			**187**
S 433[k][C]			**188**
S 434	4531		**78**
S 435	4532		**224**
S 436	4533	«1»	**154**
		«2»	**152**
		«3»	**153**
S 437	4534	«1»	**69**
		«2»	**73**
S 438	4535		**180**
S 439	4536		**226**

Number of the Manuscript		*Text No.*	**Serial No. of Entry**
Leumann	*Wickersheimer*		
S 440	4537	«1»	**116**
		«2»	**117**
		«3»	**118**
		«4»	**119**
		«5»	**120**
		«6»	**114**
S 441	4538		**121**
S 442	4539		**200**
S 443	4540		**204**
S 444	4541		**203**
S 445	4542		**211**
S 446	4543		**149**
S 447	4544		**202**
S 448	4545		**216**
S 449	4546		**169**
S 450	4547		**236**
S 451	4548		**191**
S 452	4549	«1»	**49**
		«2»	**317**
S 453	4550		**19**
S 454	4551		**60**
S 455	4552	«1»	**15**
		«2»	**35**
S 456	4553		**113**
S 457	4554		**134**
S 458	4555		**111**
S 459	4556		**183**
S 460	4557		**74**

APPENDIX 2

DATES OF COMPOSITION

(A. Vikrama Era, B. Śaka Era, C. Vīra-nirvāṇa Era. N = see our Notes.)

A. VIKRAMA ERA

saṃvat	Ser. No.	*Short Heading (Place)*
962	**192**	Upamitibhavaprapañcā kathā by Siddharṣi (Bhillamāla)
1050	**185**	Subhāṣitaratnasandoha by Amitagati
1125	**227 N**	Saṃvegaraṅgaśālā by Jinacandra (Chattāvalli)
1127	**213**	Vijayacandra-carita by Candraprabha (Pāṭaṇa)
1172	**209-211**	Maṇipati-carita by Haribhadra
1176	**143 N**	Anekāntajayapatākā-Ṭippaṇaka by Municandra
1296	**174**	Sāgāra-dharmâmṛta by Āśādhara
1312	**203 N**	Pārśvanātha-caritra by Bhāvadeva
1405	**235**	Prabandhakośa by Rājaśekhara (Ḍhillī)
1431	**238 N**	Vijñapti-mahālekha by Merunandana
1443	**168**	Vicārâmṛta-saṅgraha by Kulamaṇḍana
1489	**108**	Tattvārtha-Ratnaprabhākara by Prabhācandra (Sakīṭa-nagara)
1502	**169-170**	Viṃśatisthānakacaritra by Jinaharṣa
1506	**54**	Pratikramaṇa-vidhi by Jayacandra
1506	**58**	Vidhikaumudī (auto-commentary on the Śrāddhavidhi-prakaraṇa) by Ratnaśekhara
1508	**234**	Śatruñjaya-Kathākośa by Śubhaśīla
1509	**220**	Bharateśvara-Bāhubali-svādhyāya-Kathākośa by Śubhaśīla
1554	**15**	Uttarādhyayanasūtra-Sarvārdhasiddhi by Kamalasaṃyama
1575	**222 N**	Ārādhanā-Kathākośa by brahma-Nemidatta
1608	**198**	Pāṇḍava-purāṇa by Śubhacandra (Śākavāṭapura)
1613	**81**	Kārttikeyânuprekṣā-Ṭīkā by Śubhacandra
1648	**237 N**	Tapāgaccha-paṭṭâvalī-sūtra with the auto-commentary by Dharmasāgara (Ahmedabad)
1652	**202**	Rāma-caritra by Devavijaya (Śrīmāla)
1654	**204**	Pārśvanātha-caritra by Udayavīra
1672	**60**	Sāmācārī-śataka by Samayasundara (Merta)
1679	**167**	Ṣaṭtriṃśajjalpasaṅgraha by Bhāvavijaya
1689	**14**	Uttarādhyayanasūtra-Sugamā by Bhāvavijaya (Rohiṇī-mahāpurī)
1708	**137**	Lokaprakāśa by Vinayavijaya (Jīrṇadurgapura)
1906-8	**79**	Mūlârādhanā-Vacanikā by Sadāsukha
1933	**161**	Samādhiśataka-Vacanikā by Pannālāla (Jaipur)
1933	**185**	Subhāṣitaratnasandoha-Vacanikā by Pannālāla (Jaipur)
1933	**243-244**	Dūlīcanda-praśasti by Pannālāla (Jaipur)

B. ŚAKA ERA

śāke	Ser. No.	*Short Heading (Place)*
598	**49**	Nandī-cūrṇi by Jinadāsa gaṇi
705	**196**	Harivaṃśa-purāṇa by Jinasena (Vardhamānapura)
820	**193-195**	Uttara-purāṇa by Guṇabhadra (see praśasti-vs. 77.35 by Lokasena) (Vāṭa-grāma)

C. VĪRA-NIRVĀṆA ERA

Year	Ser. No.	*Short Heading*
530	**200**	Padma-carita by Vimalasūri [1]
1203	**201**	Padma-purāṇa by Raviṣeṇa [2]

[1] This date as equated to saṃ. 60 has been doubted by JACOBI and others. See N. PREMI, JSI, p. 91.
[2] This date has been equated to saṃ. 733 by N. PREMI, JSI, p. 87.

APPENDIX 3

DATES OF COPYING

A. VIKRAMA ERA

Date	**Ser. No.**
1467	**57**
1473	**200**
1481	**51** Notes!
1485	**263**
1486	**36**
15<1>11	**235**
152[7]	**297**
1524	**45**
1528	**45** Donation
1529	**16**
1535	**13**
1577	**178**
1579	**209**
1581	**181** Notes!
1603	**74** Notes!
1616	**109**
1626	**169**
1642	**111**
1651	**17**
1652	**202** Notes!
1652	**54**
1653	**53**
1662	**58**
1688	**214**

Date	**Ser. No.**
17<//>03	**12**
1713	**309**
1714	**201**
1737	**220**
1740	**108**
1741	**62**
1741	**269** Notes!
1749	**14**
1753	**233**
1754	**15** Notes!
177x	**245** Notes!
1788	**114**
1793	**75**
1794	**68**
18<0>01	**197**
1818	**46**
1828	**195**
1829	**205**
1831	**232**
1834	**284**
1842	**64**
1858	**285**
1859	**204**
1863	**191**
1869	**137**
1882	**222**

Date	**Ser. No.**
1882	**250**
1884	**216**
1884	**211**
1888	**206**
1891	**206** Donation
1893	**212**
1895	**77**
1896	**226**
1899	**107**
1899	**110**
1902	**50**
[1903]	**74** Notes!
1905	**81**
1919	**141**
1920	**155**
1921	**79**
1931	**38**
1939	**243** Donation
1947	**194**
19<0>48	**193**
1950	**22**
1951	**151**
1952	**192**
1952	**170**
1955	**108** Donation
1956	**113** Notes!

B. ŚAKA ERA

Date	**Ser. No.**
1493	**76** Notes!
1637	**122**

C. CHRISTIAN ERA

Date	**Ser. No.**
7.9.89	**157** Notes!

APPENDIX 4

TERMS OF INDIAN CHRONOMETRY

A. NAMES OF THE MONTHS

Standard Name	*Spelling in the Ms.*	**Serial Number(s)**
Kārttika	kātī	**38, 107**
	kārtika	**237**
	kārttika	**45, 77, 111, 113, 122**
Mārgaśīrṣa	māgiśra	**155**
	māṃgisira	**201**
	mārgaśīrṣa	**237**
	mārggaśīrṣa	**169**
	mārggasirṣa	**108**
Pauṣa	pośa	**191**
	poṣa	**68**
	posa	**64, 216, 232**
	pauṣa	**81**
Māgha	maghā	**14**
	māgha	**237, 309**
	māha	**211, 222**
	māhā	**204**
Phālguna	phāgaṇa	**151, 206**
	phāguṇa	**17, 181, 200, 243, 250**
	phālguna	**16, 178, 194**
Caitra	ꝯaitra	**12, 13, 15, 75, 114, 137, 212, 220**
	madhumāse	**46**
Vaiśākha	vesā[kha]	**285**
	vaiśāṣa	**54, 58, 235, 297**
Jyaiṣṭha	jeṣṭe	**22**
	jyeṣṭa	**141, 284**
Āṣāḍha	aṣāḍa	**205**
	asāḍha	**197**
	āṣāḍha	**36, 57, 195, 209**
	sāḍha	**79**
Śrāvaṇa	śrāvaṇa	**110, 193, 206**
	sāvaṇa	**62**
	sāvana	**269**
Bhādrapada	bhādavā	**109**
	bhādrapada	**45, 51, 233**
Āśvina	aśvan	**108** *(3rd scribe)*
	āśvina	**202**
	āso	**53**
	āsoja	**170, 192**

B. NAMES OF THE DAYS OF THE WEEK

English Name	*Spelling in the Ms.*	**Serial Number(s)**
Sunday	ravivāsare	**111, 195, 220**
	ravau	**108, 169**
	sūryavāsare	**68**
Monday	caṃdravāsare	**46, 75**
	somavāsare	**284**
	some	**109**
Tuesday	bhomavāsare	**193**
	bhaume	**235**
	magalavāra	**170**
	maṃgalavāra	**107**
Wednesday	budavāra	**141**
	buddhavāsare	**191**
	budhe	**17, 178, 209, 297**
	budhau	**137, 194**
	buddhe	**45, 122**
	vudhavāra	**285**
	vudhavāradine	**181**
	vudhavāsare	**77**
	vudhe	**15**
Thursday	guru(-puṣya-yoge)	**202**
	guruvāre	**12, 200**
	guruvāsare	**204, 222**
	gurau	**16**
	bīsapatavāra	**206**
	vīsapatavāra	**79**
	vṛhaspativāre	**58**
	suragurau	**113** (vs.)
Friday	bhṛguvāsare	**114, 212**
	vāra bhṛgu	**192**
	vāraśukre	**53**
	śukravāre	**54**
	śukravāsare	**62**
	śukre	**51**
Saturday	vāraśanī	**38**
	śanivāsare	**151, 233**
	śanau	**36**
	sanivāre	**155**
	sanivāsare	**108**

APPENDIX 5

SOME SCRIBAL REMARKS AND THEIR TRANSLATION

(1) **Ser. No. 12**

saṃvat 17<//>03 varṣe śrī-Vījāpura-Sāhapura-madhye [liṣataṃ muni-Suṣacaṃdreṇa] caitra sudi 13 dine guruvāre. ~~

In the saṃvat year 1703—in Vījāpur, copied by Muni Sukhacandra,— in [the month of] Caitra, on the 13th day of the bright fortnight, on Thursday [= 19th March, 1646 A.D.: Ind. Eph. 6, p. 94].

(2) **Ser. No. 16**

saṃvat 1529 varṣe phālguna vadi ṣaṣṭī gurau śrī-Pattana-madhye Moḍha-jñātīya-paṃ°-Goviṃda-sutānāṃ paṃ°-Janārdana-likhitaṃ. ~[*Colophon*] graṃthâgraṃthâvacūriḥ 9500, sūtra-graṃtha 2200, ubhaya-graṃtha 11700 giṇamiyā.

In the saṃvat year 1529, [the month of] Phālguna, [tithi] 6th of the dark fortnight, on Thursday [= 18th Febr., 1473 A.D.: Ind. Eph. 5, p. 148], in [the city of] Patan, copied by Pt. Janārdana, the son of Pt. Govinda, of the Moḍha caste. ... The figure of granthas in the Avacūri [is] 9500, [that] of granthas in the Sūtra [is] 2200, [that] of granthas in both (A. and S.) [is] 11700 as calculated.

(3) **Ser. No. 17**

saṃvat 1651 pravarttamāne phāguṇa śudi 13 budhe Daśavaikālikavṛtti-pustikā likhitā Rājapura-madhye. graṃthâgra-śloka-saṃkhyā sahasra 400 pramāṇā īyaṃ prattiḥ.

In the saṃvat [year] 1651 current, [the month of] Phālguna, [tithi] 13th of the bright fotnight, on Wednesday [= 12th Febr., 1595 A.D.: Ind. Eph. 5, p. 392], the Manuscript (pustikā) of the Daśavaikālika-commentary has been copied in Rājapura. This Manuscript (pratti) has an extent of [one] tausend and four hundred of ślokas in granthâgra [calculation].

(4) **Ser. No. 38**

granthâgrantha 3500. la° paṃ°-Dolatavijaya, saṃ 1931 rā kātī suda 1 vāraśanī, śrī-Behaḍānagare, ācārya-śrī-Vijayaguṇaratnasūri ātmârthe lipikṛtā.

The figure of granthas [is] 3500. Copied [by] Pt. Dolatavijaya, of the saṃvat [year] 1931, [the month of] Kārttika, [tithi] 1st of the bright fortnight, [on] Saturday [= 30th Oct., 1875 A.D.: Ind. Eph. 7, p. 153], in the city of Behaḍā; for the personal use of ācārya śrī Vijayaguṇaratna sūri copied.

(5) **Ser. No. 45**

«1» saṃvat 1524 varṣe dvitīya-bhādrapada-māse kṛṣṇa-pakṣe 9 anaṃtari 10 buddhe Bhāṭa Paṃcāyaṇa likhitârthaṃ. ~~~

In the saṃvat year 1524, in the second Bhādrapada month, in the dark fotnight, [tithi] 9th mixed with 10th, on Wednesday [= 23rd Sept., 1467: Ind. Eph. 5, p. 137], copied by Bhāṭa Paṃcāyaṇa.

(In the same Ms., we have two more Scribal Remarks: one mentions its inclusion in the Maṇḍapadurga-citkośa in saṃ. 1528 [incomplete data], the second, an āryā, mentions its inclusion in the collection of Vijayāṇanda sūri.)

(6) **Ser. No. 46**

śrīmac-chāgara-gacche sakala-bhaṭṭāraka-cūḍāmiṇī-bhāla-sthila-stilakāyamāna-bha.-108-śrī-Pu(ṇ)= yasāgarasūribhir vacanāt śrīmad-Gurjjaradeśe śrīmac-chūrati-biṃdare śrī-samasta-saṃghena lakhāvitaṃ. śrīmat-Tapāgacche sakala-paṃṇḍita-pravara-paṃḍitôttama-paṃḍita-śrī5śrī-paṃ.-Suma= tivijayaga.-tat-śiṣya-caraṇa-reṇu-samāṃna-paṃ°-Rājeṃdravijayaga° lapīkṛtaṃ saṃ.1818 varṣe mā= sôttama-māse śukla-pakṣe madhumāse tṛtīyā-divase caṃdra-vāsare śrī-Śāṃtinātha-jina-prasādāt. ~~ [*Two Scribal Maxims.*] śrīcaturvidha-saṃghasya śāṃtir bhavatu cha śrī.

Because of the preaching (lit. word) of the bha[ṭṭāraka] 108 śrī Puṇyasāgara sūri, the ornament on the forehead, the jewel of all the Bhaṭṭārakas, in the Sāgara gaccha, was [this Ms.] caused to be copied, in the port of Surat in Gujarat, by the whole Saṅgha. Copied by Pt. Rājendravijaya, a pupil equal to the dust at the feet of śrī-5-śrī Pt. Sumativijaya ga[ṇi], the excellent paṇḍita [and] the best of all the paṇḍitas, in the Tapāgaccha; in the saṃvat year 1818, the best of the months—the month of Caitra—, in the bright fortnight, on the 3rd day [= tithi], on Monday, through the grace of the jina śrī Śāntinātha. ... May there be peace for the fourfold Saṅgha.

(According to Ind. Eph. 6, p. 326, saṃ.1818 Caitra śukla 3 fell on Sunday [our Ms.: Monday], the 11th April, 1762 A.D.)

(7) **Ser. No. 51**

«1» adaiha Ilaprākāre mahārāya-śrī-Puṃjavijaya-rājye, saṃvat 1481 varṣe bhādrapada śudi 15 śukre, śrī-Bhuvanasuṃdarasūri caturmāsake sthita lekhanīyā.

«2» ā uparalī pusataka Dayāvimalajī-nā bhaṃḍāranī chai te barābara saṃmata saṃkhyā muṃkī chai.

«1» Here, in the castle of Ila (= Idar), during the supremacy of Mahārāja śrī Puñjavijaya; in the saṃvat year 1481, [the month of] Bhādrapada, [tithi] 15th of the bright fortnight, on Friday [= 8th Sept., 1423 A.D.: Ind. Eph. 5, p. 51], copied [by] Bhuvanasundara sūri while he is staying for the rainy season.

«2» The [original] Manuscript belongs to the collection of Dayāvimalajī [in Ahmedabad], according to which the figure of saṃvat year has exactly been copied (lit. put).

(The Scribal Remark 2 is in Gujarati.)

(8) **Ser. No. 54**

saṃvat 1652 varṣe vaiśāṣa śudi ṣaṣṭhī-dine śukravāre Vā.. .iṇa-grāme gaṇi-śirovataṃsa-gaṇi-śrī-Meghā, tac-chiṣya-Jayavijayagaṇinā likhito Hetugarbhaḥ Pratikramaṇavidhiḥ. — [*2nd scribe*:] sakala-jana-janita-harṣa-paṃ°-śrī-Harṣasomagaṇi-śiṣya-paṃ°-śrī-Jasasomagaṇi-paṭhanârtham.

In the saṃvat year 1652, [the month of] Vaiśākha, on the 6th day [= tithi] of the bright fortnight, on Friday; in the village of Vāghaseṇi (*see Notes*), by Jayavijaya gaṇi, the pupil of the best among the gaṇis śrī Meghā —, was copied the [Manuscript of the work called] Hetugarbha Pratikramaṇavidhi. ... [*2nd scribe*:] For the reading of Pt. Jasasoma gaṇi, a pupil of Pt. Harṣasoma gaṇi, who creates joy (harṣa) to all people.

(According to Ind. Eph. 5, p. 392, saṃ.1652 Vaiśākha śukla 6 fell on Saturday [our Ms.: Friday], the 5th April, 1595 A.D.)

(9) **Ser. No. 58**

graṃthâgraṃ 485, sarva-graṃthâgraṃtha 6761, cha. saṃbat 1662 varṣe vaiśāṣa śudi 10 tithau vṛhaspativāre pūrvāphālguna-nakṣatre dhruva-nāma-yoge saṃpūrṇṇaṃ. Nāgorī-tapā Vaccharāja liṣyataṃ.

The [figure] of granthas [of the mūla is] 485; the total figure of granthas [of mūla and commentary is] 6761. In the saṃvat year 1662, [the month of] Vaiśākha, tithi 10th of the bright fortnight, on Thursday [= 18th April, 1605 A.D.: Ind. Eph. 6, p. 12], during the lunar mansion Pūrvāphālgunī, during the yoga called Dhruva, [the Manuscript] was finished. Copied by Vaccharāja of the Nāgorī-Tapā(gaccha).

(10) **Ser. No. 68**

saṃvat 1794 poṣa-māse śubhe śukla-pakṣe tithyau pūrṇimāyāṃ sūrya-vāsare liṣataṃ mahātmā Mānasaṃgha Āṃbāvatī-nagara-madhye. [*Two Maxims*].

In the saṃvat [year] 1794, the month of Pauṣa, in the auspicous bright fortnight, on the tithi Pūrṇimā (= 15th), on Sunday, copied by mahātmā Mānasaṃgha (= Mānasiṃha), in the city of Amber.

(According to Ind. Eph. 6, p. 277, saṃ.1794 Paṣa śukla pūrṇimā fell on Monday [our Ms.: Sunday], the 26th Dec., 1737 A.D.)

(11) **Ser. No. 77**

athâsmin śubha-saṃvatsare śrī-nṛpati-Vikramādiṭya-rājye saṃvat 1895 varṣe kārttika-kṛṣṇā 6 vudhavāsare, tad-dine samāptam idaṃ Mūlâcāra-nāma-graṃthaṃ ... likhitaṃ brāhmaṇa Gauḍa Syāmalāla. ~~[*Maxim*]. ~

Now, in this auspicious year, the saṃvat year 1895 in the rule of [= reckoning according to] King Vikramāditya, [the month of] Kārttika, [tithi] 6th of the dark fortnight, on Wednesday [= 7th Nov., 1838 A.D.: Ind. Eph. 7, p. 79], —on this day—, is completed this Manuscript (grantha) [of the work] called Mūlâcāra. ... Copied by the brahmin Gauḍa Syāmalāla.

(The portion left out here [see ...] informs us that the Ms. was donated by Seṭha Caṃpālāla of Mathura [Appx. 8B] to Śāntinātha muni on the occasion of the aṣṭâhnikā festival.)

(12) **Ser. No. 107**

mitī kātī śulka [*sic*] 13 maṃgalavāra saṃmata 1899 kā. pustakam idaṃ Jayapura-nagare Dīvāṇa-saṃghâdhipa-Amaracaṃdras, tat-putra Gyānacaṃdra, tat-putra Udailāla-saṃjñakena likhāpitaṃ. atha śrīmat-Śāṃtiṣeṇa-munīṃdrāya jñānâvaraṇīya-karmma-kṣayârthaṃ tatvôpadeśa-pravartty-arthaṃ samarpitam iti.

Date: [the month of] Kārttika, the bright fortnight, [tithi] 13th, Tuesday, of the saṃvat [year] 1899. This Manuscript was caused to be copied in the city of Jaipur by Udayalāla, the son of Jñānacandra (Ms.: Gyāna°), the son of dīvāna Amaracandra, the head of the Saṅgha; and is presented [by Udayalāla] to śrīmat Śāntiṣeṇa munīndra for the destruction of the karmans which obscure knowledge [and] for the activities of preaching the religion.

(13) **Ser. No. 114**

«2» graṃthâgraṃ 3880. saṃvat 1788 varṣe caitra vadi 8 bhṛguvāsare lipikṛtaṃ pravara-paṃḍita-śiroratna-śrīśrī108śrī-Syāṃmajījī, tat-śiṣya-ṛ°-Abhayacaṃda, ṛ°-Gaṇeśena. lekhaka-pāṭhakayoḥ śubhaṃ bhavatu; śrīr astu. śrī-Pārśvacaṃdrasūrigaccha-nī pustikā śrī. [*Maxim.*]

The figure of granthas [is] 3880. In the saṃvat year 1788, [the month of] Caitra, [tithi] 8th of the dark fortnight, on Friday [= 7th April, 1732 A.D.: Ind. Eph. 6, p. 266], copied by ṛ[ṣi] Gaṇeśa, [a pupil of] ṛ[ṣi] Abhayacandra, the pupil of the crown jewel of the best of paṇḍitas — śrīśrī108śrī Śyāmajī. May it be auspicious to the scribe and the reader; let there be śrī. The Manuscript (pustikā) belongs to the Pārśvacandrasūri-gaccha.

(14) **Ser. No. 133**

«2» Sāha-śrī-Vacchā-suta-Sāha-Sahasakaraṇa sva-puṇyârthi pustaka bhaṃḍāri kāritā suta-Varddhamāna-pratipālanârthaṃ.

Sāha Sahasakaraṇa, the son of Sāha śrī Vacchā. [By him] for his own merit, the Manuscript is included in collection, to be protected there by [his] son Varddhamāna.

(15) **Ser. No. 141**

saṃmat 1919 kā miti jyeṣṭa sukala 7 budavāra ~~~

Of the saṃvat [year] 1919, [the month of] Jyaiṣṭha, [tithi] 7th of the bright fortnight, on Wednesday [= 4th June, 1862 A.D.: Ind. Eph. 7, p. 126].

(16) **Ser. No. 151**

miti phāgaṇa vadi 7 bāra śanivāsare saṃvat 1951 kā. leṣaka pāthaka ciraṃ jīvo. [*One Maxim.*] lipikṛtaṃ brāhmaṇa laiyā Gopīlāla Jodhapura-kā vāsī.

Date: [the month of] Phālguna, [tithi] 7th of the dark fortnight, Saturday, of the saṃvat [year] 1951. May the scribe and the reader live long. [Maxim.] Copied by the brahmin scribe Gopīlāla, an inhabitant of Jodhpur.

(According to Ind. Eph. 7, p. 192, saṃ. 1951 Māgha bahula 7 fell on Saturday; the reckoning of Gopīlāla is therefore according to the pūrṇimânta system.)

(17) **Ser. No. 155**

liṣataṃ Johorīlāla, miti māgīśra śukala 2 sanivāre saṃvata 1920 kā.

Copied [by] Johorīlāla. Date: [the month of] Mārgaśīrṣa, [tithi] 2nd of the bright fortnight, Saturday, of the saṃvat [year] 1920 [= 12th Dec., 1863 A.D.: Ind. Eph. 7, p. 129].

(18) **Ser. No. 178**

saṃvat 1577 varṣe phālguna vadi 13 budhe śrī-Pattane liṣāpitaṃ cha. [*2nd scribe*:] paṃ.-Jñānvijayagaṇi-śiṣya-muni-Nayavijayanaīṃ saṃ. 1647 varaṣe ā.śu. 10 dine uṭhāvaṇa līdhī chaī, prabhāta-madhye. iti bhadraṃ.

In the saṃvat year 1577, [the month of] Phālguna, [tithi] 13th of the dark fortnight, on Wednesday [= 7th March, 1520 A.D.: Ind. Eph. 5, p. 242]; in Patan, [this Ms.] was caused to be copied. [*2nd scribe*:] The pupil of Pt. Jñānavijaya gaṇi, muni Nayavijaya, received the second initiation in the morning hours of ā.śu.10 in the saṃvat year 1647. Hence blessings.

(In the notice of the 2nd scribe, ā. can denote either āṣāḍha or āśvina, moreover the day of the week is not given. Hence this date could not be verified.)

(19) **Ser. No. 192**

saṃvat 1952 rā mīti āsoja suda 2 vāra bhṛgu. likhitaṃ prohita Motīlāla, Emadāvāda-madhyai, śrī.

Of the saṃvat [year] 1952, date: [the month of] Āśvina, [tithi] 2nd of the bright fortnight, Friday [= 20th Sept., 1895 A.D.: Ind. Eph. 7, p. 193]. Copied by purohita Motīlāla, in Ahmedabad.

(20) **Ser. No. 195**

saṃ° 1828 varṣe māsôttama-māse prathama-āṣāḍha śudi 4 ravivāsare lipīkṛtvā///

In the saṃvat year 1828, in the best of the months — the month of first Āṣāḍha, [tithi] 4th of the brigh fortnight, on Sunday [= 6th June, 1771 A.D.: Ind. Eph. 6, p. 344], having copied///

(21) **Ser. No. 204**

saṃvat 1859 nā varṣe māhā śudi 5 guruvāsare śrī-Sūrttibiṃdara-vāstavyena paṃ.-śrī-Saubhāgyavijaya-sujāṇasatkena tat-śiṣya-paṃ.-Nāyakavijaya lapīkṛtaṃ sva athena. [*2nd scribe*:] Muktisaubhāgya-jī vecātī līdhī che.

Of the saṃvat year 1859, [the month of] Māgha, [tithi] 5th of the bright fortnight, on Thursday [= 27th Jan., 1803 A.D.: Ind. Eph. 7, p. 8], by the inhabitant of the port of Surat [and] accompanied by Pt. śrī Saubhāgyavijaya whose pupil he is, by Pt. Nāyakavijaya, copied for his own use. [*2nd scribe*:] Muktisaubhāgya has purchased [this Ms.].

(22) **Ser. No. 209**

saṃvat 15<āṣāḍha>79 r-varṣe āṣāḍha vadi 8 budhe. śubhaṃ bhavatu cha.

In the saṃvat year 1579, [the month of] Āṣāḍha, [tithi] 8th of the dark fortnight, on Wednesday [= 16th July, 1522 A.D.: Ind. Eph. 5, p. 247]. May [it] be auspicious.

(23) **Ser. No. 210**

«2» pra° Saṃvegamālā gaṇi-nī.

The Manuscript (pra°) belongs to Saṃvegamālā gaṇi.

(24) **Ser. No. 226**

«3» paṃ°-Gūlābahaṃsajī-ne paṃ-Narottamavijaye vecāthī āpī che sahī.

[The Manuscript] has been sold to Pt. Gulābahaṃsa by Pt. Narottamavijaya.

(25) **Ser. No. 233**

saṃvat 1753 varṣe bhādrapada-māse kṛṣṇa-pakṣe paṃcamyāṃ śanivāsare sakala-paṃḍita-śiromaṇi-paṃḍita-śrī5śrī-Amarasaubhāgyagaṇi-śiṣya-paṃḍita-śrīśrīśrīśrī-Kāṃtisaubhāgya-tat-śiṣya-muni-Harṣasaubhāgyena likhitaṃ śrī-Avaraṃgāvāda-nagare svayaṃ vācanārthaṃ śrīḥ.

In the saṃvat year 1753, the month of Bhādrapada, in the dark fortnight, on the 5th [tithi], on Saturday [= 5th Sept., 1696 A.D.: Ind. Eph. 6, p. 195], copied by muni Harṣasaubhāgya, the pupil of Pt. śrī Kāntisaubhāgya, the pupil of the crown jewel among all the paṇḍitas Pt. śrī Amarasaubhāgya, in the city of Aurangabad, for his own reading.

(26) **Ser. No. 235**

saṃvat 15<1>11 varṣe vaiśāṣa śudi paṃcamī bhaume likhitam idaṃ śāstraṃ, cha.

In the saṃvat year 1511, [the month of] Vaiśākha, [tithi] 5th of the bright fortnight, Wednesday [= 3rd April, 1454 A.D.: Ind. Eph. 5, p. 110], was written this śāstra.

(The work was composed in saṃ.1404 = 1348 A.D., see Notes.)

(27) **Ser. No. 240**

śubhaṃ bhavatu lekhaka-pāṭhakayoḥ, cha cha. [...]-śiṣya-paṃ°-Jayacaṃdraganivarāṇāṃ vācanāya pratir iyaṃ vā°-Dayānaṃdaganibhiḥ pradattā.

May it be auspicious to the scribe and the reader. For the reading of the excellent gaṇi Pt. Jayacandra, a pupil [of ...], this Manuscript (prati) was presented by vācaka Dayānanda gaṇi.

([...] denotes about nine unreadable akṣaras.)

(28) **Ser. No. 263**

saṃvat 1485 likhitaṃ Satyodayaganibhiḥ, cha.

In saṃvat [year] 1485 copied by Satyodaya gaṇi.

(29) **Ser. No. 297**

saṃ.152x vaiśāṣa su 3 budhe kṛtti-nakṣa[///].

In the saṃvat [year] 152[7], [the month of] Vaiśākha, [tithi] 3rd of the fortnight, on Wednesday [= 4th April, 1470 A.D.: Ind. Eph. 5, p. 14], [during] the lunar mansion Kṛttikā [///].

APPENDIX 6

TITLES

The titles of Texts as registered in the Headings (**H**) and titles of texts, which appear in the Citations and/or are mentioned in the Notes, have been indexed here, along with a reference to the **Serial Number(s)**, in the Indian alphabetical sequence (a-ā-i-ī ... k-kh-g-gh ... h). "**H**" following a figure indicates that the title may occur in other parts of the Entry as well; see e.g. Aṅgacūlikā **22H**. [Square brackets] enclose the titles coined by us, see Introduction § 6.2, p. 32. The spelling of the Manuscript concerned has been retained in a few cases only. — For an abbreviated form of the Heading of Texts described in our Catalogue see Intr. § 11.

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APPENDIX 7

PERSONS

The names of the authors as registered in the Headings (**H**) and as recorded elsewhere in the Entries, along with the names of all other persons which appear in the Citations and/or are are mentioned in the Notes — except the names of modern scholars —, have been arranged in this Appendix. For the sequence, the meaning of "**H**" and of [square brackets], and for our retaining the spelling of the Manuscript concerned, see our introductory note to Appendix 6 (p. 390). An asterisk (*) following the **Serial Number** denotes that the name appears primarily in the Scribal Remarks or Donor-praśasti. In certain cases we have tried to distinguish between persons bearing the same name. On the other hand, varying spellings may often refer to the same person.

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Vīradevagaṇi **213**
Vīranandi **67**
Vīranārāyaṇa **240**
Vīrabhadra **20**
Vīravit **196**
Virasiṃha (Ms. Varasiṃga) **200**
Vīrasena **69, 70*, 193**
Vīra[..]sena **201***
Vīrâcārya **180**
Vīsaladeva **240**
Vṛṣabhadāsa Sāha **122***
Vṛṣabhasaina **110***
Veghavarisa **240**
Vellaka **46**
Vella-mahattara **192**
Vairasiṃha **241**
Vyāghrahasti **196**

Śakalakīrti [*sic!*] **206**
Śaṃbhurāma (Ms. Sa.) mahātmā **222*, 250***
Śayyaṃbhava **17, 18, 36**
Śānti **196**
Śāntikīrtti **76**
Śāntidāsa **251H**
Śāṃtidāsa **133***
Śāntināthamuni **77***
Śāntivarṇa **157**
Śānti varṇin **157H**
Śāntiṣeṇa **157, 196**
Śāṃtiṣeṇamuni **107***
Śāntisūri **13, 14, 23, 31H, 231**
Śāntyācārya **16, 31**
Śikharacanda **110**
Śiva **60***
Śivakumāra **245**
Śivakoṭi **78H, 79H, 227**
Śivakoṭī **79**
Śivagupta **196**
Śivatilaka **147H**
(Śivalāla *see* Si.)
Śivaśarman **113H, 120**
Śivaśarmasūri **113**
Śivarṣivācaka **111**
Śivārya **78**
Śīlaheman **20**
Śīlāṅka **111**
Śubhacandra ācārya **181H**
Śubhacandra bhaṭṭāraka **81H, 198H, 215H, 252H, 253H, 254H, 255, 259H, 260H, 280**
Śubhacaṃdradeva **181***
Śubhavarddhana **44**
Śubhaśīla **220H, 224, 234H**
Śubhendu (= Śubhacandra) **81, 215**
Śyāmajī (Ms. Syāṃmajījī) **114***
Śyāmalāla (Ms. Syā.) **77***
Śrīcaṃdajī Sāha **77***
Śrīcandra **136H, 137**
Śrīcaṃdrajit **205*** (vs. 1)
Śrīcandra maladhārin **235**
Śrītilaka **235**
Śrīdevī **273**
Śrīdhara **60***
Śrīnandi **171**
Śrīpādapūjya **98**
Śrīpāla (brahma-Ś.) **214, 259**
Śrīpāla varṇin (*or* brahma-Ś.) **198**
Śrībhūṣaṇa **251, 256**
Śrīmatī (*wife of* Sagara) **60***
Śrīmalla **60***
Śrutajalanidhi (= Śrutasāgara) **232**
Śrutamuni **125, 128H**
Śrutasāgara **109H, 232H**
Śrutigupta **196**
Śrutodanvat (= Śrutasāgara) **109**
Śṛṅgārakavirājahaṃsa **306**
Śreyāṃsa **246**

Ṣimasī **60***

Şetā **60***
Şetā **200***
Şetāka **200***
Şemasīha **295**

Sakalakīrti **81, 176H, 186H, 193, 196, 197H, 201, 205H, 206H, 207H**
Sakalacandra **287H**
Sakalacandragaṇi **60**
Sagara **60***
Saṃgā sādhu **122**
Saṅghadāsa **190H**
Saṅghadāsagaṇi **47**
Saṅghavīra **204**
Sajjū **60***
Satyodayagaṇi **263***
Sadāsukha Kāsalīvāla **79H, 110**
Sadāsuṣa **79**
Sadṛṣi **179, 192**
Sanmatisāgara (= Mati.) **154**
Samantabhadra **74, 83, 87, 111, 137, 151, 166, 173H, 232, 277H**
Samayasundara **60H, 208**
Samasadīna **240**
Samastakīrti (= Sakalak.) **176**
Samuddhara śreṣṭhī **174**
Saṃbhurāma mahātmā **222*, 250***
Saṃbhūtivijayasūri **137**
Sarvagupta **78**
Sarvadeva **136**
Sallakṣaṇa **174**
Savāī-Jayasiṃhajid **206***
Savāī-Jaisyaṃghajī **222***
Saṃvegamālāgaṇi **210*** (*2nd scribe*)
Sahasa **122**
Sahasakaraṇa **133***
Sahasakiraṇa **133**
Sahasarāja **295**
Sahasrakaraṇa **133**
Sahasrakiraṇa **133**
Sahāvadīna **240**
Sahisaka **133**
Sahisakaraṇa **133**
Sahisakiraṇa **133**
Sāṃga (*or* Sāṃgā) **122**
Sāṃgā **230***
Sāḍhaka **235**
Sādhāraṇa **60***
Sādhu (*see* Kheū sādhu *etc.*)
Sādhuratna **58**
Sāmantarāja **240**
Sāmantasiṃha **241**
Sāraṅgadeva **241**
Sāḷuva Mallirāya **122**
Sāḷva Mallirāya **122**
Sāha Thāharū **60***
Sāhijihā **201***
Siṃhanandin **122, 222**
Siṃhabala **196**
Siṃharāja **240**
Siṃhasūra **111**
Siṃhasena **196**
Siṃhasena (= Raïdhū) **295**
Siddhacandra **180**
Siddharṣi **179H, 192H**
Siddhasādhu **179**
Siddhasena **111H**
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Siddhasena sādhāraṇa **148**
Siddhāntakīrtimuni **293**
Siddhārtha rājan **112**
Siddhicandra **180**
Siri **235**
Siv'ajja **79**
Sivalāla **206*** (*twice*)
Sivācārya **79**
Sīddhacaṃdra **180*** (*2nd scribe*)
Sudharman **60, 137, 239**
Sudhākalaśa **324**
Sumataśekhara (= Sumati.) **216**
Sumatisūri **17H**
Sumatikīrti **255**
Sumativijaya **46***
Sumatiśekhara **216**
Sumatisāgara **268, 278, 299H**
Suyamuni **128**
Suvratasvāmin **226***
Susthitācārya **137**
Sūrācārya **192**
[Sukhacaṃdra] **12***
Sevaka **236*** (*2nd scribe*)
[Sevaka] **305H**
Saiddhāntika Nemicandra *see* Nemicandra
Sojīlālajī **79***
Sonajī Pā[ṃ]ḍe **79***
Sonāṃ bāī **122***
Somadevasūri **234**
Somaprabha **234**
Somavijaya **237**
Somavijayavācaka **137**
Somavimala **204**
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Somasundara **20H, 44, 51, 54, 58, 170, 233**
Somasundarasūri **58, 121, 180**
Somasūri **24H, 25H**
Somasena **69**
Someśvaradeva **240**
"saubhāgyanābhi" **237**
Saubhāgyavijaya **204***
Sthūlabhadra **235**
Syāṃmajījī **114***
Syāmalāla **77***
Svayaṃbhū **201**
Svāti **111**
Svāmi-Kārttika **80, 81**
Svāmi-Kārttikeya **80, 81**
Svāmi-Kumāra **80H, 81H**

Haṃśa-sā Sāha **122***
Haṃsarāja **306**
Haṃsavimala **264***
Haṃsāṃ bāī **122***
Hamīravijaya **230***
Hammīradeva **240**
Haradāsa Josī **170***
Harasī sādhu **214**
Hari (= Hariṣeṇa) **226**
Haricanda **218**
Haricanda **294**
Haricandra **217H, 218H**
Haribhadra (Yākinī-mahattarā-sūnu) **17, 111, 208**
Anekāntajayapatākā **143H**
Āvaśyakaniryukti-Śiṣyahitā **39H, 40H, 41H, 42H, 43H**
Daśavaikālikaniryukti-Śiṣyabodhinī **17, 36H**
Nandisūtra-vṛtti **19H**
Pañcāśaka **144H, 145H**
Ṣoḍaśaka **146H**
Samarāditya-kathā **191H**
Haribhadra (bhavavirahâṅha, virahâṅka) **144, 146**
Haribhadra (*author of* Maṇipati-caritra) **209H, 210H, 211H, 212**
Haribhadrasūri **191, 192, 239**
Haribhadrâcārya **147**
Harirājadeva **240**
Hariścanda **218**
Hariścandra **217, 218**
Hariṣeṇa **209, 222, 224**
Hariṣeṇa (*author of* Karpūraprakara) **226H**
Harisiṃgha **214**
Harṣanandana **60**
Harṣanidhāna **149H**
Harṣarāja **236**
Harṣasoma **54***
Harṣasaubhāgya **233***
Hāṃvādeva sādhu **108**
Hitadhīramuni **216**
Hīmā Brāhmaṇa (Ms. Virāmaṇa) **194***
Hīmī **45***
Hīravijayasūri **14, 137, 167, 202, 230, 237**
Hīrā **113***
Hīrācaṃda Amulikha **81***
Hīrācandajī **243**
Hīrācandra-muni (Ms. Hīrâdicaṃdrâtmanā) **113*** (vs.)
Hīrā-sā Sāha **122***
Hezibadīna **240**
Hemakīrtti **108**
Hemacandra (Kalikālasarvajña) **29, 45, 202, 265H**
Hemacandra maladhārin **46H, 136, 235, 265**
Hemacandra (kavi) **327**
Hematilaka **58, 121, 135**
Hemarāja **269**
Hemasena **154, 184, 204**
Hemasomasūri **204**
Hemâcārya **202**
Holivamma **295**

APPENDIX 8

GACCHAS, ETC. AND KULAS, ETC.

A. ALPHABETICAL REGISTER

Agrota[ka]-vaṃśa **246**
Añcala-gaccha **26, 149, 311, 313**
Iṅgaleśvara-śākhā **128**
Iḍara-śākhā **74, 81, 197, 198**
Ukeśânvaya **234**
Uccair-nāgara-śākhā **111**
Kaṭṭāracīradussādhar-vaṃśa **235**
Kāyastha-kula **326**
Kāyastha-jñāti **200**
Kāyastha-vaṃśa **326**
Kārañjā-śākhā **81, 122**
Kālikâcārya-santānīya **203**
Kāṣṭhânvaya **108**
Kāṣṭhā-saṅgha **108, 194, 214**
Kāsalīvāla-gotra **79**
Kuttāravīradussādha-vaṃśa **235**
Kundakundânvaya **222, 223**
Kundakundâcāryânvaya **109, 122, 181, 206**
Kūrma-vaṃśa **181**
Koṭika-gaṇa **235**
Koṭi-gaṇa **13**
Kauṭika-gaṇa **60, 137**
Kaubhīṣaṇin-gotra **111**
Khaṇḍilla-gaccha **203**
Khaṇḍelaja < -śrāvaka > -kula **79**
Khaṇḍelavālânvaya **77, 181** also see Ṣaṇḍela= vālânvaya
Kharatara-gaccha **15, 45, 213, 216, 227, 236, 238, 239**
Kharatara-gaṇa **60**
Kharatara-Vegaḍa-gaccha **111**
Gaṅga-vaṃśa **122**
Candra-kula **23, 60, 137, 144, 203, 236**
Candra-gaccha **200, 204, 220**
Cāndra-kula **117**
Cāvotkaṭa- **241**
Cāhamāna-vaṃśa **240**
Cāhumāna- **240**
Caulukya-vaṃśa **241**
Cauhāṇa- **240**
Jinabhadrasūri-śākhā **216**
Ṭauṅgyā-gotra **77**
Ṭhavalīyā-gotra **122**
Ṭhakkura-gotra **45**
Ṇāila-kula **200**
Tapā-gaccha **116, 135, 137, 138, 147, 168, 169, 170, 180, 202, 204, 220, 234**
Tapā-gaṇa **167, 220, 234**
Tapo-gaccha **170**
Thārāpadra < ja > -gaccha **23**
Devendrakīrtti < jid > -āmnāya **206**
Deśīya-gaṇa **128**
Nandi-saṅgha **221, 242**
Nandy-āmnāya **77, 109, 122, 206,**
Nāila-kula **200**
Nāgapurīya-Tapā-gaccha **121**
Nāgila-kula **200**
Nāgorī-Tapā-(gaccha) **58**
Nāgorī-Tapā-gaccha **121**
Nirvṛta < ka > -kula **8**
Nivṛta-kula **192**
Nirvṛti-kula **192**
Pañcastupânvaya **193**
Padmāvatī-puravāla-(vaṃśa) **214**
Pāṇḍiyā-gotra **243**
Pārśvacandra-gaccha **114**
Pārśvacandrasūri-gaccha **114**
Pippala-gaccha **58**
Punnāṭa-saṅgha **196**
Puravāla-(vaṃśa) **110**
Puṣkara-gaṇa **108, 194**
Pustaka-gaccha **128**
Pomāvaī-kula **214**
Poravāḍa-(vaṃśa) **110**
Praśnavāhana-kula **46, 235**
Bagheravāla-kula **174**
Balātkāra-gaṇa **74, 77, 81, 109, 122, 181, 197, 199, 221, 222, 232, 242**
Bṛhat-Kharatara-gaccha **121**
Bṛhad-gaccha **58, 121, 143, 209**
Bṛhat-Tapā-gaccha **143**
Bṛhat-Punnāṭa-saṅghânvaya **196**
B- see also V-
Bhaṇasālī-gotra **60**
Bhāṭī-gotra **60**
Madhyama-śākhā **235**
Mantreśvara-gotra **81**
Māthura-gaccha **108, 194, 214**

Mūla-saṅgha **69, 77, 81, 109, 122, 128, 155, 181, 193, 198, 199, 206, 215, 222, 223, 232, 242**
Moḍha-jñāti **16**
Yadu-kula **60**
Ratnākarasūri-gaccha **200**
Laghupauṣadhaśālika-śākhā **204**
Vagheravāla-vaṃśa **122**
Vajra-śākhā **60**
Vaṭa-gaṇa **137**
Vaḍa-gaccha **143, 209**
Vanavāsin-(gaṇa) **137**
Vardhamāna-santanti **234**
Valātkāra-gaṇa **181, 206**
Vāghelânvaya **241**
Vātsi-gotra **111**
Vidyādhara-kula **39**
Vṛhat-Tapā-pakṣa **200**
Vṛhat-Ṣ[=Kh]aratara-gaccha **216**
Vṛhad-gaccha **121**
Vaira-śākhā **13**
Vyāghreravāla-kula **174**
Śāradā-gaccha **122**
Śrīmāla-jñāti **45, 200**
Ṣ[=Kh]aḍelavāla **269**
Ṣ[=Kh]aṇḍelavālânvaya **181**
Sarasvatī-gaccha **77, 81, 109, 128, 181, 199, 206**
Sāgara-gaccha **46**
Sārasvata-gaccha **222, 242**
Sāha-gotra **206**
Sūrata-śākhā **222, 232**
Sena-saṅgha **193, 201**
Senânvaya **193**
Harṣapurīya-gaccha **235**
Huṃbaḍa-jñāti-laghu-śākhā **81**

B. TWO GENEALOGIES

1. **Ser. No. 60**: Samayasundara's Sāmācārī-śataka (completed in saṃ. 1672).

As known from the published sources, the ancestry of the famous Thāharū Sāha (circa saṃ. 1660-1700) of Jesalmer covers at the most seven generations[1]. See especially a Praśasti of 16 vss. composed in saṃ.1669 by Harṣanandana gaṇi (HP)[2], who was closely connected not only with Samayasundara[3] but also with Thāharū Sāha[4]. However, the Strasbourg Ms., likewise an erstwhile donation by Thāharū Sāha, contains an important Donor-praśasti of 24 vss. (SP), wherein its unnamed author (probably Samayasundara) enumerates twenty generations. The genealogy of Thāharū Sāha, supplemented with the help of other sources, is given below :-

1. (Yadukule Bhāṭigotre :) Sāgara, *his wife* Śrīmatī (ca. 1000-1050 A.D.)[5]
2. (Bhaṇasālīgotre :) (1) Śrīdhara (2) Rājadhara[6]
3. (1) Khīmasī (2) Bhīmasī (3) Jagasī (4) Rūpasī (5) Devasī[7]
4. Kulacandra
5. Rāmade [= Rāmadeva]
6. Dhanapāla
7. Sādhāraṇa
8. Puṇyapāla
9. Sajjū
10. Dehū
11. Gajjaka
12. Jayatā
13. Khetā
14. Āsakarṇa (HP : Āsā)
15. Vastupāla (HP : Vastā)
16. Puṃjā (HP : Puṃjarāja)
17. Yaśodhavala (HP : Jasadhavala)
18. Puṃnasī[7] (HP : Pūnasī; Cat. LDI, Appx., p. 49 : Pūnasī)
19. Śrīmalla (HP : Śrīmalla; Cat. LDI, Appx. p. 49 : Śrīmala), *his wife* Cāmapalade
20. THĀHARŪ (HP : Thāharū; Cat. LDI, Appx. p. 49 : Thirarāja) (ca. 1600-1650 A.D.)
21. (1) Harirāja[8] (2) Megharāja[8]
22. Bhojarāja[9]
23. *daughter* Kattū[9]

[1] See various scribal remarks in the Manuscripts which were donated by Thāharū and are presently available at Jesalmer and elsewhere (published in Cat. Jesalmer and in Cat. LDI, Appendix 1).

[2] Harṣanandana's Praśasti (HP) has been published often :- (1) Cat. LDI, Appx. pp. 49-50, (2) ibid., pp. 124-5, (3) Cat. Jesalmer, p. 194.

[3] See supra p. 120, Author-praśasti, vs. 8. Samayasundara presented to Harṣanandana an autograph of the Maṅgalavādapraśnapaddhati, vide Cat. Jesalmer, p. 325, No. 1795.

[4] See for instance Cat. Jesalmer, p. 364, last line.

[5] See supra p. 120, Donor-praśasti (SP), vs. 1 (saṃ. 1091 [saṃ.1011 is not likely]). Also compare JAIN, KAILASH CHANDA, Jainism in Rajasthan (JJG. 15.1963), p. 38 (about 994 A.D.).

[6] See KAILASH CHANDA JAIN, op. cit., p. 38 and p. 95.

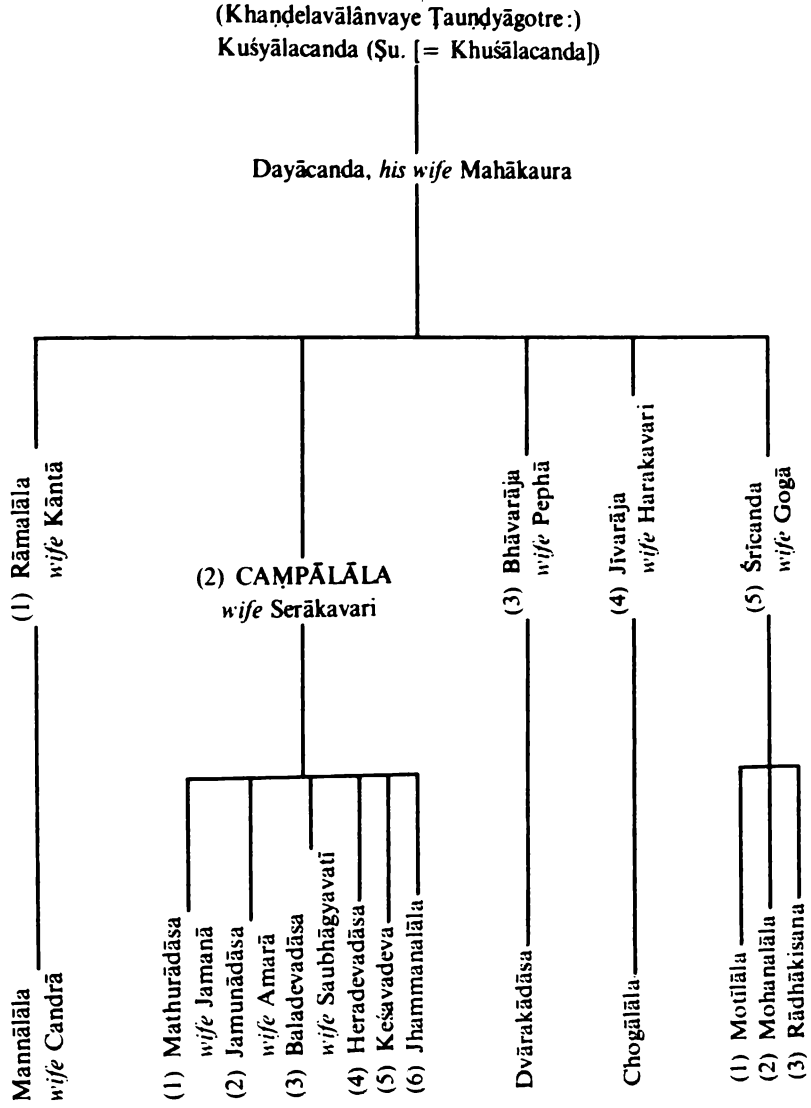
[7] -sī (in the names Khīmasī ... Devasī and Puṃnasī) = -siṃha, -siṃgha.

[8] The two sons of Thāharū have been mentioned repeatedly; see e.g. Cat. Jesalmer, p. 194 (No. 108 : prose remark), p. 364 (last but one line : Hararāja); Cat. LDI, Appx. p. 49, p. 50.

[9] A daughter of Bhojarāja, named Kattū, who was maried to Thirarāja Saṃghavāla (= Saṅghapāla, Sanghavi), presented in saṃ. 1747 to Jinacandrasūri at Jesalmer a Manuscript (copied in saṃ. 1672): see Cat. LDI, Appx. p. 61, No. 701.

2. **Ser. No. 77** : Vaṭṭakera's Mūlâcāra with Vasunandin's Sarvārthasiddhi.

The Strasbourg Manuscript, dated saṃ. 1895, gives in the Scribal Remarks, the genealogy of the donor, Śeṭha Caṃpālāla. As the wording of these Scribal Remarks recurs in Cat. BhORI, 19.2, p. 264, we have left out some portion in the Citations (see supra p. 137, last line) and reproduce here the complete genealogy in a tabular form :-



APPENDIX 9

PLACES AND REGIONS

A. NAMES AS RECORDED IN SOURCES

Ajayameru **240**
Aṇahilapāṭakanagara **13, 144**
Aṇahillapura **238**
Amadāvāda **192**
Avanti **196**
Avaraṅgābādanagara **233**
Ahammadābādadraṅga **14**
Ahipura **170**
Āgarā **201**
Āṃbāvatīnagara **68**
Āvairigaḍhasthāna **181**
Āśāpalli **234**
Ila-durga, -prākāra,
Ilâcaladurga **51**
Emadāvāda **192**
Kappaḍavaṇijanagara **2**
Karṇṇāṭaprāntadeśa **122**
Kārañjā-nagara,-pura **122**
Kālā ḍeharā (not identified) **205**
Kusumapura **111**
Kṛṣṇadurga **15**
Kṛṣṇadrāha (not identified) **205**
Koṭāsthāna **109**
Kṣemapura (not identified) **166**
Gurjaradeśa **250**
Gurjjaradeśa **46**
Gopācaladurga **214**
Gomaṭasvāmī **243**
Ghoghāvelākula **200**
Cākūsu **79**
Citrakūṭa (not identified) **122**
Chattāvallipurī (not identified) **227**
Jayanagra **243**
Jayapura **205, 244**
Jayapuranagara **107**
Jīrṇṇadurgapura **137**
Jesalamerudurganagara **60**
Jodhapura **151**
Ṭhāṇaka (not identified) **240**
Ḍhillī **235**
Tuṇḍitadeśa (not identified) **81**
Thārāpadra **23**
Dilī **205**
Devakullakapura (not identified) **144**
Dostaṭikā **196**
Dhavallakapura **144**
Dhārā **155, 173, 174**
Nalakacchapura **174**
Nābhipura (not identified) **169**
Nālachā **174**
Nāvhīaragrāma (not identified) **169**
Niṃbapuri **113**
Nyagrodhikā(grāma) (not identified) **111**
Paṭṭaṇanagara **203**
Pattananagara **220**
Padmāvatī **214**
Panasogegrāma **221**
Pallikānagara **216**
Pavāyā **214**
Pāṭalapura (not identified) **108**
Pāṭaliputra **111**
Pāḍalī (not identified) **108**
Phalaṭana **81, 243, 244**
Phalṭanapurī **243**
Bagarū (Ms. Va°) (not identified) **245**
Baṅkāpura **193**
Bannāvallī (not identified) **227**
Babbūlīpura (not identified) **235**
Ballabhīpura **235**
Baheḍānagara (not identified) **38**
Bāi-naṃgara (not identified) **309**
Bāgaḍa **198**
Behaḍānagara (not identified) **38**
Bhillamālanagara **192**
Bhṛgukaccha **226**
Mathurānagara **77**
Madhukanagara **199**
Marudharādeśa **60**
Maṇḍapadurgga **45**
Maṇḍalakara **174**
Maru(deśa) **202**
Marusthalī **202**
Mahīsārasāranagara **81**
Māṇḍavagaḍha **174**
Māṇḍū **174**
Māravāḍa(deśa) **202**
Mālava **240**
Mālavā **174**

Mūlatrāṇapura **60**
Meḍatā(pura) **60**
Rājanagara **114**
Rohiṇīmahāpurī (not identified) **14**
Lāṭadeśa **192**
Lodrapura **60**
Vagaru (not identified) **245**
Varāḍaviṣaya **122**
Varddhamānapura **196**
Vallabhīpura **235**
Vāi-nagar **309**
Vāgvara(deśa) **198**
Vā[ghas](e)ṇ(i)grāma (not identified) **54**
Vāṭagrāmapura **193**
Vikrama-durga, -nagara, -purasthāna, -mahā= nagara **212**
Vidyāpuranagara (not identified) **53**
Vīgharalā (not identified) **230**
Vījāpura-Sāhapura **12**
Vīramapurasthāna **170**
Vīramākhyapura **170**
Vairāṭa **62**
Vairāṭha **62**
Vairā[ṭha] **269**
Śatruñjaya **60, 234**
Śākaṃbharī **174, 205, 240**
Śākavāṭapura **198**
Śrīmāla **192, 202**
Śrīmālapuranagara **192, 202**
Sakīṭanagara **108**
Sapādajayâhvapura **206**
Sapādalakṣa- **174, 235, 240**
Salemapura **300**
Savāī-jayapura **222**
Savāī-jaipura **79, 250**
Sāhapura (Vījāpura-S.) **12**
Siṃhapura (not identified) **154**
Siddhapurī (not identified) **60**
Sindhudeśa **60**
Surata-bandara **204**
Sūrata-bandara **46**
Sūrata-bindara **231**
Sūrtti-bindara **204**
Sūryapura-bandira **27**
Sūryapūra **191**
Sopārakapattana **234**
Staṃbhatīrtha **200**
(Haṇasoge = Hanasoge = Panasoge **221**)
Huṃbucca-pura **293**

B. MODERN NAMES (ABCD...; see Map at the end)

AGRA — Āgarā **201**
AHMEDABAD — Amadāvāda **192**; Ahammadābādadraṅga **14**; Emadāvāda **192**; Rājanagara **114**; (see also ASARWA)
AJMER — Ajayameru **240**
AMBER — Āṃbāvatī-nagara **68**; Āvairi-gaḍhasthāna **181**
AMER — see AMBER
ASARWA — (a part of AHMEDABAD) Āśāpallī **234**
AURANGABAD — Avaraṅgābādanagara **233**
BAIRATH — Vairāṭa **62**; Vairāṭha **62**; Vairā[ṭha] **269**
BARODA? — Vāṭagrāmapura **193**
BHINMAL — Bhillamālanagara **192**; Śrīmāla **192, 202**; Śrīmālapuranagara **192, 202**
BIKANER — Vikrama-durga, -nagara, -puras= thāna, -mahānagara **212**
BROACH — Bhṛgukaccha **226**
CAMBAY — Staṃbhatīrtha **200**
CHAKSU — Cākūsu **79**
DELHI — Ḍhillī **235**; Dilī **205**
DHAR — Dhārā **155, 173, 174**
DHOLKA — Dhavallakapura **144**
DOTTADI — "viṣama dottaḍi" Dostaṭikā **196**
GHOGHA — Ghoghāvelākula **200**
GWALIOR — Gopācala-durga **214**
HANASOGE — Panasoge-grāma **221**
HISSAR — Mahīsārasāranagara **81**
HUMCCA — Huṃbucca-pura **293**
IDAR — Ila-durga, -prākāra, Ilâcaladurga **51**
JAIPUR — Jayanagra **243**; Jayapura **205, 244**; Jayapura-nagara **107**; Sapāda-jayâhvapura **206**; Savāī-jayapura **222**; Savāī-jaipura **79, 250**
JAISALMER — Jesalamerudurganagara **60**
JODHPUR — Jodhapura **151**

JUNAGADH Jīrṇṇadurgapura **137**
KAPADVANJ Kappaḍavaṇijanagara **2**
KARANJA Kārañjā-nagara, -pura **122**
KISANGARH Kṛṣṇadurga **15**
KOTA(H) Koṭāsthāna **109**
LIMBDI Nīṃbapurī **113**
LODORVA Lodrapura **60**
MAHUVA Madhukanagara **199**
MANDU Maṇḍapadurgga **45**
Māṇḍavagaḍha **174**
MATHURA Mathurānagara **77**
MERTA Meḍatā **60, 170**
MINDKYA Maṇḍalakara **174**
MULTAN Mūlatrāṇapura **60**
NAGAUR Ahipura **170**
NALCHA Nalakacchapura **174**
Nālachā **174**
PALI Pallikānagara **216**
PANASOGE Panasoge-grāma **221**
PATAN Aṇahilapāṭakanagara **13, 144**
Aṇahillapura **238**
Paṭṭaṇanagara **203**
Pattananagara **220**
PATNA Pāṭaliputre Kusumapuranāmni **111**
PAVAYA Padmāvatī **214**
PHALTAN Phalaṭana **81, 243, 244**
Phalṭanapurī **243**
SAGWARA Śākavāṭapura **198**
SAKITA Sakīṭanagara **108**
SAMBHAR Śākaṃbharī **205, 240**
SOPARA Sopārakapattana **234**
SRAVANA BELGOLA
Śravaṇa Beḷ(a)goḷa **89, 185, 243**
SURAT Surata-bandara **204**
Sūrata-bandara **46**
Sūrata-bindara **231**
Sūrtti-bindara **204**
Sūryapura-bandira **27**
Sūryapūra **191**
THARAD Thārāpadra **23**
VALABHIPUR Ballabhī-, Vallabhīpura **235**
VIJAPUR Vījāpura-Sāhapura **12**
VIRAMGAM Vīramapurasthāna, Vīramâkhyapura **170**
(viṣama dottaḍi) see DOTTADI
WADHWAN Varddhamānapura **196**

APPENDIX 10

GLOSSARY

Alphabetical register (ABCD...) of Indian and English Terms and Indian Names pertaining to "Manuscriptology" along with references to the paragraph (and page) of our Introduction, rarely to the Entries etc.

Ādarśa (= Manuscript) §3.2 (p. 16)
Akbar Era §7.4.3.1 (p. 43)
Akṣarapallī §5.3 (p. 24)
Akṣaras per line §5.11(b) (p. 29)
Akṣarârtha or Artha §6.4(c) (p. 33)
Angular brackets <...> §7.2.1(a) (p. 36)
Angular Notation-marks «...» §7.2.1(h) (p. 37); §7.2.1 (p. 35)
Aṅkapallī §5.3 (p. 24)
Anonymous §6.3 (p. 32)
Artha §6.4(c) (p. 33)
Author §6.3 (p. 32); §9.4 (pp. 54-55)
Author-praśasti §7.4.3.2 (p. 43)
Authorship §6.3 (p. 32)
Avacūr(ṇ)i §6.4(b) (p. 33)

Bālabodha or Bālâvabodha §6.4(c) (p. 33)
Beginning §7.1.2 (p. 35); §7.3.1 (pp. 39-40)
BHAGVĀNDĀS KEVALDĀS §2.1 (p. 11); §7.4.5(a) (p. 47); **Ser. No. 213**; Plate 7
Bhale §7.3.1(1) (p. 39)
Bhāratī-bhāṇḍâgāra §1.1 (p. 4)
Biṃbū (Guj.) (= Manuscript) §3.2 (p. 16, fn. 9)
Brackets: [Square], <Angular> §7.2.1(a)(p.36)
BRAHMASŪRI §2.1 (p. 11); **Ser. No. 143, 185, 245**
Bṛhatsūci §1.2 (p. 6)
Bṛhaṭṭipaṇikā §1.2 (pp. 5-6)

Cambay (Śāntinātha Bhaṇḍāra) §1.1 (p. 4); § 1.2 (pp. 6-7); §1.3 (p. 9 along with fn. 41)
Capital Letters §7.2.2 (p. 38)
cha §7.4.5(c) (p. 48); §7.3.1(1) (p. 39)
Chāyā §6.4(a) (p. 33); § 7.5 (p. 49)
Christian Era §5.10 (p. 28); **Ser. No. 157**; Appx. 3
Citations §7 (pp. 35-49)
Citkośa §1.1 (p. 4); **Ser. No. 45**
Collective Manuscript §3.5.1 (pp. 18-19); e.g. **Ser. No. 289**
Colophon (puṣpikā, iti śrī) §7.4.2 (p. 41)
Colour of the ink §5.11(d) (p. 29)
Columns in a Palm-leaf Manuscript §5.5 (p. 24)
Commentary §6.4 (pp. 32-34)
Composite Manuscript §3.5.1-2 (pp. 18-21); e.g. **Ser. Nos. 1-10**
Compound Manuscript §3.5.1 (p. 18); e.g. **Ser. No. 13**
Condition of the Manuscript §5.9 (p. 28)
Copy-book format of Manuscript §3.5.1 (p. 19); §5.4 (p. 24, fn. 6)
Cross (x) for a Damaged Digit §5.10 (pp. 28-29); §7.2.1(f) (p. 37)
Cūrṇi §6.2 (p. 32); §6.5 (p. 34)

Date of Composition Appx. 2
Date of Copying §5.10 (pp. 28-29); Appx. 3, and 5
Description §5 (pp. 23-30)
Devanāgarī Script §5.8 (p. 27); §7.2.2 (p. 37)
Ḍhūḍhārī (Dialect) §6.4(d) (p. 33)
Donor-praśasti §7.4.3.3 (pp. 43-44)
DŪLĪCANDA §1.2 (p. 6); **Ser. Nos. 243-244** (pp. 304-6)
Dūlīcanda-praśasti §3.4 (p. 18); **Ser. Nos. 243-244**
Dvipāṭha Manuscript (see also Pañcapāṭha and Tripāṭha) §5.7 (pp. 26-27, fn. 13)

Edition(s) of the Text §8 (pp. 50-51)
Elements of the Entry §3.6 (p. 21)
Entry §2.3 (p. 14); §3.6 (p. 21); §11 (List)
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Gilgit (Stūpa at G.) §1.1 (p. 3)
Glosses (marginal, interlinear) §7.5 (p. 49)
Grantha (= Manuscript) §3.1 (p. 15)
Grantha-praśaṃsā §7.4.3.1 (p. 42, fn. 16)
Grantha-praśasti §7.4.3 (p. 42)
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Guṭakā Format of Mss./Books §5.3-4 (pp. 23-24); (S 360[A])

Haratāla and Haritāla §5.11(e) (p. 30)
Hasta-grantha (and other recent translations of the English Manuscript) §3.1 (p. 15)
Hātha-pothī (= Manuscript) §3.1 (p. 15)
Heading (of the Text) §6 (pp. 31-34)

Indian paper §5.2 (p. 23)
Inked Script §5.8 (p. 27)
iti śrī (= Colophon) §7.4.2 (p. 41)

Jagadalla Monastry §1.1 (p. 3, fn. 4)
Jaina (Deva)nāgarī §5.8 (p. 27)
Jaina Granthâvalī §1.2 (p. 6)
Jaina-Manuscript §3.3 (p. 17)
Jaipur (Bābā Dūlīcanda Śāstrabhaṇḍāra) §1.2 (p. 6, fn. 20)
Jesalmer §1.2-3 (pp. 6-9)
JINADĀSA §2.1 (p. 11)

Kannaḍa Script §5.8 (p. 27)
Kavīndrācārya-sūcipatra §1.2 (p. 5)
Kavi-praśasti §7.4.3.2 (p. 43)
(Kavi)-vaṃśa-varṇana §7.4.3.1 (p. 42)
Kāyastha (= Scribe) §7.4.4 (p. 46, fn. 27)
(Kāyastha-vaṃśa etc. see Appx. 8)
Khambhāta, see Cambay
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likhyate-phrase §7.1.2 (p. 35); §7.2.2 (p. 38); §7.3.1(3) (pp. 39-40)
Lines per page §5.5 (p. 24)

Mahātmā ŚAṂBHURĀMA (saṃ. 1882) §9.2 (p. 52); **Ser. No. 222, 250**
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Manuscript §§3.1-2 (pp. 15-17); §2.3 (p. 14)
Margins (Marginal strips) §5.5 (p. 24)
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Mātṛkā (= Manuscript) §3.2 (p. 17); **Ser. No. 224**
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Notes §9 (pp. 52-55)
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oṃ §7.3.1(2) (p. 39, fn. 12)
<one>, <zero>, <//>, and <name of month> §5.10 (p. 29); Appx. 3
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Paḍimātrā (= Pṛṣṭhamātrā) §5.8 (p. 27)
Palm-leaf §5.2 (p. 23)
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Pañcapāṭha Manuscript §5.7 (pp. 26-27); e.g. Plate 5
Paper: Indian paper, European paper §5.2 (p. 23)
Parenthesis ( ) §7.2.1 (pp. 36-37)
Pāṭaṇ (or Pattan etc.) §§1.2-3 (pp. 6-9); **Ser. No. 16**; Appx. 9
Pothī (= Manuscript) §§3.1-2 (p. 15)
Pothī (or Pustaka) Format of Mss. or Books §5.4 (p. 24)
Potthaga or Potthaya (Pkt.) §3.2 (p. 16)
Praśasti §7.4.3 (pp. 41-45)
Prathamâdarśa §3.2 (pp. 16-17)
Prati etc. (= Manuscript) §§3.1-2 (pp. 15-16)
Pṛṣṭhamātrā (or Paḍīmātrā) §5.8 (p. 27)
Pu(n)thī (Beng.) (= Manuscript) §3.2 (p. 15)
Puṣpikā (= Colophon) §7.4.2 (p. 41)
Pustaka (= Manuscript) §3.1 (p. 15); **Ser. No. 8** et al.
Pustaka-tīrtha §3.1 (p. 15, fn. 2)

References §8 (pp. 50-51)
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Ṣaḍaṇgī-pustaka §3.5.1 (p. 19, fn. 16); **Ser. No. 10**
Śaka Era §5.10 (p. 28); Appx. 3
Saṃvat (Vikrama Era) §5.10 (pp. 28-29); Appx. 3
Sanskrit Names of Prakrit Texts §6.2 (pp. 31-32)
Saphedo §5.11(e) (p. 30)
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Schreibersprüche §7.4.5(b) (p. 48)
Scribal Maxims §7.4.5(b) (p. 48)
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Signs of word-division (in Mss.) §5.11(f) (p. 30)
Śīlāṅka-Manuscript (of Poona) §2.1 (pp. 10-11, fn. 4, fn. 5)

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Šorčuq §1.1 (p. 3)
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Text-praśasti §7.4.3.1 (pp. 42-43)
Title(s) of the Text §6.2 (pp. 31-32); §9.3 (p. 53); §11; (Appx. 6)
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Uninked Script §5.8 (p. 27)

Vacanikā §6.4(d) (p. 33); e.g. **Ser. No. 79**
Verbatim Citations §7.2.2 (p. 38); e.g. **Ser. No. 305**
Vertical borders §5.11(c) (p. 29)
Vikrama Era §5.10 (pp. 28-29); Appx. 2, 3, 5
Vīra Saṃvat (Mahāvīra saṃvat, Mahāvīra nirvāṇa saṃvat) §5.10 (p. 28); **Ser. No. 200, 201**; (Appx. 2)

Wooden covers §5.9 (p. 28); **Ser. No. 19, 166, 199**

<zero> §5.10 (p. 29); e.g. **Ser. No. 193**

INDOLOGIA BEROLINENSIS

Band 1. Monika Jordan-Horstmann, Sadani, A Bhojpuri Dialect Spoken in Chotanagpur. Otto Harrassowitz, Wiesbaden, 1969.

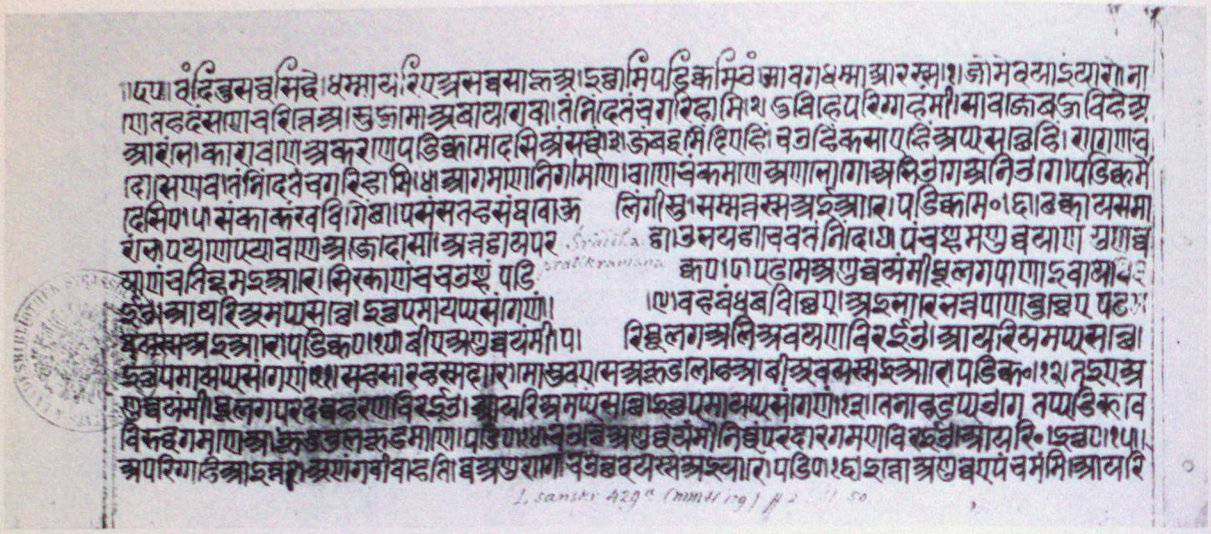
Band 2. Otto Werner, Spektralanalytische und metallurgische Untersuchungen an indischen Bronzen. 1972.

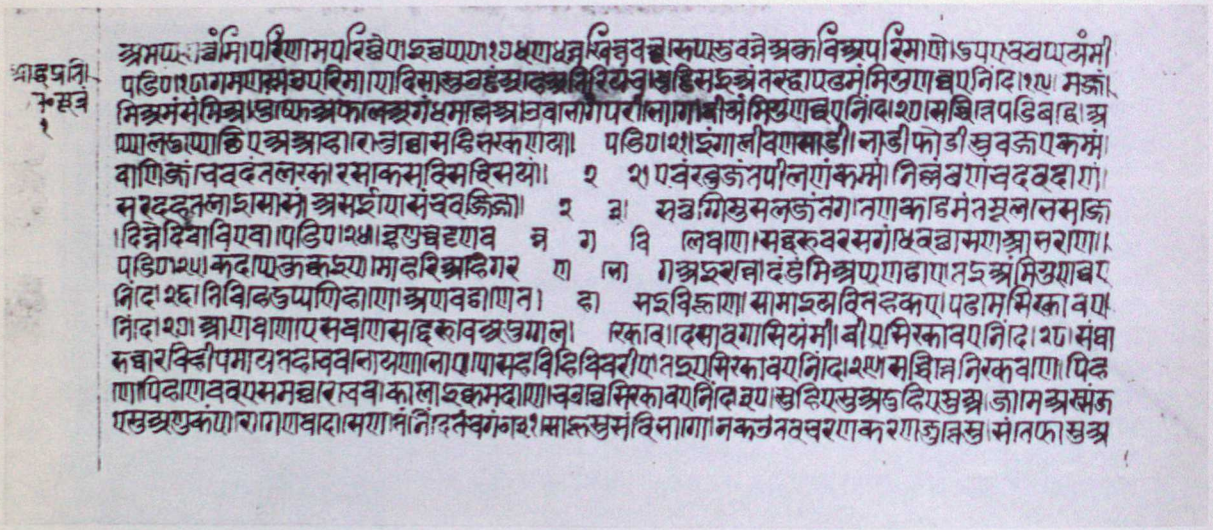
Band 3. Martin Pfeiffer, Elements of Kuṛux Historical Phonology. 1972.

Band 4. Chandrabhal Tripathi, Catalogue of the Jaina Manuscripts at Strasbourg. 1975.

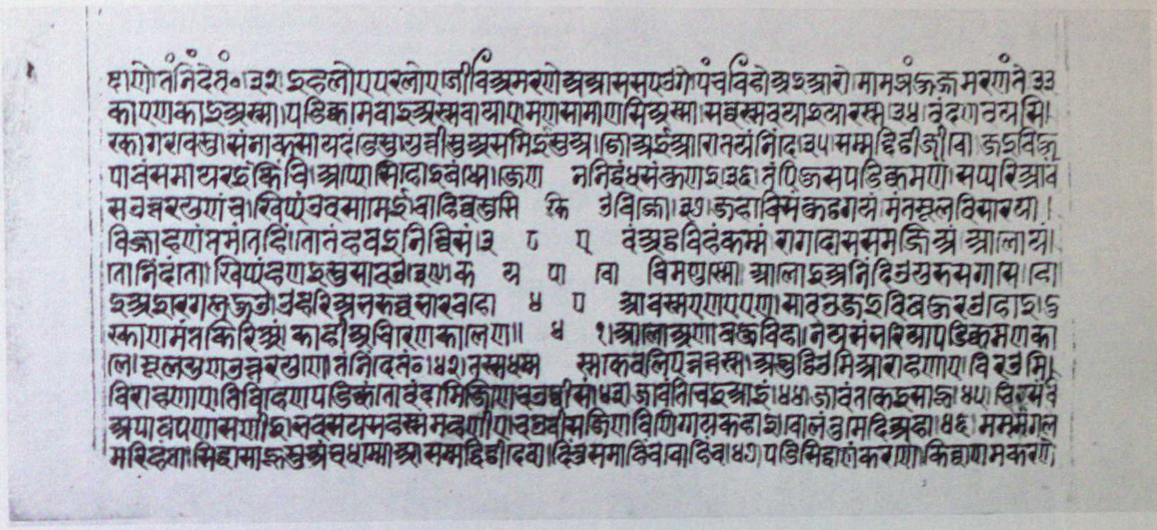
Ser. No. 44: Āvaśyakaniryukti with anonymous avacūri, Foll. 1B, 2A. Miniatures and ornamented areas.

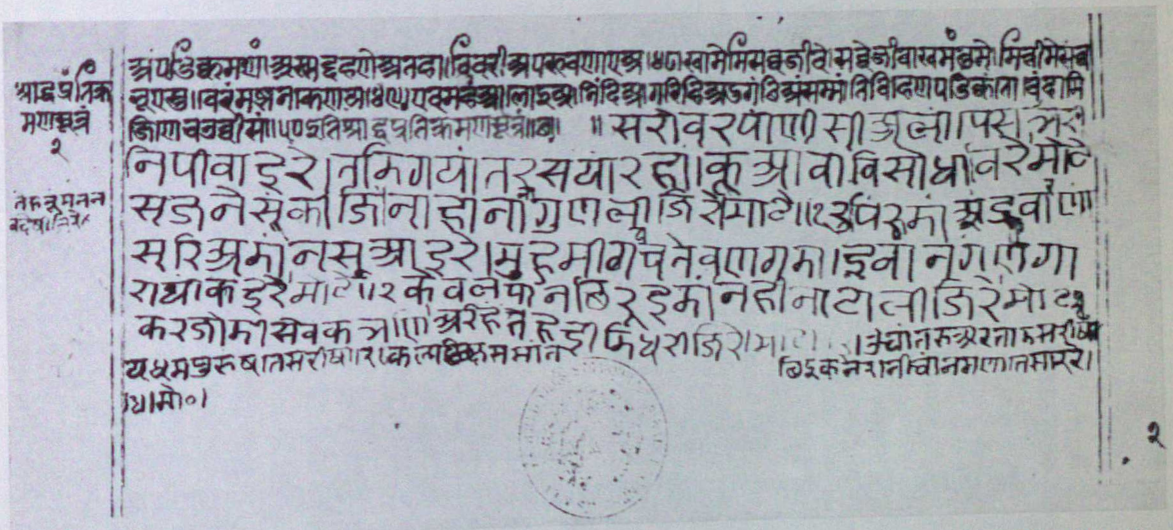
PLATE 2





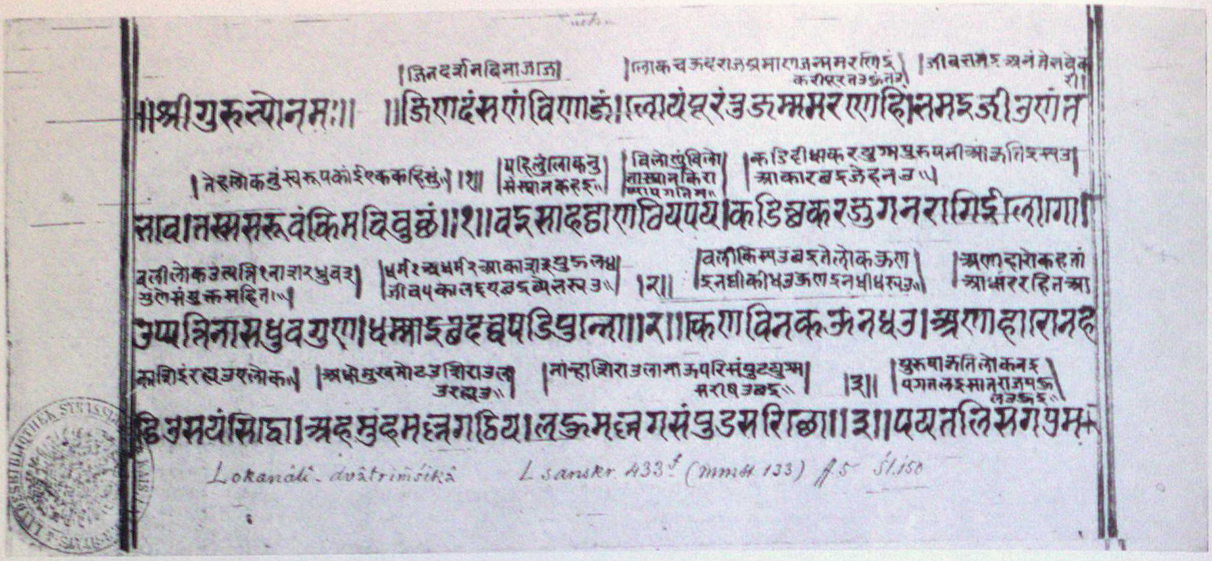
Ser. No. 56: Śrāddhapratikramaṇasūtra, Fol. 1A-1B (continued on the next plate).

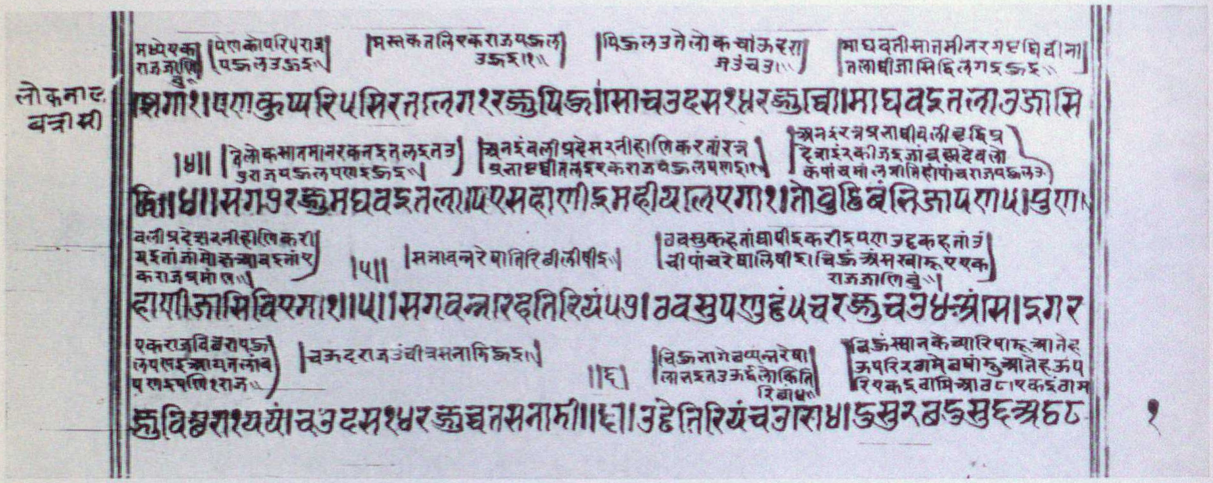


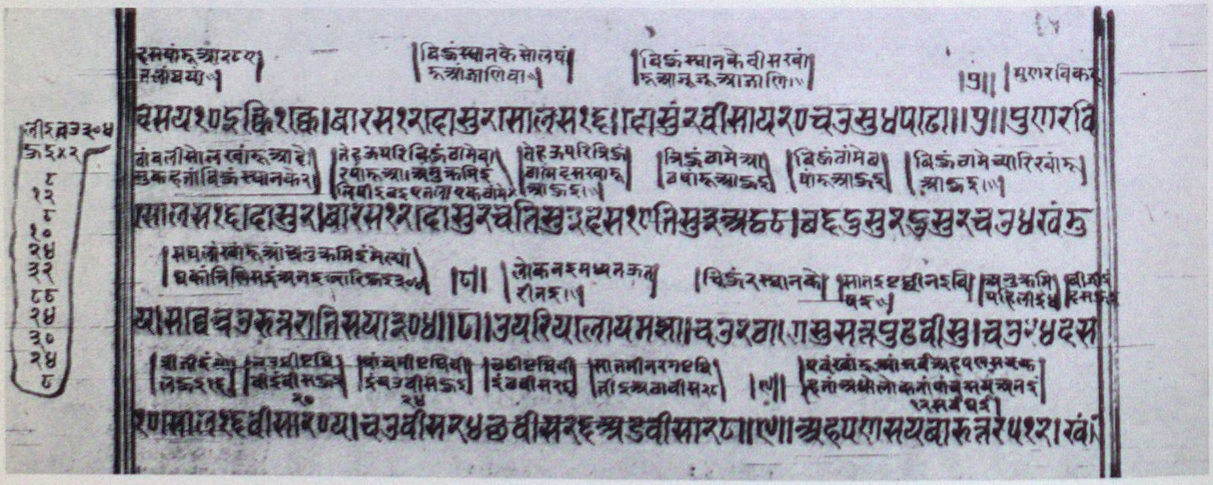


Ser. No. 56 (continued from the previous plate): Śrāddhapratikramaṇasūtra, Fol. 2A-2B (up to the middle of line 3). Lines 3 ff. in a different hand: **Ser. No. 305** ([sarovara pāṇī sialā] by [Sevaka]).—Composite Ms. (S 429[a]).

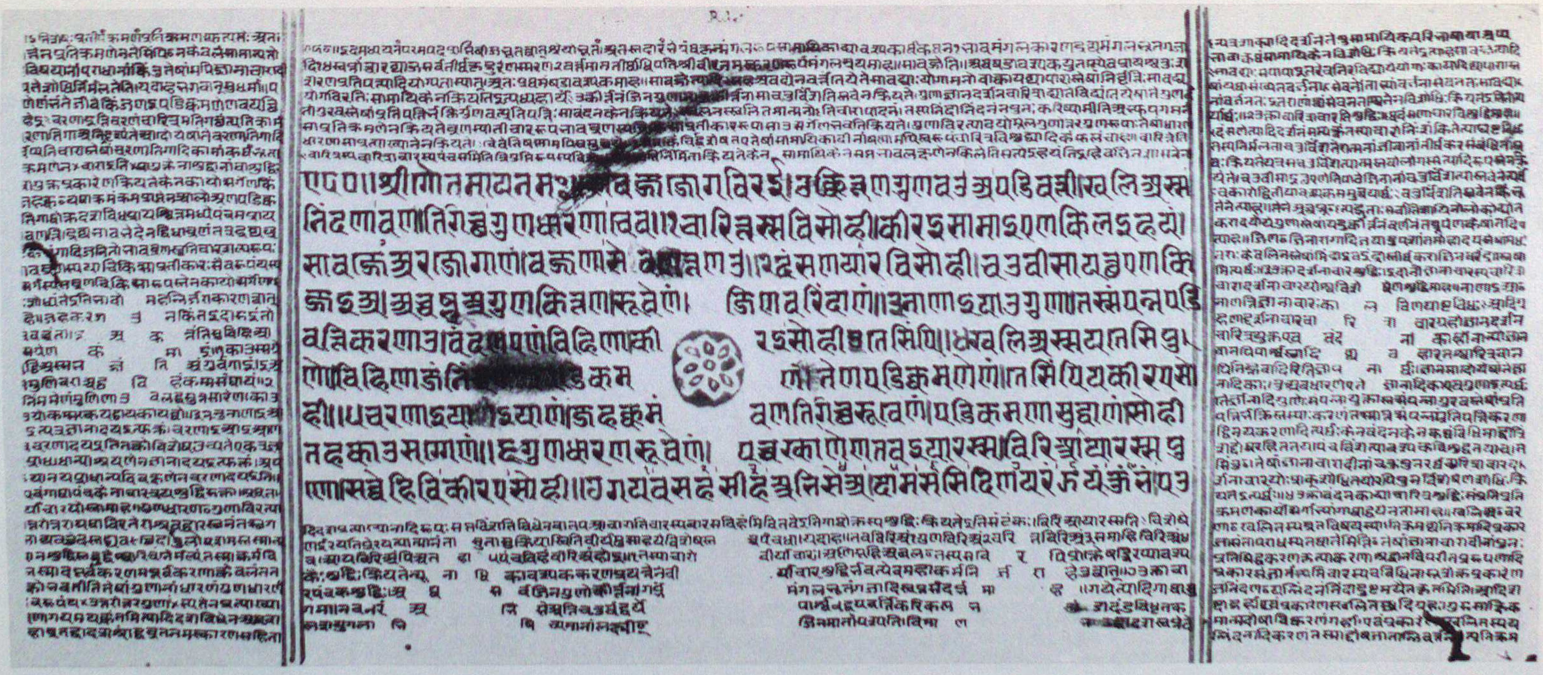
PLATE 4



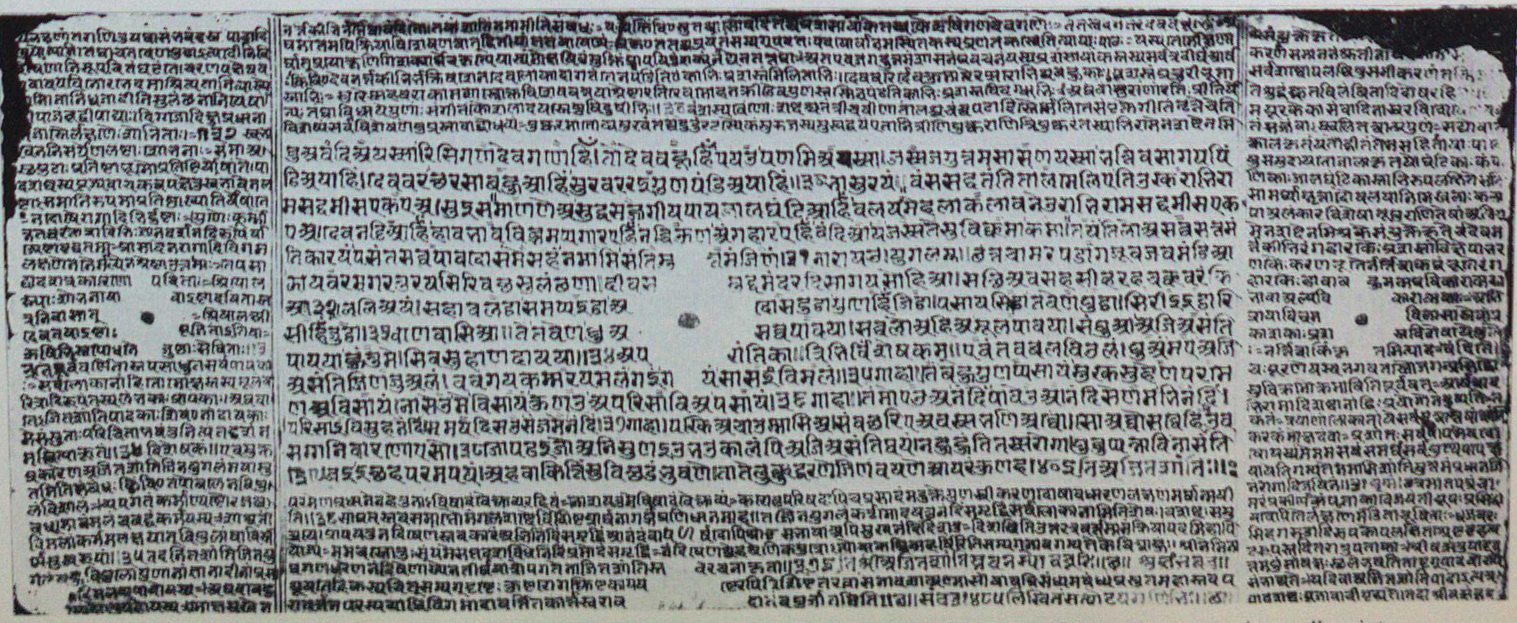




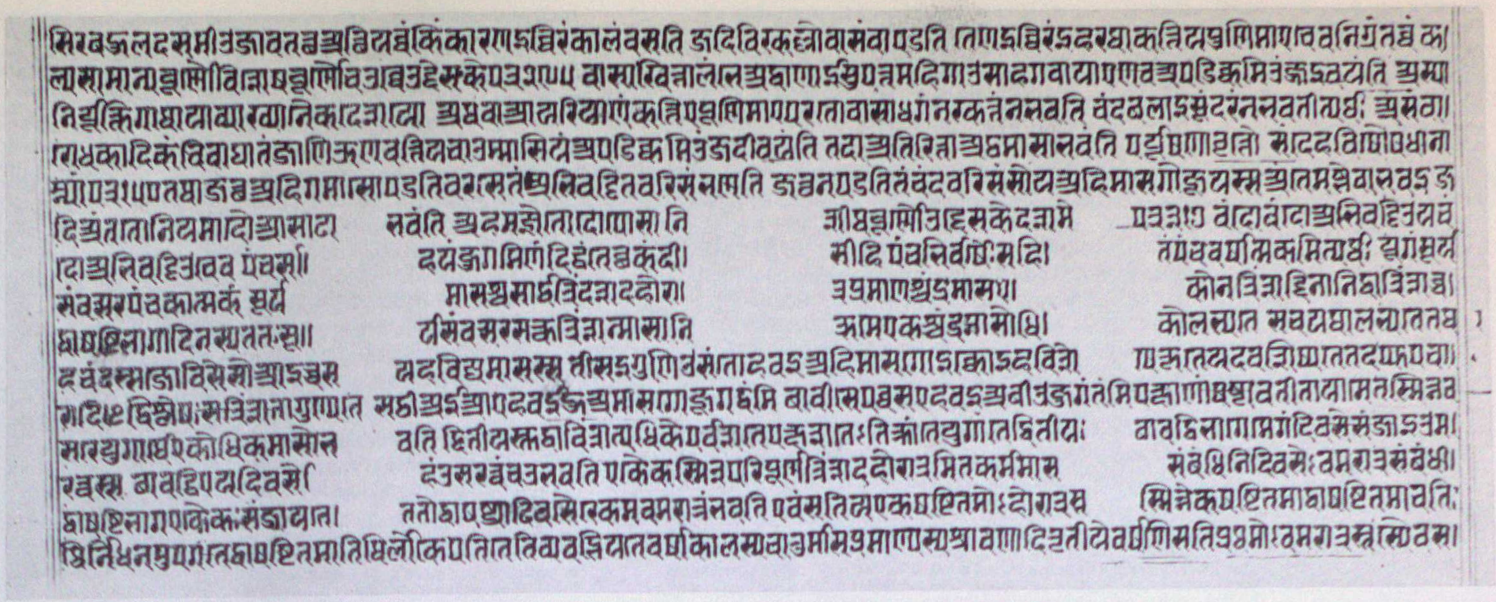
Ser. No. 138: Lokanālikā by Dharmaghoṣa with a Gujarati Ṭabo, Foll. 1A, 1B, 2A. Ṭabo in smaller script above the mūla ("dvipāṭha"?). Marginal addition. (Title etc. in Leumann's hand.)



Ser. No. 20: Catuḥśaraṇa with Avacūrṇi by Somasundara, Fol. 1A. Pañcapāṭha, comm. in minutescript. Various types of ornamented and free areas.

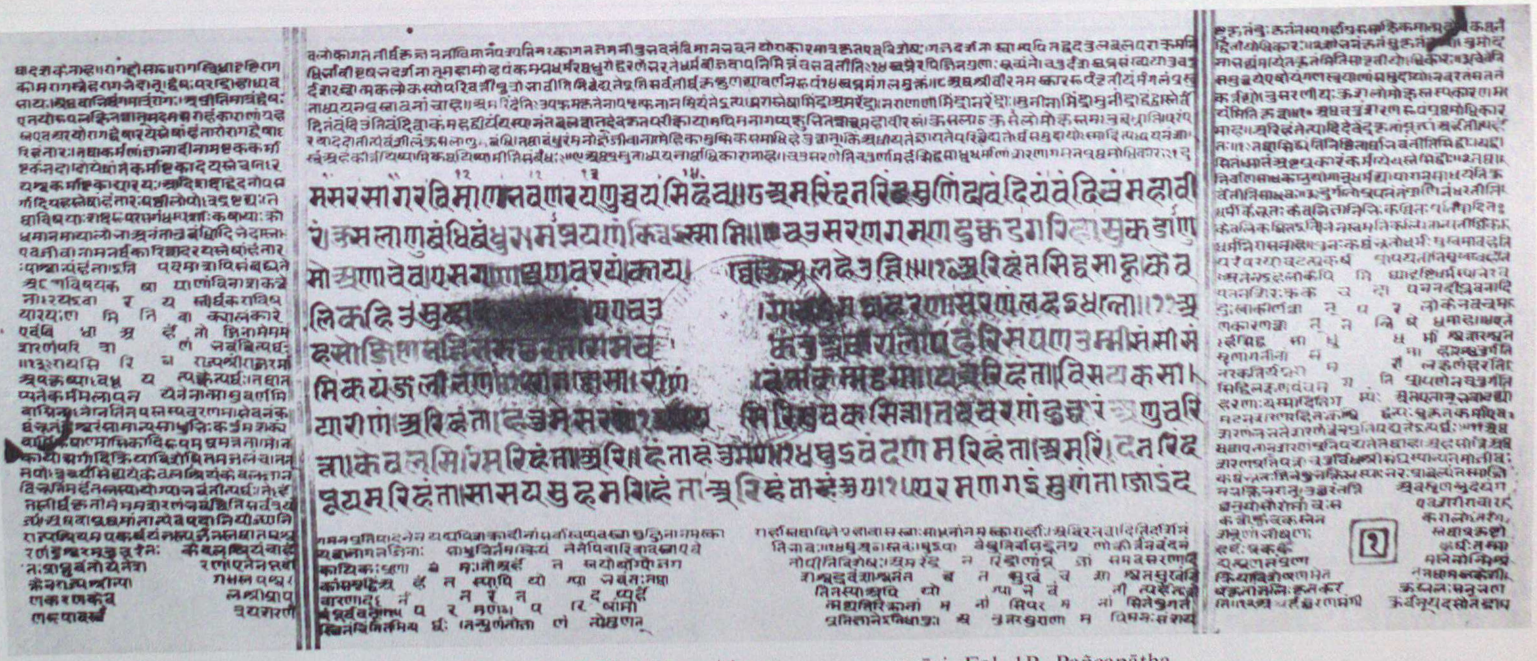


Ser. No. 263: Ajita-Śāntistava by Nandiṣeṇa with anonymous commentary, Fol. 2B. Pañcapāṭha, commentary in small script.

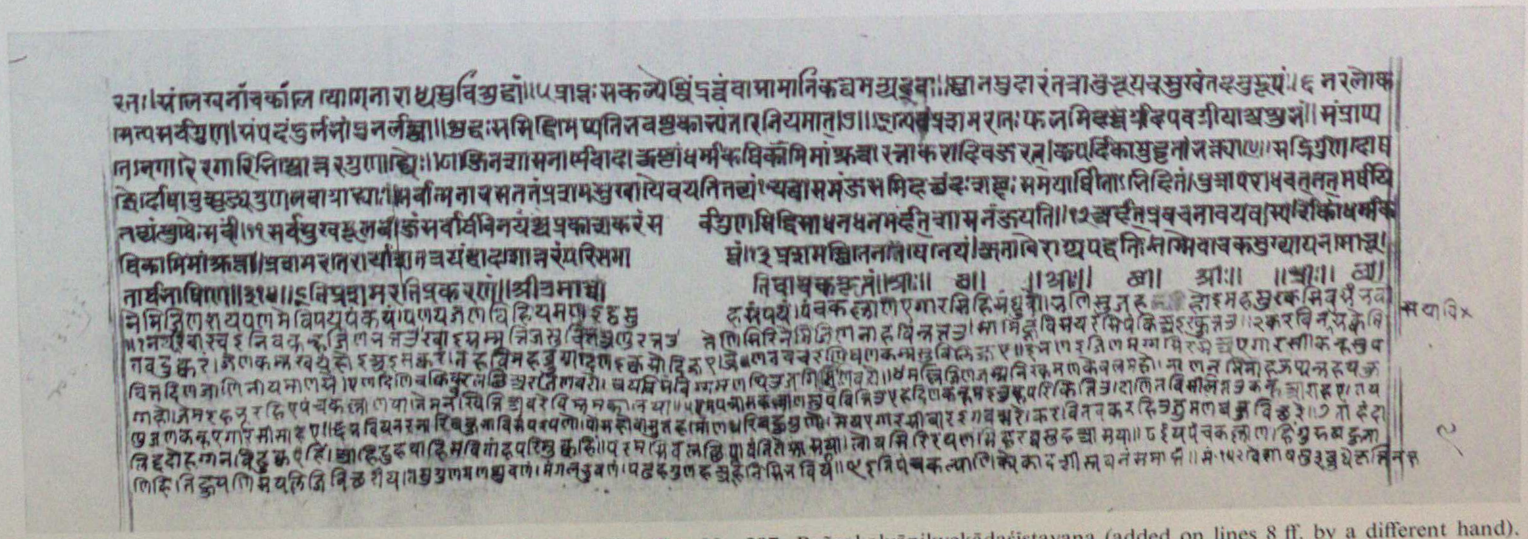


Ser. No. 168: Vicārâmṛtasaṅgraha by Kulamaṇḍana, Fol. 9B. Sūḍha Ms., five free areas.

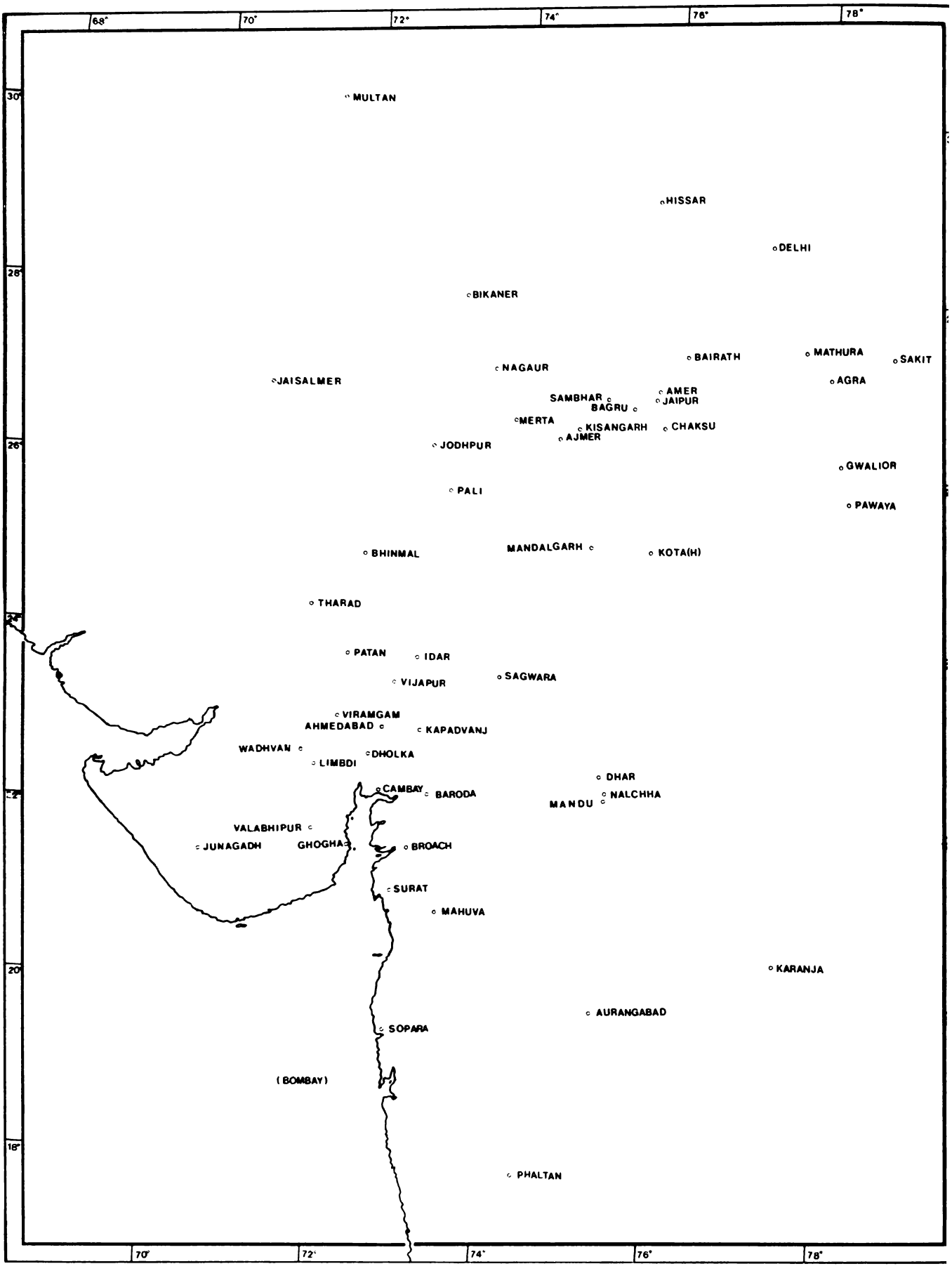
Ser. No. 147: Pañcasūtra with Śivatilaka's commentary, Fol. 3B. Pañcapāṭha, ornamented areas.



Ser. No. 18: Daśavaikālikasūtra with anonymous avacūri, Fol. 1B. Pañcapāṭha.



Ser. No. 112: Praśamarati by Umāsvāti, Fol. 9B (Lines 1-7). Ser. No. 297: Pañcakalyāṇikyekādaśīstavana (added on lines 8 ff. by a different hand). On left-hand margin granthâgra calculation (by Bhagvandas Kevaldas).


68°
70°
72°
74°
76°
78°
30°
28°
26°
24°
22°
20°
18°
MULTAN
HISSAR
DELHI
BIKANER
BAIRATH
MATHURA
SAKIT
NAGAUR
JAISALMER
AGRA
SAMBHAR
AMER
JAIPUR
BAGRU
MERTA
KISANGARH
CHAKSU
AJMER
JODHPUR
GWALIOR
PALI
PAWAYA
BHINMAL
MANDALGARH
KOTA(H)
THARAD
PATAN
IDAR
SAGWARA
VIJAPUR
VIRAMGAM
AHMEDABAD
KAPADVANJ
WADHVAN
DHOLKA
LIMBDI
DHAR
CAMBAY
BARODA
NALCHHA
MANDU
VALABHIPUR
JUNAGADH
GHOGHA
BROACH
SURAT
MAHUVA
KARANJA
AURANGABAD
SOPARA
(BOMBAY)
PHALTAN

Map

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